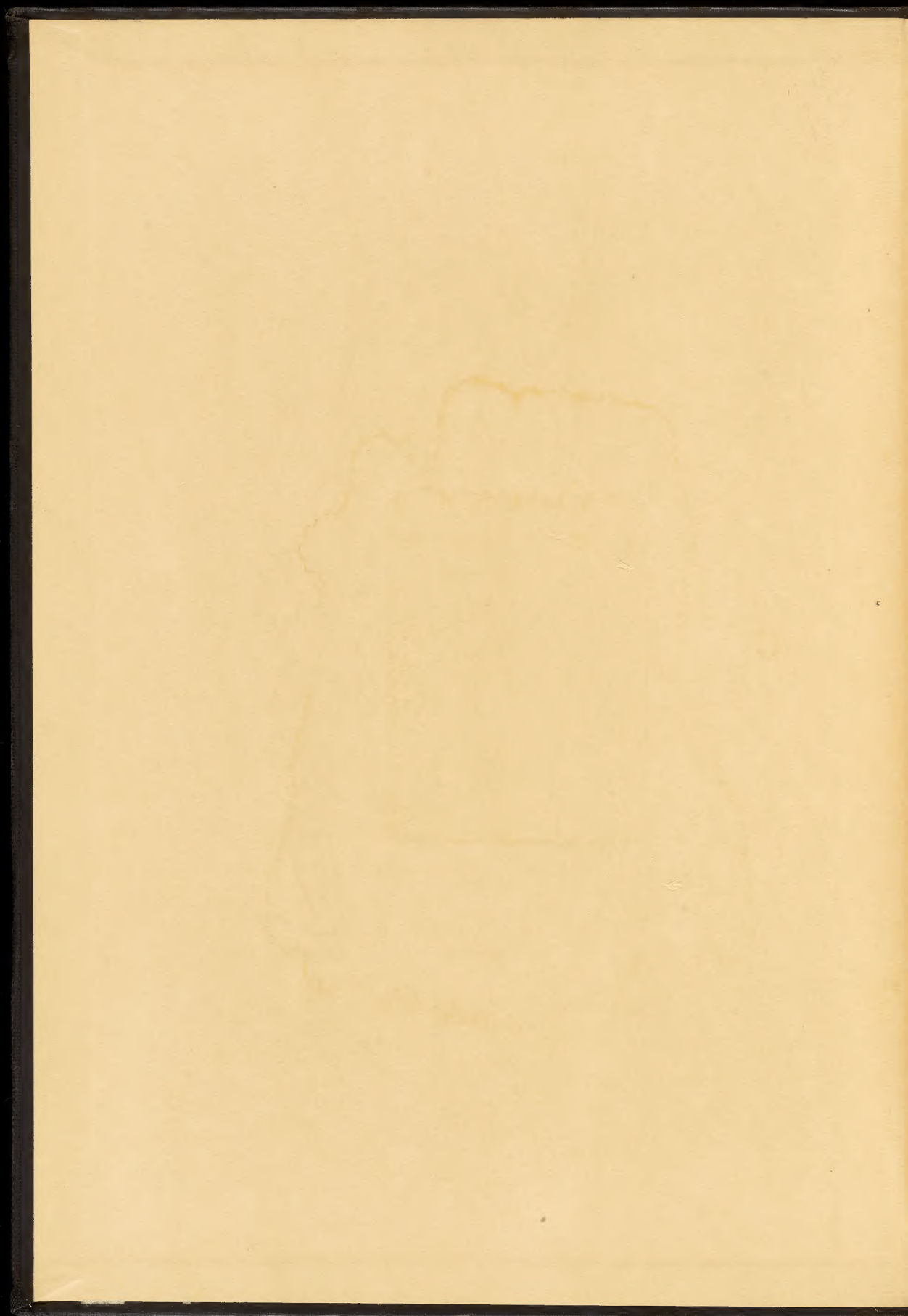
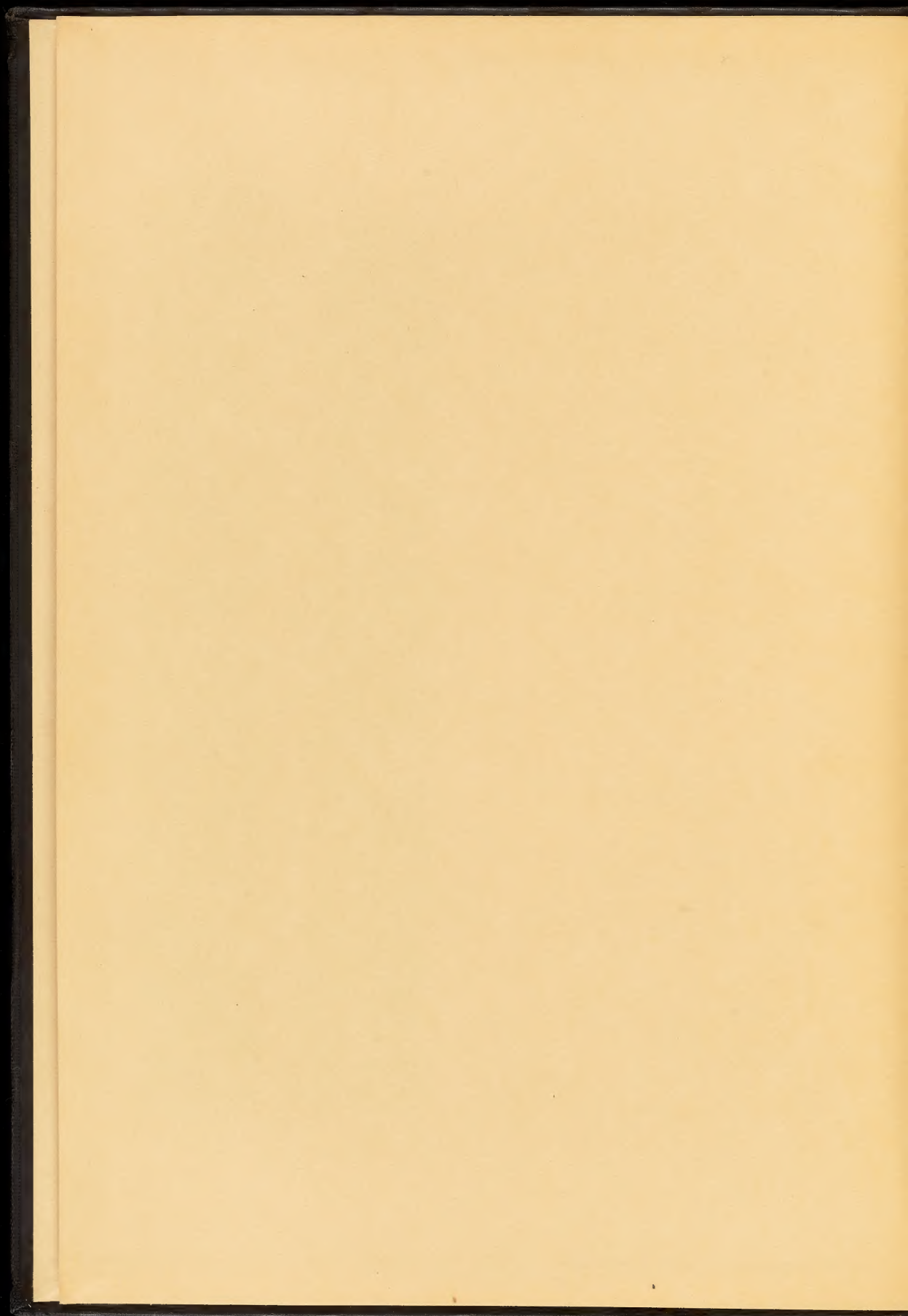


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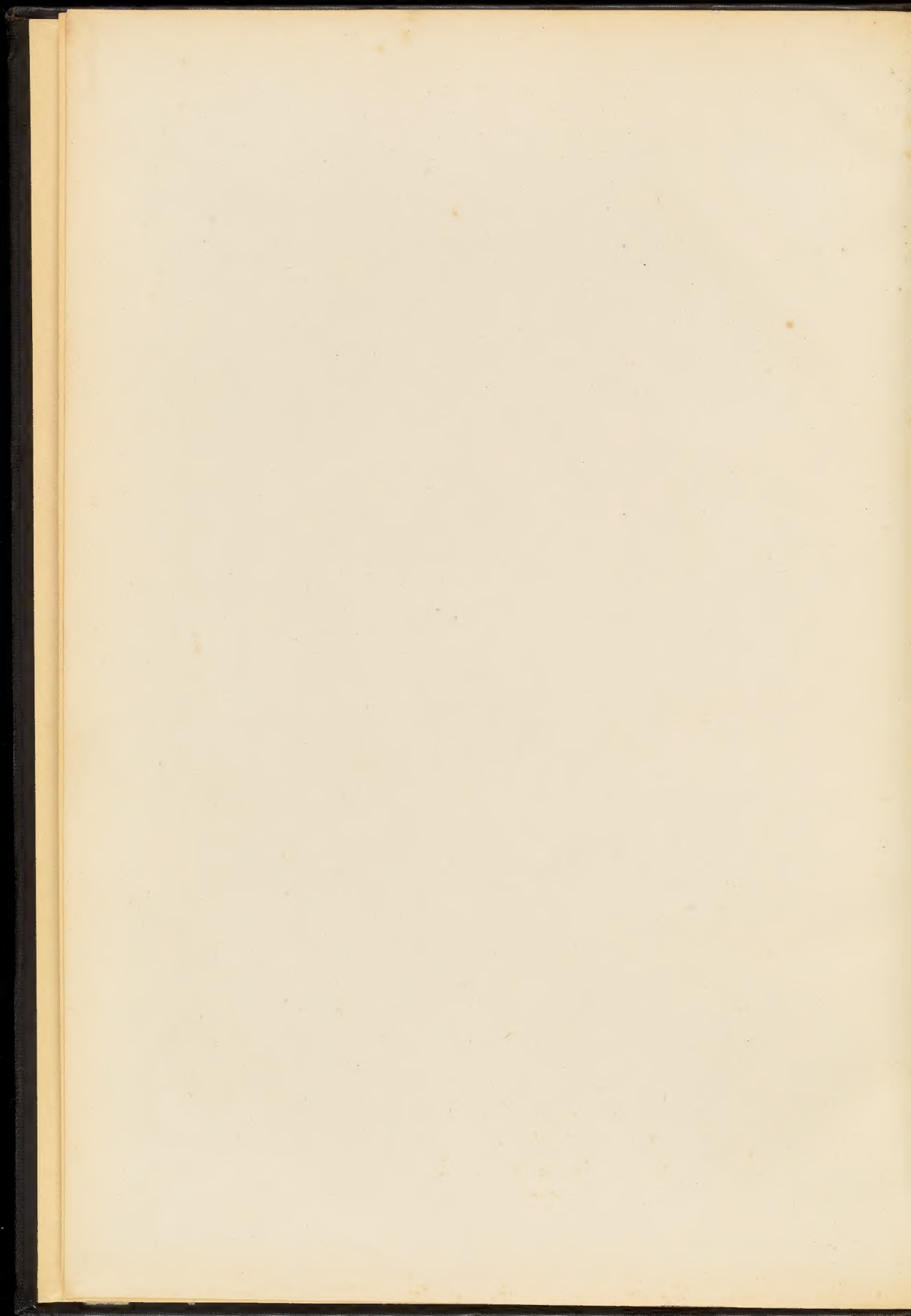


















the Steel by J. E. Petersen

OLD NORTHERN WARRIOR IN THE EARLY IRON AGE.

BY J. MAGNUS PETERSEN.

from finds in the Muses of Denmark.

reduced by C. Knoppe.



# THE OLD-NORTHERN RUNIC MONUMENTS

OF SCANDINAVIA AND ENGLAND,

NOW FIRST

COLLECTED AND DECIPHERED

BY

GEORGE STEPHENS, ESQ., F. S. A.,

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WITH MANY HUNDREDS OF FACSIMILES AND ILLUSTRATIONS, PARTLY IN GOLD, SILVER, BRONZE AND COLORS:

RUNIC ALPHABETS; INTRODUCTIONS; APPENDICES; WORDLISTS, ETC.

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The Weapons, Jewels and articles of Dress shown in the plate "Old-Northern Warrior in the Early Iron Age" are all of them from originals found in Denmark, and all date from the 3rd century after Christ, thus within a few year-hundreds of the first incoming into Scandinavia of the Iron- and Rune-wielding clans. They are selected from the many interesting things — so illustrative of the times both for war and peace — which have been dug from two among the numerous and famous Danish "Antiquarian Peat-bogs", namely, from the South-Jutlandish *Thorsbjerg Moss*, in whose then running waters they were hidden about A. D. 200-250, and the *Nydam Moss*, also in South-Jutland, whose yore-looms seem to be from about 250-300.

These objects were chosen by Mr. J. M. Petersen, and harmoniously arranged by him on figures in a landscape, that we might see a couple of our Northern Iron-armed forefathers, here a Chieftain and his Horse-keeper, as they stood ready for field or foray, and thus gain some idea of those *living men* whom we otherwise know only in the *dead monuments* brought together in these pages.

My accomplished artist's steel-engraving, reduced by himself from his large water-color drawing, cannot show the hues and materials or enlighten us as to the details. As some help and as a welcome guarantee, I therefore here append Mr. Petersen's list of the pieces here made use of, at the same time referring to Mr. C. Engelhardt's well-known "Denmark in the Early Iron Age, illustrated by recent discoveries in the Peat Mosses of Slesvig, 4to, London 1866", where the principal laves exhumed at Thorsbjerg and Nydam had been already copied by Mr. Petersen with great care and delicacy on 33 copper plates.

The silver CAP AND MASK, richly decorated with gold, here borne by the young kemp, will be found on the Thorsbjerg Plate No. 5, Fig. 3, 4, text p. 45.

BREAST DECORATIONS of gold and silver; Thorsbjerg Pl. 6.

IRON RING-BRISTLE or Mail-shirt, with clasps of gold and silver; Thorsbjerg Pl. 6.

Silver CLASP; Nydam Pl. 5.

WAIST-BELT of silver. Silver mountings for SHOULDER-BELT. Thorsbjerg Pl. 11.

Bronze fittings of SWORD-HANGER; Thorsbjerg Pl. 11.

SWORD-HILT, silver; Nydam Pl. 6. SWORD-SHEATH of wood, with silver mountings; Nydam Pl. 8.

Golden ARM-RING; Thorsbjerg Pl. 16 and p. 42.

QUIVER, of bronze; Nydam Pl. 13.

BOW AND ARROW, of wood; Nydam Pl. 12, Thorsbjerg Pl. 12.

KIRTLE, of red woollen cloth. with woven pattern in the sleeves; Thorsbjerg Pl. 1.

TAWNEY-COLORED TROUSERS, of woollen cloth. CLOAK, of woollen cloth woven in a twill-pattern, green with yellow-striped fringe. Thorsbjerg Pl. 2.

SHOES, leather with silver nails; Thorsbjerg Pl. 3.

Wooden SHIELD, with silver rand and fitting of bronze; Thorsbjerg Pl. 8. SHIELD-BOSS, silver with embost golden ornaments and onlaid figures of golden plate; Thorsbjerg Pl. 8, Fig. 18.

Leather HEAD-STALL AND BRIDLE, fittings of bronze and silver; Thorsbjerg Pl. 13.

LANCES; Nydam Pl. 10 and 11.

Clinker-built oaken BOAT, 77 feet long by 10 feet 10 inches in the middle; Nydam Pl. 1 and 2.



B R A C T E A T E S.



IN MINNE  
OF  
THE BRACTEATISTS AND COIN-KENNERS  
OF SCANDINAVIA;

WITH MANY GREETINGS

TO  
ARCHIVARY C. F. HERBST,  
OF CHEAPINGHAVEN.

## BRACTEATES.

Of these rich and remarkable rune-bearing golden pieces we know nothing. We cannot say when they were struck, or where. Various theories have been advanced concerning them. They have been regarded as Asiatic, as Slavonic, as Barbarous, &c., and have been commonly looked upon as Money. In several essays, particularly in the *Christiania Videnskabs-Selskabs Forhandling* for 1858, p. 186 and following, Prof. C. A. Holmboe has endeavored to show the origin of several of the Bracteate types in Indian Coins. He has especially pointed out the great similarity between the pattern with a Human Head over a Quadruped and the representation of the god Shiva or his spouse Durga standing beside or treading on an Ox, as given on many Indian Coins struck in the centuries next before and after the time of Christ. This hint is undoubtedly deserving of some consideration. Certain it is that few of the earlier Bracteate-stamps can be directly connected with "classical" prototypes. We must therefore also look elsewhere. By induction, Thomsen<sup>1</sup> has made some ingenious guesses, and has come nearer to the truth than his predecessors. Comparing them with the Greek and Roman Coins and Medals which they occasionally in some degree copy and reflect, as to style and ornamentation, he has divided them into

1. Pieces made abroad, say between the years 350-700. About half a dozen only.
2. Pieces made in Scandinavia, about A. D. 450-800. Nearly 50 in number.
3. Pieces made abroad between 1000 and 1100. Only a couple.

With the exception of Thomsen's 3rd class, which are evidently modern, wherever made, I think that the great majority of these "hollow roundels" is *far older* than the date he assigns to them. It strikes me that they mostly belong to the Early and the beginning of the later Iron Age, and must date from about the 3rd and 4th or at least the 4th and 5th century, downwards, which is also the conclusion to which Archibary Herbst has come. As far as can be gathered from what we know, they had gone greatly out of fashion by about the year 600. Hence they are rare in England. The Northmen gradually occupied Britain in the 4th to the 6th age, but especially the 6th. Had the fashion of manufacturing Bracteates been then in its full strength, they would have been more plentiful in England. But they are found chiefly in Scandinavia. Those discovered in other countries than the Northern, and they are *very* few, have evidently been carried from place to place, like Cufic and Classical pieces, and other jewels and movables. The language also is very archaic, and points back to great antiquity. Scarce in England, and *unknown in the later Scandian settlements* in Iceland, Greenland, the Western Isles, &c., we must apparently date them, not later, generally, than *the great Northern settlements in Britain*. Thus they will almost always be *earlier than the 7th century*. Exceptions of course there are, for they did not stop suddenly; but I speak of the mass, the earliest and the best.

We have here to deal with the Rune-bearers. Great numbers are found, more or less identical in type, *without any letters*.

A strong inductive proof of the antiquity of Bracteate-like Pendent Ornaments generally is, that we meet with such — generally altogether similar in look and make to the Northern Bracteates

<sup>1</sup> In "Atlas for Nordisk Oldkyndighed", and "Om Guldbracteaterne". See the exact titles in RUNIC LITERATURE.

but *without letters*, and with strikingly *different* markings — very often in the South and sometimes in the North of Europe in finds consisting chiefly of Roman or Romanized, occasionally Byzantine, remains, dating from the 2nd<sup>1</sup>, the 3rd, the 4th and the 5th centuries. These ROMANIZED PENDANTS, to use a convenient term, have been discovered on skeletons in graves, in such situations as to show that they were decorations on frontlets on necklaces on belts and other fillets, either with or without beads of amber, glass, mosaic, &c., and were worn by women and children as well as by men. Often they have turned up in clumps of golden pieces no longer looked upon as money or as ornaments but only as treasure, bullion, a *descent* which must have taken time, at least a century. These Romanized Pendants are usually round, but also square, oblong, triangular, &c., even shaped like a half-moon, of pure gold, with the eye or loop for suspension, often with a work or twisted band or setting round them; in some cases they have even been used together with Roman or Byzantine coins, chiefly of gold, through which a hole has been drilled for the suspensory thread. Many such golden coins have been found in Scandinavia, set and used *exactly* as the Bracteates. But Romanized Pendants have one peculiarity: either they are quite blank, or else they have the simplest pattern — circles, lines, winds — types altogether different from those which distinguish the Bracteates. These latter are nearly all found in the *Northern* lands, the former nearly all in the *Southern* lands. Thus they are distinctive groups, separate both in locality and in pattern. And the Romanized Pendants have never the rich and peculiar "barbarously"-elegant frames or settings into which the Bracteates have so often been fitted.

Now should we say that the Bracteates are merely and only imitations of imitations of the Romanized Pendants, we shall be entangled in an inextricable dilemma. For their date would then be from the 6th to the 9th age. But this is impossible. The Old-Northern Runes, stamped on so many of the Bracteates of all types, were beginning to *give way* in the 7th century, and had become *scarce* in Scandinavia in the 8th. Besides this, the style and work are generally and undoubtedly *far older* than the 7th and 8th century. It must also be remembered that they are all *heathen*, bear no Christian symbol, show no sign of Christian art or influence.

It is evident therefore — altho *both* may possibly have sprung from a common source, the use of golden or other coins, Classical or otherwise, as Hanging Ornaments — that these *two streams* of suspensory jewels were *contemporaneous*, executed by different artists with different schools of decoration, the Bracteates in the North of Europe and the Romanized Pendants in the South and West.

It is very note-worthy that in the Vi Moss, Fyn, Denmark, whose date is about 300-350 or earlier, a button or rivet of bronze with silver edging was found, in the great diggings of 1865, decorated with a small stamp or carving exactly like a Golden Bracteate.

One of the commonest Bracteate types is the Dragon or Writhing Worm. Hence it has been said that these pieces are of a comparatively later date. But the newest finds in Scandinavia, particularly in the Danish Mosses, have proved that the Worm-ornament is *far earlier* than we had supposed; consequently this argument is now no longer tenable.

In a word, when we put together all their characteristics and come at last to a final judgment, we cannot but conclude that *the Golden Bracteates belong to the antique class of Northern remains, and chiefly date from the Early Iron Age.*

Many Golden Bracteates without Runes have been found from time to time in England<sup>2</sup>, but never, as far as I am aware, under circumstances exactly fixing the date. The largest hoard turned up at once was by J. Brent, the Younger, Esq. F. S. A., in 1863, in his antiquarian diggings at Sarr in the Island of Thanet, Kent. In grave No. 4, that of a Lady, which contained many other valuables together with 2 Roman coins (of Aurelius and, as is supposed, of Tetricus), he discovered 6 of these pieces, 3 of them being struck from one die. In another grave (No. 90, also that of a female) he found 1 such piece. The 6 are figured by him, and show us that they all belong to the most "barbarous" sort known to us, exhibiting only broken twists and slightly winding lines. Mr. Brent's text on these is as follows:

<sup>1</sup> Several pieces of this kind found in Italy are apparently as old as the *first* century, some perhaps one or two hundred years *still earlier*.

<sup>2</sup> In describing the discovery of such pieces, some late English writers have adopted the affected word *Bullæ*. But they are not *Bullæ*, however nearly they may be allied to that Roman child-ornament, and a name so calculated to mislead should not be employed.



"*The Gold Pendants*" (Plate 1, Figs. 1-6). — These are thin circular plates of gold, stamped in patterns, and supplied with loops, also of gold, for suspension. They are of 3 sizes. The diameter of the largest is about  $1\frac{1}{4}$  inch, and its weight 3 dwts. 3 grs.; of the smallest  $1\frac{1}{8}$  inch, and 1 dwt. 21 grs.; the remaining four are alike in size, intermediate between these two, and weigh 2 dwts. 17 grs. They are of pure gold, and stamped on one side only, the central ornament in them all being curious patterns of scrolled and interlaced figures<sup>1</sup>, some of which are like attempts at emblematical designs, — rude hints, perhaps, afterwards improved by other Northern and German nations, and ingrafted into those architectural designs which gave a new style to Europe. The largest example has a beaded edge, and a second circular line a quarter of an inch within it; the space between the two being filled with a double-lined zigzag-ornament: this pendant, too, has a small twist of gold overlaid at the junction of the loop. The others have only their edges beaded, and in smaller beading, except two, which have a circle of rather scanty dots just within this, and one of which has four little knobs overlaid where the loop joins.

"Mr. C. Roach Smith, in his '*Collectanea Antiqua*', enumerating the Saxon [Old-English] ornaments from Ozingell, gives an example very like these pendants, though less in size than the smallest: and another, embossed not dissimilarly, is in Plate xi of the '*Inventorium Sepulchrale*'. A single example was afterwards found in another grave at Sarr, with beads of amber and other materials."<sup>2</sup>

The six Bracteates figured by Mr. Brent (properly speaking the four) are objects quite familiar to Old-Northern antiquaries, and occur chiefly in Scandinavia. His No. 6 offers a design common in Thomsen's Atlas, which gives more than a score variations of it; that which it most resembles is No. 193, which is almost identical, only rather coarser and thicker in the lines, and without the dots round the edge. The ground-type is a *Writhing Worm* with gaping jaws, and with added intertwining headless snakes, all making a kind of one Dragon. We have the same idea, only still more elegantly carried out, in Thomsen's No. 165.

Mr. Brent's No. 2 is the same type, but still more rude, in fact "barbarous". It is nearly the same as Mr. Thomsen's Bracteate No. 194, which also has the dots, but the English piece is still more brokenly and coarsely executed.

No. 3 (and 4, 5) is also the same pattern, only so "barbarized", as scarcely to be known, unless we have dozens of variations before us, which is fortunately here the case. There is nothing in Thomsen's Atlas exactly similar.

No. 1 in Brent, which may well be another fantastic variety of the same idea, I cannot find in Thomsen.

The zigzag-ornament on No. 1 we often find on the Scandinavian pieces. Besides richer and more ornate varieties I will only mention Thomsen's No. 238, Denmark, 2 copies from one die; his No. 186, Norway, the zigzag with simple lines, the centres between dotted; and his No. 144, Sweden, the single lines slightly roped or twisted or frosted, or whatever we may call it.

As to the observation of T. G. F., it is quite just and correct. The position of the loop points out the top or head of the design. And the same thing holds good on all these pieces. We have evidences of this by the dozen in that great mine of Golden Bracteates — Thomsen's Atlas. In fact the position of the loop is a great help towards recognizing patterns so rudely stamped as otherwise almost to bring us to despair.

Unfortunately, older finds in England are lost to science, for it is only quite lately that things of this kind have been duly registered and described. Usually they have been quickly melted down. Now and then they lie hidden in private collections. But a couple of those *with Runes* were evidently struck in England; and a dozen *Uninscribed* Bracteates have been found in the same country within the last few years, chiefly in graves of very early date — a period answering to the Early Iron Age of

<sup>1</sup> "[It will be observed in the very accurate illustrations which accompany this description, that three of these pendants are exactly alike, and evidently stamped by the same mould. It is curious to see that the loops of these three, though clearly attached after the stamping, are very nearly, though not quite, in the same position in each; near enough, however, to shew that the figures are intended to be regarded with that point uppermost (to shew it indeed more plainly for the slight difference, as proving the loop to have been fixed by the eye and not by any merely mechanical arrangement). This gives us plainly a designed bottom and top to the group of figures, and, given a bottom and top, must we not suppose there to have been a meaning also? — T. G. F.]"

<sup>2</sup> Account of the [Kent Archaeological] Society's Researches in the Saxon [Old-English or Jutish] Cemetery at Sarr. By John Brent, Jun., F. S. A., *Archæologia Cantiana*, Vol. 5, London 1864, 8vo.

Scandinavia —, and thus from a time in harmony with the finds in Scandia itself. English *graves* have been so enormously ransacked, that we cannot now expect many from that source; and *the land* in England is now so highly cultivated, has been so long ploughed and turned over and over, that pieces of this kind will seldom there be met with. Those possibly locked up in the Cabinets of Coin-collectors will be at once, it is to be hoped, made public, now that attention has been directed to their great scientific value.

In 1860 a hoard of golden rings and other ornaments, including 4 golden Bracteate-medallions with the usual loop for suspension, but whose front is decorated with filigree work and ornamental lines and with the rough garnets or red fluss or glass so often found on jewels from the Early Iron Age, turned up in Norway. Of these pieces 17 were Bracteates proper, of 11 different stamps, all without runes, and all offering slight variations of the patterns hitherto met with. This precious and instructive gold-heap was discovered by a peasant planting potatoes on the farm Sletner, Eidsberg Parish, Rakkestad Fogderi, Smålenenes Amt, south of Christiania. It is described by Lector Ol. Rygh in Norsk Illustreret Nyhedsblad, folio, Christiania 1861, Feb. 24 and March 10 and 31; in the Norsk "Videnskabs-Selskabs Forhandlinger" for 1864, 8vo; and again separately, an overprint of this latter; all with woodcuts of the principal Bracteates, &c. Lector Rygh concludes that the great mass of the Golden Bracteates were probably made in the Northern lands, where indeed they are almost exclusively found, and that many of them must go back to at least the 5th century. — J. H. Müller (Deutsche Münzgeschichte, Leipzig 1860, Vol. 1, p. 56) dates them generally from the 4th to the 6th century. A talented young Swedish Archæologist, Dr. H. Ol. Hildebrand, has just (May 1866) published "Svenska Folket under Hednatiden", 8vo, Stockholm 1866. At page 20 he concludes, that the Bracteates usually date from the Golden-Solidus period — the 4th and 5th century. In this same work we have a few remarks on the Olden Runes, and readings of the Istaby Stone and, partly, of the Rök Stone.

In Scandinavia as elsewhere we have very seldom any details as to the circumstances under which these and similar valuables have turned up. The few preserved have been chiefly bought by noblemen and gentlemen as "curiosities", have been gazed at as such, and so by degrees have been transferred by gift or purchase to the public Museums or to some private Collector. But of late more care has been taken to note every attendant fact; those thus lately discovered and described have been hidden in the earth in the Early Iron Age, sometimes in graves; and we now see, when they are found with other objects which may serve as a kind of date, that all the best of this class belong to *the Early Iron Age*.

All these pieces were used as Pendants, probably hanging from the Head or Neck or Waist, in the same way as these Northern peoples employed other valuable golden pieces, Coins or coinlike, chiefly Roman and Byzantine, or more or less rude imitations of such. They may therefore be called *the Bracteate Amulet or Trinket*, and must not be confounded with the far *later* class, also sometimes called "Bracteates", which belong to *the middle age*, and which may be called *Bracteate money*, "Nummi Bracteati". This latter kind would seem to have sprung from the former, and to have been first made in Byzantium, and then in Italy (7th and 8th century); afterwards in Scandinavia, whose bishops and towns struck such as early as the 12th century. From Scandinavia they spread to Germany and other countries, and continued to be minted till the 16th year-hundred. They are usually *much* smaller than the Bracteate Trinket, and of copper or base or mixt metal, seldom of silver, still more rarely of gold, (and then apparently not as money); and they are *not* used with a ring and setting as ornaments. They have been named, from their brightness, Blink-money ("Blik-Mynter"); from their being struck only on one side and therefore partially hollow, Hole-pieces, Hollow-money; from their tiny size Spangle-money. When inscribed, they bear *Latin* letters.

BRACTEATES PROPER, nearly *always* of *Gold*, and the real and original BLINKS or Shiners, are thin planchets, usually about an inch in diameter, round, struck on one side only, with a distinct early style of decoration, often with a Runic rising. The incuse is visible on the back<sup>1</sup>, and this is occasionally a great help when a particular rune has been injured on the front, for we can thus trace it more or less sharply on the other side, so leaf-like is the metal. But it now and then happens — when the

<sup>1</sup> See Bracteate No. 64, engraved *both sides*, to show this.

price was no object — that the reverse is covered over with a thin plate of gold, and this can seldom be taken off without injury to the piece.

These *golden* Bracteates, the BRACTEATES PROPER, were *not* made for money — endlessly differing as they do in size and weight and every other feature<sup>1</sup> — but, as I take it, to be used as Amulets, occasionally also as Medals, Decorations of Rank or Service or Exploit, Personal Ornaments, Keepsakes, Love-tokens, Birthday pieces, First-tooth gifts, &c. As of the one class, they often are inscribed with the name of the person by whom or for whom they were made, or both: as of the other, they have some heathen prayer or charm or blessing. Many of them are stamped with the head or bust or figure of a man or a quadruped, sometimes, possibly, intended for the God (w)ODEN, with or without a Horse (? SLEIPNER), and Ravens one or two (? HUGIN and MUNIN). But sometimes instead of a Horse there seems to be a Goat, and this would suggest the God THU(N)R. But all this appropriation is not much better than a guess. More than one critic has called the Raven a Falcon, and the Goat a Horse with a head-ornament. Some have a confused design, something like a Chief attended by Victory, and pointing to a Classical prototype, altho at many removes. Some seem to unite the figures of the Warrior, the Horse and the Goat. In fact they often may refer to the Chase, war-games or field-sports. Others have only a Head, or only a Quadruped, or Snake-knots, &c., and these again may be variously combined or divided. Sometimes, and this is a common type, a single or double Worm, or other Dragon-like creature, fills the *whole space*. These are *Runeless*. One group of these last pieces has the chief head turned to the right, another has it to the left. Others, also *without runes*, (perhaps chiefly Romanized Pendants), are merely decorative, circles, squares, triangles, zigzags, &c., often repeated and intermixt. Sometimes the native Northern Golden Bracteates are very large and rich.

Not seldom the Bracteate bears the Filfot or Gammadion or Crux Gothica or Running Cross or *Flanged Thwarts*,  $\text{卐}$ , which is a peculiar and most ancient, also Indian, mark, the Swastika of the Buddhists; or the Cross and Circle or *Spike-wheel*,  $\text{⦿}$ ; or the Simple Cross or *Plain Thwarts*,  $+$ ; or a Triskele or *Threefoot*,  $\text{Y}$ ; and so on. Sometimes 2 or 3 of these antique heathen signs are accumulated on the same piece. They thus exhibit forms of those olden and widely spread pagan symbols<sup>2</sup> for Deity and Sanctity and Eternal Life and Blessing which can be traced from the East over all the European lands Classical, Keltic and Gothic, and which in our North may have been the peculiar symbol — the  $\text{Y}$  for THU(N)R and the  $\text{卐}$  for (w)odin. The  $\text{卐}$  used to be vulgarly called in Scandinavia *The Hammer of Thver, Thor's Hammer-Mark*, or *The Hammer-Mark*: but this name properly belongs to the mark  $\text{T}$ .

Of course we should expect references to the use of Bracteates in old Icelandic writings, tho not under their Latin name and only sparingly, the fashion having died out so early in the North. After conversing hereon with the learned Icelfander Brynjulfsson, Arna Magnæan Stipendiary in Cheapinghaven, he has favored me with some remarks in a letter dated Nov. 22, 1865, which I here translate:

"On due consideration I am persuaded that such hints could only be reminiscences from early times, and must therefore chiefly be lookt for in the Skaldic poetry. And there they undoubtedly occur. The word "Bractea", as we all know, is identical in meaning with "Blik", in German "Blech", from the stem "Blik", "Blink", thus properly signifying only the "Blinking", "Shining", here chiefly Gold (? and Silver). Accordingly there is every ground for supposing "Bracteate" to be only a scientific Latin expression instead of the far older native "Blik", the "Blech" of Germany. But, as we are all aware,

<sup>1</sup> Archivary Herbst has reminded me of another striking argument in proof that these olden Bracteates could not have been intended as money, namely, that at this early period gold was too costly to be used as a coin-unit. Down to about the year 1000, when Scandinavian princes first imported the art of coining money, all payments were made *by weight*, and silver is cut into very small pieces. Even the first *silver coins* were perpetually *divided* into halves or quarters, &c. When such a *golden* piece was earned or made at home or abroad, it was therefore *too precious* to be regarded as circulating medium, received a loop for suspension, and became an ornament, an amulet or an heirloom.

<sup>2</sup> See a paper by Mr. H. M. Westropp "On the Pre-Christian Cross", in the *Gentleman's Magazine*, London, July 1863, p. 78, and his plate. — But I must particularly refer to a learned and elegant and richly illustrated and exhaustive work on this subject by the great Danish Numismatist Dr. L. Müller. This precious monograph of 93 pages has just appeared in the Proceedings of the Royal Danish Academy of Sciences, 5th Series, Hist. and Philosophical Section, Vol. 3; but also separately under the title: "Religiøse Symboler af Stjerne-, Kors- og Cirkel-Form hos Oldtidens Kulturfolk", 4to, Kjøbenhavn 1864. The above heathen signs for Godhead and Everlasting Life were early adopted by the Christian Church, and some of them linger on Christian monuments and grave-slabs &c., down to the very close of the middle age, particularly in England.



the Skalds used all sorts of kennings from Jewels, Gold, Silver, &c., to betoken Women, &c. Gold is called "The Sea's Blink (Blik)", and so on, and a female is "Gold's Mistress", "The Goddess of the Golden Jewel", and so forth. In such compounds as "Bárublik" (bore-blink, billow-shine) = *Gold*, "Blik" of course retains its first meaning, which it still does in Icelandic. But "Blik" alone also occurs in kennings, as for instance "beiðhlökk blik" (for a woman) in a verse from the 10th century (in Vigaglúm's Saga), and "Bliksbeiðendr" at the beginning of the 11th century (in Gunnlaug's Saga Ormstungu); and it is here far more natural to regard it as an independent idea, than to have recourse to the supposition that the kenning is imperfect and that some word (for instance "Billow") is understood, which would again give us the usual poetical synonym "Billow-blink", that is *Gold*. If then "Blik" has here, as I believe, an ancient and independent meaning, it can only be the same as "Gold-blik", Bracteate. Thus we have here undoubtedly the old homely word for "Bracteate", while at the same time the olden poetical kennings show us that women in particular bore "Goldblik" as personal ornaments. A somewhat larger plate of some precious metal suspended on the breast by a chain was called "Kinga" (see Rígs-mál), and thus the smaller roundels might well be called only "Blik". That such remembrances of ancient decorations still lived with the Skalds is also proved by what is said in Snorre's Edda, that many female ornaments were called in olden days "Steinasörvi" (Strings of stones, Necklaces of beads, stones, amber, &c.), and of such we have many in the Old-Northern Museum."

Traditionary ornaments long keep their ground. Thus common Coins, with or without framings or settings, usually of silver, were here and there used in Scandinavia down to the last century; and pieces the same in kind as these old Bracteates are still made by village goldsmiths in Scandinavia, and for the same purpose — personal decoration. Only they are now inscribed with more or less barbarized Christian mottoes, *IHS* (Jesus), *HNUST* (Agnus Dei), &c. All are intended for hanging to the neck or forehead, &c., and have an eye or ring.

The graves of Scandinavia enable us to trace the gradual disuse of the older Bracteate, and the gradual introduction of other types. The Golden Bracteate Proper is found in burial-mounds and in hoards from the Early and the beginning of the Later Iron Age. In similar receptacles from the Later (still heathen) Iron Age Bracteates have several times been found in Scandinavia, but of Copper (or Bronze) Gilt or Gold-plated, and with very simple ornaments<sup>1</sup>. Some more or less similar have been met with from the Early Christian period. I engrave a specimen here, in my own collection, dredged up out of the Fyris river, at Upsala, in 1864.



It is of the usual size, of Copper, but the raised lines have been decorated with silver, while the rest of the surface has been richly gilt on both sides. So far, it is, I believe, unique. It represents Christ crowned, robed in a costly stole with the Cross in the center. On each hand is the head of a Saint, with a pointed cap. The central figure has long hair like a fillet, and on either half a sun or star. Archivary Herbst thinks the date of this piece to be about the beginning of the 11th century, and that it was either made in Russia by an artist using Byzantine traditions, or was struck in Sweden from some such foreign original. The Bracteate, as we see, remains the same; only Gilt Copper has succeeded to Gold, and Heathen symbols have given place to Christian. But there is another peculiarity in this piece. As we see, the loop is so fixt that, if suspended thereby, the roundel would hang *upside down*, thus making the whole pattern meaningless. Now this is *never* the case with the Heathen Bracteates. Their owners understood and respected them, and took care to hang them properly. Nor

<sup>1</sup> See one of these engraved in the "Svenska Fornlemningar" (Part 1, 8vo, Lund 1853, p. 78, Plate III, No. 26) of N. G. Bruzelius. It is of bronze gold-plated, and was found in a barrow in Fuglie Parish, Skytt Härad, Skåne.

does it happen with the golden *Classical* coins used as Bracteates — made into pendants by a loop. Why then should it occur with this Christian piece? Apparently it has come with other plunder into the hands of a pagan, who has wilfully so hung it *to show his contempt* for the Christian figures which it bears. In the 10th and 11th century the mutual hatred between the followers of Christ and of Woden was very strong and bitter in most parts of Scandinavia.

But this *Copper for Gold* can be traced still wider, to the field of Pseudo-Arabic art. As we know, besides other *imitations*, older and later, we have also silver and golden Bracteates — often with mere *blind* letters — struck for ornament as copies of Cufic coins. They may be dated from the 9th, 10th, 11th centuries. See the pieces with Arabic or Arabic-like marks in Thomsen's Atlas, Nos. 40-45. One such, his No. 248, which is of silver, is a curious cross and double, being struck on both sides from two quite different models. The one is taken from the Coins of Byzantium, the other from the Arabic Dirhems. — Now in June 1866 a *Copper* piece of this class was found in a moss near Roeskilde, Sealand, Denmark, and past into my collection. It is a small Bracteate of the usual make, but an imitation of the Arabic Dirhem, and has a loop and ring. The whole has been richly gilt, or perhaps gold-plated.

But on all the Golden Bracteates, whether with or without runes, the eye or loop has nothing to do with the Bracteate itself, that round stamp flange or lamina which thus is mounted. The loop with its frame or setting is one thing; the stamp roundel is another. Consequently the same piece (several copies struck from the same die) may be found with very different settings, large or small, gorgeous or simple, according to the taste or means of the purchaser or maker or giver. These settings may sometimes be a mere golden twist. But usually they are very ornamental, now and then extremely so, the same minute decorative lines or circles or zigzags &c. being repeated all round, stamped by hand from one or more punches; for small variations show that the workman (like a modern book-binder) sometimes had several stamps of the same general pattern lying on his table. Hence the endless variations. No two settings exactly agree.

In workmanship, ornamental design and general effect these medallions are commonly very fine. The mechanical execution leaves little to be desired. But the figures (human and animal), as we now say the drawing and outlines, have all the rudeness which belongs to the figure-stampers and figure-carvers of the Early and still more of the Later Iron Age. Sometimes they are so strange as to be almost unrecognizable. Occasionally we cannot even guess what the original design was intended to be. The one piece is copied from the other, time after time and generation after generation and province after province, until at last scarcely a trace of the original plan remains.

Generally speaking, carved Runic monuments are a gold-hoard for the old language, altho their inscriptions are too often so very short that we gather but little compared to what all long for, and that little is sometimes doubtful. The Bracteates, on the contrary, are for the most part a treasure-house for the *Proper Names*. I have assumed that these pieces were mostly Gifts and Charms. Now as in our days, when porcelain has taken the place of the precious metals, our Crockery establishments turn out numbers of Cups, Jugs, and other things, manufactured as presents, especially for the young, and bearing single names, — JAMES, JOHN, WILLIAM, MARY, ELIZA, &c., sometimes with a word or two added, — A GIFT TO RICHARD, — A KEEPSAKE FOR JANE, — HEALTH AND HAPPINESS, — FROM THE THAMES TUNNEL, &c., so in old times this would be the natural way of inscribing these presents. Some, with the commoner names or phrases, would be kept on hand for casual purchasers. Others would not be "in stock", but would be made to order.

But here a question arises. In ancient dialects the flexions would mark the meaning. These words would, I think, mostly be in the Dative case. In Latin, for instance, all would understand that GEORGIO would mean TO or FOR GEORGIUS. In our times this TO or FOR is expressed by a separate word, our dative inflection having long since fallen away; or the simple name is given.

Now is this simple Name on the Bracteates, and occasionally elsewhere, mostly in the Dative case? I fancy that it is; partly because it is in the nature of things, and partly from the singular infrequency of *s*, which Genitive mark could not so universally have been elided. But as to Nominatives, all Nominatives did not end in *s*, and this *s* itself was often vocalized and left out. So there will always be some uncertainty on this point.

But these Proper Names must not be *denied* merely because they are often so *obscure*. The farther back, *the more strange the names*. The oldest Northern names are so scarce and difficult, that every find is a help. The one wave of Names succeeds the other as population is *refreshed* with new clans, or *modified* by local occupation and pursuit and *crossed* by intermarriage, and as manners and customs and belief *change*. Only one branch hereof has been treated in a satisfactory way. I refer to the excellent and solid (tho of course not faultless) work of Förstemann on the Old-German Proper Names. A similar account of the Old-Scandian is still a desideratum. It is said that Prof. Sophus Bugge, of Christiania, is engaged upon it. This important task cannot be in better hands. The Old-English must also find their careful collector. Till all this has been done, many of these Old-Northern names will remain a riddle, and *even then* will very much be *still unexplained and not understood*.

Among the scores of Northern dialects spoken by so many tribes during this period, from the Thames and the Clyde and the Eider up to the wilds of Sweden and Norway and Finland, and among the manifold changes which they underwent from age to age, it is impossible to fix the locality for each particular Bracteate, the more as the letters inscribed are commonly very few. There may also sometimes be imperfections in the metal, from a faulty stroke or from wear and tear. We are never quite sure. But this whole class of inscriptions has notwithstanding a homely sound. Various modified, the language is the same — OLD-NORTHERN.

Some of the translations are of course tentative. Future discoveries will increase our stock: with every new piece some fresh light will be thrown on what we have, or it may offer a formula explaining carvings now doubtful, or by the use of other runes may confirm or rebut a reading. Suppose we have taken o in a certain place as the letter o, and a new find should show the same word spelt with ʀ instead of o, this would at once confirm the former reading.

Many of the Bracteates in Thomsen's Atlas, and of those since found, do not fall within the scope of this work, for they are but barbarous imitations of Byzantine or Cufic or Carolingian or other coins, with sometimes more or less meaningless strokes, sometimes Latin capriciously mixt with rune-like staves. A couple of them look as if they were written in old Greek or Italian characters. All such do not concern me. I take only those apparently runic. Some of these may have been made in Rome or France, or at Constantinople, or elsewhere in the Grecian Empire, for far and wide these Northern hawks flew and fluttered; but they seem mostly to have been struck in Scandinavia or England, perhaps chiefly in Denmark, sometimes from more or less barbarized Classical or Oriental types. When not produced in the North's own colony England, they might at first have been made — the actual Bracteate, not the rich "barbarian" setting and loop, which were doubtless chiefly added at home — in some Greek or Roman city, by one or other of the many Northern artificers in the service of the regular coiners. But they would very soon be made in the North itself, for clever workmen would often return to their own land or come over from England, both able and willing to exercise the art of striking these pieces. We have an exact parallel in the "mystery" of Printing. When first discovered (? in Holland) it very rapidly spread over half Europe, and in the mean time Northern books and tracts were largely printed abroad. And the manufacture of these pieces was by no means so difficult or strange as some have imagined. The ornaments and letters were the same as on the thousands of other objects made in Scandinavia and England. The stamps were the same or on the same principle. We have even "barbarian", decorative, more or less medallion-like, stamp ornaments — sometimes *many* pieces struck from *the same die* — found in the North, of a date *earlier* than that which we dare absolutely give to the Bracteates. The whole was a species of Goldsmiths'-work, working with their stamps as Bookbinders do now, added to a graving-tool &c., an anvil, a hammer and the very simple carving of a design on an iron (or bronze) roundlet. What is there impossible in all this? The Northmen (in fact all the Scando-Goths) in the Early Iron Age possess wonderful skill in the art of working and adorning metals, and would soon learn, to apply their talent in this particular field. It was *very different* from the art of coining *regular money*, pieces struck *on both sides* and of a *certain weight and alloy*, and issued by *some central authority* under certain strict conditions, and whose legal *nominal* value was greater than their *real* worth in metal, the right of "coinage" thus being an important *Regale*, a source of honor and power and profit to the king and of annual income to the Earl or Bishop or Commune to whom the king might for a time concede the privilege of having a private



Mint<sup>1</sup> — all which presupposes a *very different* state of society, and a *Centralized and artificial Executive Power* such as neither could nor did exist in any heathen Scandian or Scando-Gothic state during the Bracteate period. It is not the mechanical ability to stamp from one or two rude dies, which these "Barbarians" could easily do for themselves, or could easily get foreign workmen to do for them. As is well known, so comparatively simple was this *mere cutting of a die*, whether one side or both, that both town and country throuth the Roman empire, and afterwards thro the Western kingdoms, swarmed with "hedge-moneymen" and false coiners, in spite of endless and savage legislation against them, — so great was the profit by thus cheating the revenue. It was the same war as between our High Tariffs and lucrative Smuggling, between the regular Distilleries and the private Stills. An old kettle and a few yards of piping out on a heath or down in a town-cellar, and the Still is at work! Equally easy was the mere stamping from a bit of barbarously cut iron. It was, then, a very different question. *Coinage* was an important sign and agent of Commercial development, of Social organization, of Political institutions. The Bracteates any body could make; they were stamped on one side only, a very simple affair, and were of every variety of size and weight, and, whether regarded as jewels or amulets were playthings to whose manufacture the Northern Smiths or Goldsmiths were quite equal. The makers or the designers of these Bracteates, or at least the men for whom they were fabricated, were most likely often Warings, Guardsmen, the hardy and well-paid members of the Imperial Bodyguard or of Roman Auxiliary Cohorts, who had for years been in the service of Grecian or Roman emperors, and, who had been accustomed to see and handle and admire — and probably to use as ornaments or to send home as such, sometimes properly set, as gifts to their families and friends in the North — the striking and beautiful Golden pieces (*Aurei* and *Solidi*) of about the same size and general character, everywhere circulating in the Greek and Roman provinces.

Perhaps the above expression is not strictly correct, and instead of *Bodyguard* we ought to say *Guard* or *Auxiliaries*. Gothic and Northern bands, under native kings and other officers, were largely employed at this time not only in the Roman (as early as under Probus A. D. 276-282) but especially in the Eastern or Grecian Empire, and Constantinople swarmed with Gotho-Northern adventurers and craftsmen. But the *Bodyguard* of *Warings* or *Varanges proper* was scarcely established till the 10th or 11th century. Thus the *former* or *Auxiliaries* were mostly *Heathens*, tho some might be Arian or Orthodox Christians. The *latter* or *Warings* were as undoubtedly *Christians*.

Accordingly we find great differences between the monuments, still found in the North, which are distinctly connected with these *earlier* and *later* swarms of swordsmen and adventurers and colonists. The *earlier* (the Bracteates) all use the OLD-NORTHERN RUNES; the *later* (the runic stones mentioning "Greek-farers", "he fell in Greekland", "he gained wealth in Greece", "he served in Greece", &c.) all use the SCANDINAVIAN RUNES. In the *earlier* the Worm-twist is comparatively unknown or barbarously figured; in the *later* the Worm-twist is *fully developed* and is a *standing type*. The whole style of the *earlier* is evidently that of the *Early Iron Age*; the whole style of the *later* is as evidently that of the *Later and Latest Iron Age*. The *earlier* are all *Heathen*, either directly in style and symbol (one even formally invokes the God THUR), or indirectly, showing no sign of the Christian faith; the *later* are all *Christian*, all bear the sign of the Cross or regular Christian formulas. The character of the *Proper Names* is also very different; on the *earlier* these names are very old or altogether unknown, on the *later* we have names with which we are more or less familiar; thus showing that centuries not a few must have elapsed between the two waves of population. So also the *language* is very much older on the *earlier* pieces than on the *later*. All this goes to prove that my general date for the Bracteates is not too high.

These pieces are mostly difficult to decipher. Among the many zigzags and strokes and ornaments, we are not always sure which is a letter. Add reverses or upside-down or bind or imperfect runes, &c., and we shall see that we may easily fall into a trap. Some have only a couple of staves, and in this case we are at a nonplus, unless we can form a reasonable guess at the word thus contracted. As long as we know that SAM. stands for SAMUEL, T. for THOMAS, all is very well.

<sup>1</sup> Hence the severe laws against forgers, false moneyers, &c., tho the coins struck by these men were often equally good — contained as much precious metal — as the pieces issued by the royal or privileged Mints. But the profit fell to the "forger", not to the king or his privileged deputy-coiner.

But shorten with equal violence other names, and in a dialect half unknown, and it becomes a different question.

As I have treated only those pieces which are apparently in real runes, I leave the rest to abler hands; I do not wish to call the few others "barbarous", simply because I cannot read them. In fact I may have tried to read too many (one or two not in runes at all), rather than too few.

It is of some consequence that we form an idea as to the comparative frequency, sparing or numerous fabrication, of these pieces. And the result is, that they were a *common ornament*. Thomsen's lists give about

90	Bracteates, Runic and Non-runic, found in Denmark.
67	" " " " " " Sweden.
35	" " " " " " Norway.
2	" " " " " " England.
1	" " " " " " Frisland.
47	Unknown where found, but preserved in Scandinavian Museums and doubtless collected from the Scandinavian provinces.
242	found in the North.
5	" " Pomerania. [Not mentioned by Thomsen.]
12	" " Saxon and German lands.
3	" " Belgium.
2	" " Poland.
264	

Since then, a few more have been exhumed, making a total of about 270 from Northern lands, and 30 from all the rest of Europe.

For the sake of comparison, I will enumerate in what lands these yet known and here engraved Runic Bracteates (including a couple not strictly Runic) have been found, but again reminding the reader that this is no exact criterion in every separate instance, for ornaments and jewels may wander forwards and backwards far and wide before they at last disappear in a hoard or grave, or before they are casually lost, or before they are first discovered in a private or public Museum:

Runic Bracteates found in Sweden . . . . .	19 <sup>1</sup> .
" " " " Finland . . . . .	1 <sup>2</sup> .
" " " " Norway . . . . .	5 <sup>3</sup> .
" " " " Denmark . . . . .	39 <sup>4</sup> .
" " " " Frisland . . . . .	1 <sup>5</sup> .
" " " " Scandinavia . . . . .	1 <sup>6</sup> .

## WANDERERS.

Runic Bracteates found in Bohemia . . . . .	1 <sup>7</sup> .
" " " " Pomerania . . . . .	1 <sup>8</sup> .
" " " " Hannover . . . . .	3 <sup>9</sup> .

Total in the North . . . . 66

" Wanderers . . . . . 5

71<sup>10</sup>

This exclusive of several others found in Scandinavia, but apparently either non-runic or barbarous-runic, and therefore not engraved here.

<sup>1</sup> Nos. 4, 19, 22, 25, 26, 27, 33, 34, 35, 41, 42, 43, 46, 47, 49, 62, 64, 65, 66. — <sup>2</sup> No. 61. — <sup>3</sup> Nos. 2, 40, 41 b, 44, 48. — <sup>4</sup> In Sealand: Nos. 6, 14, 15, 20, 39, 55, 57, 63. In Fyn: Nos. 1, 24, 31, 36, 51, 52, 54, 56, 59. In North Jutland: Nos. 11, 23, 28, 30, 53, 69. In South Jutland: Nos. 16, 18, 21, 32, 60, 67. Unknown where: Nos. 10, 12, 13, 17, 37, 38, 45, 50, 69, 70. — <sup>5</sup> No. 58. — <sup>6</sup> No. 5. — <sup>7</sup> No. 3. — <sup>8</sup> No. 29. — <sup>9</sup> Nos. 7, 8, 9. — <sup>10</sup> Should the Atlas No. 94 (found at Slangerup, Sealand) be Runic, the number will be 72, of which 40 in Denmark.

But the actual number is much greater. Many of these pieces exist in *duplicates*, from 2 to 10 being known from the same die. I have heard of several (without runes) in private hands in Scandinavia. And these Bracteates have existed by *thousands*. Century after century they have been continually sent to the melting-pot, thanks to the old Treasure-trove law. Even now, without the least necessity, I have myself heard of *many* cases — sheer stupidity or barbarity or routine — of Golden Bracteates found in Scandinavia having been melted down by the country goldsmiths and others to whom they had been sold by the peasants — for now modern trash of Parisian fashion is preferred as ornaments to these rich and characteristic native decorations. But still we must be thankful for what we have, and we must hope and trust that many others will yet come into our hands. In fact we need not despair, looking at the past, that other discoveries will yet be made. In 1628, not 240 years ago, the great Danish Antiquary Olaf Worm<sup>1</sup> had never seen a single Coin or Bracteate bearing Runes! Since then, besides hundreds of Runic Coins, what a goodly show of Bracteates has been brought together in Thomsen's Atlas, without reckoning those since discovered, and this in spite of the many which have been destroyed ere even they could be described and copied!

Wherever possible, my engravings have been made, with religious care, from the *Originals* or from *Galvano-plastic facsimiles*. Otherwise I have followed Thomsen. Where my copies differ from Thomsen's, mine are therefore the more correct.

COINS, as distinct from BRACEATES, were struck with these "Old-Northern" (not "Scandinavian") runes, as far as we know, only in England. By the time Christianity and the art of coining money reached Scandinavia, these Olden Runes were already disused, — the end of the 10th and the beginning of the 11th century being later than the employment of these characters. Consequently, the first Moneyers — all Englishmen — and their Scandian pupils and successors, who struck money for the Scandian kings, used, for about the first 50 years, only Latin (Old-English) letters. Afterwards, for a short time, the native Scandinavian runes were employed on these Scandinavian coins; but Roman influence was too strong, and these Scandian runes soon disappeared before the Latin staves.

The ancient English "Old-Northern" Runic coins run from about the 7th to the first half of the 9th century. They are scarce. Commonly those in pure runes are outnumbered by those with both Runic and Roman mixt letters. But I do not engrave or dwell upon these Coins here. They contain nothing new, simply the names of certain rulers or of a moneyer or two, already well known to us. In Ruding's Coinage, the Archæologia, Fin Magnusens Runamo, Haigh's Conquest of Britain, and other works, we have the names *EPA*, *EPA*; *ÆDLRÆD*, [AN]SWIG (Mr. Lindsay's Coin); *BENIDIT*; *BOTRED*; *BRODER*; *OSWI*; *PÆDA*, *PEADA*; *UARD*; *WB* [WIBBA]; *WINTRED*, &c.

It is to be hoped that all the Runic [both Old-Northern- and Scandinavian-Runic] Coins of the Northern lands will be collected and carefully engraved and published, by some competent Numismatist and Runologist.

In the good old times, ere "Slesvig-Holstein" had become a "Cultus" and passion had driven out principle, down in fact to a very few years ago, no German writer or antiquary ever dreamed of depriving the North of its Runic Bracteates. A sudden revolution, however, has since been effected. First one and then the other and then a third German letterist — and now, apparently, a whole posse of them — has found out that the whole has been a misconception and delusion, that the Golden Bracteates never were *Northern* at all, but *Saxon*, and as *Saxon* therefore *German*; that, when inscribed, they bear words in *Anglo-Saxon*, and therefore in *Saxon* and therefore in *German*; that their being so few in Saxon or German lands is a mere accident, for that they were all made there and were carried by chapmen or zealous heathens over the border to Scandinavia, and consequently the fact of almost all of them being found in Scandinavia is a decisive proof of their *not* being Northern; that the Scandinavians could not have made them if they would, and that they therefore all belong to "the German Fatherland".

<sup>1</sup> "Nullum [nummum] adhuc videre mihi contigit, qui Runicas obtineret literas, quamvis Hardicnuti & Ethelredi quosdam ostentare valeam, obsoletis Latinis conspicuos." — Olaus Wormius, *Bertilo Canutio Epist.* — (Olaf Wormii et ad eum Doctorum Virorum Epistolæ. 8vo, Vol. 1, Havniæ 1751, p. 51.)



Now we are all weary of an "Anglo-Saxon" language which never existed, and of the arguments deduced from shortening the "Anglo-Saxon" into "Saxon", and of the colossal swindle of calling "Saxon" GERMAN. The Old-English — in its many dialects — we know, and if we know anything we are aware that it is of a distinctive *Northern* character, whenever Northern writings as old as the Old-English can be found to be compared with it. And the Old-Saxon — that beautiful tung so villainously and ruthlessly hunted down and suppressed by the Germans, as found in its many modern dialects — we also know, and if we know anything we must see how near it is to the oldest Northern (Scandinavian and Anglic) dialects, and how widely it differs from the various "German" dialects. And we all know that all the Scando-Gothic tungs are very nearly allied and constitute one speech-group. But we have yet to learn that "Saxons" ever made Runic Bracteates, like as nothing distinctively "Saxon" has ever been found on these Bracteates, and like as scarcely a single Bracteate has ever been found in any Old-Saxon land. We must therefore demur to all these new lights, and insist on common sense and fair play in this department as in others.

But even this "Saxon" nostrum has a glaring disadvantage in the eyes of real "Germanizers". For if all these things are "Saxon", and if nothing Runic has ever been found in "Germany", the expression "German Runes" and "German monuments" must be altogether abandoned, and we must substitute the "hateful" phrase *Scando-Saxon*. But then it is better and shorter to drop the *Scando* in *Scando-Saxon*, as certain honest men now drop the *Anglo* in the bastard *Anglo-Saxon*.

And as to these Bracteates being all imported into the North. This is a poor joke! Whence could they come? When we dig up Old-English Coins we know that they came from England, Roman and Grecian from Rome and Greece, Cufic from Arabia, German from Germany, and so on. But what is produced nowhere else or would not be transported in such quantities, belongs to the people in whose soil it is found. Are all our Stone and Bronze and Iron Antiquities "imported" from abroad? These Blinks confessedly belong to the Early Iron Age (say roughly the 4th to the 6th or 7th century), and to an Old Rune-writing people. Now where shall we find an Old Rune-writing people in the 4th to the 7th century who — except in the Northern lands — made Bracteates? Shall we go to Russia for these Bracteates? They are unknown there. To the Gallic and Celtic and Romance and Slavic lands? They are unknown there. To Germany? They are unknown there. To Old Saxony? Four pieces bearing-runes have been found there. Let us make them 10; 15 more may be added *not* bearing-runes. Let us say 50 in all, *50 instead of 19*, out of at least 500, including duplicates. Now did these 50 wander from the North to the neighboring shires in Saxony, &c., or did the 450 wander from Saxony, &c., to the neighboring Northern lands?

If the North could not make our Bracteates because they could not stamp from a die, neither could Saxony or its nearest districts. Surely no one can say that the Old Saxons or their neighbors were more skilful in metal-work than the Northmen! If coining was not introduced into Scandinavia (England has coined as we know, all along, from the time before Christ down to our own days) till about the Christian period, so neither was it introduced into any Saxon land. Therefore the argument on this head falls to the ground.

I never heard that Saxonland had any native coins before the time of Charlemagne, a little before and after the year 800. Coins of course they had, like all other Scando-Gothic peoples which had not yet established mints; they got them in numbers by active commerce and by not inactive piracy, in the usual way. But Saxonland could not have had very many such even *foreign* pieces in circulation before the beginning of the 9th century; for in 797 Carl the Great summoned the great Synod or Parliament of his Bishops, Abbots, and Earls, together with various of his officers from Saxony, to meet him at Aix-la-Chapelle, and it was there agreed that *equivalents in kind*, instead of money, should be received in payment of the legal fines and taxes. A one-year old Ox at harvest-time, when he is sent into his stall, and at spring-time when he leaves it, is valued at 1 Solidus; the older he is, the more shall he be worth. Corn and Honey also have their money-values set upon them. — This is not the land to make the Bracteates which England and Scandinavia were unable to produce.

And the "characteristic" of these pieces is, that *they are Runic*. No Runes have ever been found or heard of in Germany, *not even on Coins*. We have Kelto-German or German-Keltic pieces from the second or third century before Christ. But, when inscribed, they bear Greek or Roman letters. Afterwards we have rude German coins from the earliest Christian period, but these bear only

Latin letters. *No coin with runes* has ever been found struck in Germany or in any Saxon land, as little as any other runic monument, while HUNDREDS of Runic Coins have been struck in Scandinavia and England. How is it possible then that a whole school of ornament whose great feature is a certain class of patterns, particularly the *Dragon-type* and the *RUNES*, should come from a land or lands where such types and such runes have never been found or heard of?

When we dig up Saxon or German coins or jewels in Scandinavia or England, we say they came from Saxony or Germany. When we dig up Northern pieces or jewels which have in a similar way wandered over the border into a Saxon or German land, we say they are Northern. Is it not so?

The custom of wearing pendent ornaments, of gold or other metal, has been and is common everywhere. But every people has more or less modified the style and pattern to suit their own religious or local ideas. All the Scando-Goths have worn Golden Pendants. Did the Germans ever make and wear these peculiarly ornamented *Runic Pendants*? Such a custom is altogether unknown. Did the Saxon peoples? Such a custom was never heard of there.

Consequently it results that the Runic Pendants — the Golden Runic Bracteates — belong to the Runic lands, the North, where only they are found, with the exception only of a very few which have been carried over the border by Northmen or which have been given or sold as all such loose jewels continually are.

It has also been said that these Bracteates are rare in the Saxon and neighboring lands because they bore heathen symbols, and were therefore forbidden to their converts by the Christian missionaries and priests. Consequently they would be melted down into ornaments of a more innocent kind, or would be sold or bartered away to lands yet pagan, and would therefore become excessively scarce. And there is some truth in this. There is no doubt that the fact of these pieces being essentially heathen amulets or jewels, would tend in this way to drive them out of use. But Scandinavia was Christianized within about a century after Saxony, and so short a time cannot explain the fact of Saxony having so few, Scandia so many. And Christians would not supply heathens with idolatrous images or amulets. And — which disposes of the question — these particular oldest-typed Bracteates had gone out of use altogether long before the 9th and 10th centuries, when Christianity was creeping into the Saxon folk-lands. The greatest German authority (Müller) himself gives them no later a date than 6 hundred years after Christ. How then could the Saxons in the 9th and 10th centuries wage war against ornaments which they did not use, had probably never seen, and the only specimens of which in their land were doubtless lying undisturbed in some heathen grave-mound raised most likely over an immigrant Scandinavian?

But quite lately, particular circumstances and political "annexation"-fever having called attention thereto, a whole crowd of German Editors and Linguists and Runic-readers has with one mouth loudly announced not only that the Bracteates, the South Jutland pieces, the Charnay and Nordendorf Brooches, but also the Bleking stones, the Norse and Danish and English blocks, — in fact every thing bearing the old staves — are all in MARCOMANNIC and THEREFORE in SAXON and THEREFORE in GERMAN times, and are consequently GERMAN MONUMENTS! Now no one asks the German Propaganda to listen to sense and arguments and facts when propounded by a Frenchman or an Englishman — much less by a Scandinavian — or any other "Barbarian". But we do demand the decency of listening to truth when laid down by a German Scholar. But this is just what we cannot obtain. When ever a German author goes against the herd, or the cry of the time — he is simply ignored. He is placed under a ban and shunned, but he is not answered. His views are thus hermetically sealed, lest the eyes of the public should be opened. So it has been with this question of the "Marcomannic" <sup>1</sup> runes. When I discuss

<sup>1</sup> Besides my remarks pp. 104-6, see also those of Velschow (which I have only lately read) abundantly proving that these "Marcomanni" — MARCHMEN were Danes, and that at this time Marcomanni, Northmanni and Dani were used promiscuously also for Danes and Scandinavians in general, — in Müller's and Velschow's *Saxonis Grammaticæ Historia Danica*, Vol. 2, 8vo, Havnia 1858, pp. 11, 12.

To this may be added that Witukind (who flourished in the middle of the 10th century), himself a Saxon, so far from making everybody in his time "Saxon" or "German", actually says (besides mentioning the pedantic schoolborn theory common to all our "educated" Scando-Gothic peoples, that they were of "Classical" origin) that the Saxons had sprung from the Danes and the Norwegians (or Scandinavians in general): — "Nam super hac re varia opinio est, aliis arbitrantibus de Danis Northmannisque originem duxisse Saxones, aliis autem aestimantibus, ut ipse adolescentulus audivi quendam prædicantem, de Graecis, quia ipsi dicerent, Saxones reliquias fuisse Macedonici exercitus; qui secutus magnum Alexandrum imatura morte ipsius per totum orbem ait dispersus." — Widukindi Res Gestæ Saxonicae, ex rec. Waitz ed. Pertz. 8vo, Hannoverae 1839, p. 4 (Book 1, § 2). But this is only another of the many proofs that the Saxons were the nearest overgang-clan to the Danes, and that under this floating name of "Saxons" Scandinavians in general, particularly Danes, were often understood. This same learned Witukind knew so much about the Angles as "Germans" and as originally settled at the mouth of the Elbe, and all that rubbish, that he says the ANGLES of England were so called from Britain

them and showed their modernness and absurdity (on Alphabet 17, page 104), I thought it needless to add the testimony of esteemed German writers, as I could not conceive that their equally decided condemnation of these runes would be systematically suppress. As this, however, has been the case, I will here add that Dr. A. Kirchhoff and Prof. R. v. Liliencron have expressed themselves quite as strongly about this Marcomannic-rune humbug as I have done. Thus in his "Das Gothische Runen-Alphabet" (second edition, Berlin 1854, p. 2) Dr. Kirchhoff says, shortly and decisively: *The so-called Markomannic Runes are a mere variety of the Anglosaxon, and were invented by some idle scribe to while away the time*<sup>1</sup>. Again, in both editions of the above essay (2nd ed. p. 36): *To avoid repetitions I here remark once for all that, as I hope to show in the course of these pages, what are called Markomannic or Old High-German runes are — the names excepted — simply taken from an Anglosaxon alphabet. This has been adapted to the dialect of his own race by some High-German; but he altered its order into that of the Latin A. B. C., after having with gross mistakes most helplessly transferred the name-forms into High-German, at the same time confusing the sound-values. Our forefathers have never known an alphabet which has sprung from the learned lucubrations of a monk in the 9th yearhundred, and which has owed its unjustifiable acceptance to the undeserved favors of fortune*<sup>2</sup>. This doom was subscribed by Prof. Liliencron in 1852: *Accordingly we shall not be able to avoid the conclusion, that the whole assumption of specifical German runes must fall away, and that the Hraban alphabet is only a re-arrangement of a somewhat modified copy of the Anglosaxon Futhork*<sup>3</sup>. — In the paper in which he showed-up that gross swindle the Runic Stones in Normandy, Dr. Kirchhoff returned to the charge: *VI. The runic alphabet of Hrabanus, by an abuse of words called the Markomannic or even the German, and arranged in the order of the Latin letters, I have here given in that form of the signs and the names which would seem to be the original shape (9th century), as far as we can judge from the many variations in the transcripts. I here observe that this rune-row has only found room here for the sake of completeness, and that no one may accuse me of having wilfully suppress or withheld anything belonging to my subject. I myself shall take no notice of it in the following pages, as I simply hold fast to the opinion upon it which I express in my essay on the Gothic Runic Alphabet (p. 36, note), and which Liliencron (Zur Runenlehre, pp. 13, 16) has supported. But should any one still think that he can use these pseudo-runes in the elucidation of this question, and fancy that he can weaken or overturn my arguments, I have given him the necessary weapons. He may wield them as best he can; but I doubt whether they will bite*<sup>4</sup>.

Thus German runesmiths have ruthlessly demolished the only source of what have been called German runes. Saxon or German runes are therefore as far off as ever. But the labors of Kirchhoff

being an island in an angle of the sea! (Id. p. 8; Book 1, § 8.) If he had lived in our day the Germans would have blinded him, then hanged him, then burned him, then cast his ashes into the sea, — or else they would have done *still worse*, they would simply have ignored him altogether.

For its time, and considering his materials, I have never seen so good a treatise on these subjects as the short Academical Disputation of Nicolaus van Hauen "De Anglo-Saxonibus id est Danis & Holsatis", 4to, Hafnæ 1745, pp. vi, 46.

<sup>1</sup> "Dass die sogenannten markomannischen runen eine blosse abart der angelsächsischen sind, die ihre entstehung lediglich einer müssigen spielerei verdankt."

<sup>2</sup> "Um wiederholungen zu vermeiden, bemerke ich hier ein für alle mal, dass, wie ich im verlaufe dieser abhandlung nachweisen zu können hoffe, die sogenannten markomannischen oder althochdeutschen runenzeichen so gut als namen lediglich aus einem angelsächsischen alphabete entsprungen sind, welches ein hochdeutscher dem dialekte seines stammes anpasste, dessen ordnung er aber in die des lateinischen verwandelte, nachdem er die angelsächsischen namensformen zuvor nicht ohne grobe irrthümer in die althochdeutschen ungeschickt genug übertragen und die lautliche geltung der zeichen danach verrückt hatte. Nie haben unsere vorfahren ein alphabet gekannt, welches den gelehrten lucubrations eines mönchs des 9. jahrh. seine entstehung und einer unverdienten gunst des schicksals seine unberechtigte geltung verdankt."

<sup>3</sup> "Demnach wird man sich der Behauptung nicht entziehen dürfen, dass die ganze Annahme specifisch deutscher Runen wegfallen muss, und das Hrabanische Alphabet Nichts ist, als eine von der gewöhnlichen Art etwas verschiedene Umsetzung des ags. Futhorks." — Zur Runenlehre. Zwei Abhandlungen von R. von Liliencron und K. Müllenhoff, Professoren in Kiel. Besonders abgedruckt aus der Allgemeinen Monatsschrift für Wissenschaft und Literatur. 8vo, Halle 1852, p. 16.

<sup>4</sup> "VI das runenalphabet des Hrabanus, missbräuchlich das Markomannische oder gar deutsche genannt, welches die folge der lateinischen buchstaben enthält und hier in derjenigen gestalt der zeichen und namen gegeben ist welche sich aus den mannigfachen abweichungen der überlieferung als die ursprünglichen zu ergeben scheint (neuntes jahrh.). ich bemerke dass diese reihe nur der vollständigkeit wegen aufnahme gefunden hat, und damit niemand mir vorwerfen könne, ich habe absichtlich etwas zur sache gehöriges verschwiegen oder vorenthalten. ich selbst werde von ihr im folgenden keine notiz nehmen, indem ich lediglich auf dem urtheile beharre welches ich über sie in meiner schrift über das gothische runenalphabet s. 86 anm. ausgesprochen habe und welches von Liliencron (zur runenlehre s. 13, 16) bestätigt worden ist. sollte jemand dennoch meinen mit diesen pseudorunen für unsere frage etwas ausrichten und meine bedenken widerlegen oder heben zu können, so habe ich ihm die waffen bereit gelegt; er brauche sie nur. aber ich fürchte dass sie nicht schneiden werden." — "Zur Würdigung der französischen Runen", von A. Kirchhoff, in Haupt's "Zeitschrift für deutsches Alterthum", Vol. 10, 8vo, Berlin 1856, p. 199.



and Liliencron have been past over in silence, and are now forgotten. And no wonder. They were written so long ago, — even so far back as from 1852 to 1856!

Besides all this, as I have shown above (pp. 104—6), the leaf containing these barbarous "Markomannic" runes is probably far later than the 9th century.

No. 1.

BROHOLM, FYN, DENMARK.

THOMSEN'S *Atlas*, No. 11. — *Copenhagen Museum*, No. 2808.



Gold-bracteate, a part of the great gold-hoard found in Svendborg Amt and described in "Nordisk Tidsskrift for Oldkyndighed", Vol. 2, Kjobenhavn 1833, pp. 184-92.

The head, copied from the early Imperial Byzantine coins, and the inscription around are raised, being struck from a die. The same artist has made the loop and the elegant setting, for the same stamp has been used for the ornaments of both.

We begin at the bottom to the right, ascend to the top, and come down on the left from the top to the bottom. The reader will remark the pointed  $\kappa$ . A couple of the runes are turned round or upside down.

U I Þ A T U H T X

KIDUNK(H) HAG

T N R I P H A X

TU ÆIW HUG.

KITHUNG HEWED (*carved this*)

TO EVER-during HOW (*memory, to eternal remembrance*).

We are not sure whether the  $\mathfrak{X}$  has here its older power of o, or its later value (in England) æ. If the former, we must read oiw. Should the two small marks in the last  $\kappa$  mean anything, they may be h-bars, thus making a bind-rune ( $\kappa$  and h). We have here an early instance of  $\mathfrak{t}$  for a. If redd correctly above, this will have been a Presentation-piece, some mark of festival Commemoration, and might be fittingly modernized:

IN MEMORY OF THE DAY.

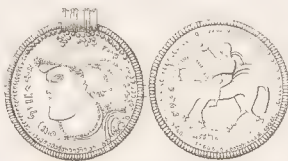
KITHUNK(H) MAKER

But all this is on the supposition that the letters here before us *give a meaning*. And once for all, with regard to these runic pieces, especially those with longer inscriptions, my attempts are based on the marks *as runes* and on these runes *as intended to express legible words*. Should any particular piece be found to be *not* runic, or should it be decided that the staves, tho runic, especially the longer risings, are only *initials* or *contractions* or a mere *intentional gibberish*, an *unintelligible charm-formula* — which at present is not my opinion — my readings of course fall away. We shall know more of all these things in coming times; but somebody must begin!

## No. 2.

MIDT-MJELDE, HAUG PARISH, SOUTH BERGENHUS, NORWAY.

THOMSEN'S Atlas, No. 15. — Bergen Museum, Norway.



Found in 1827 in a Barrow on the farm Midt-Mjelde. It lay within a stone-kist which contained some fine mould and, as it is said, pieces of an urn.

Apparently struck to commemorate some victory at the Horse-races in the Hippodrome, Byzantium; a comparatively modern piece. Letters only half runic, and my reading only a provisional attempt.

This "Barbarous" medal may be quite meaningless. But I think not. Great part of the difficulty lies in the repeated + X's, for they cannot be accurately distinguished, as their appearance depends on the point whence they are looked at. Usually, the + would seem to be E, as elsewhere, and the X the common G. The four dots (::) I take to be O, as described in the alphabets.

Assuming all this, I would begin, *obverse*, from top to bottom on the left of the head, continue upward with the first mark on the right, and then, omitting the ornaments, take the 4 letters at the top; *reverse*, first the Runes in the exergue and then those under the horse's head, or we may take the latter (EME) first and the former (TOLECUU) last; the meaning remains the same. The T in TOLECUU is upside-down, the L a wend-rune (revers). This guess gives us:

X + N I I C N X I I C C X E A T +

GELIICS HIIIC MUTE

T :: + E A A + X E +

TOLECUU EME.

GELIICS HEWED this-MOT (stamp piece)

for-TOLECU his-EME (uncle).

For THOMSEN'S No. 21. see No. 64, farther on.

## No. 3.

FIND-PLACE UNKNOWN, POSSIBLY BOHEMIA.

THOMSEN'S Atlas, No. 23. — THOMSEN'S Collection, Cheapinghaven.



Golden Blink, a barbarous copy of the early Imperial Byzantine pieces. Was formerly in the hands of the distinguished Numismatist Mader, in Prague, and was the only golden bracteate in his great collection. Whether found in Bohemia or no, impossible to say.

We have here mixt Runes and Latin Uncials. First word begins on the left of the figure, second word on the left below. The second stave of the latter may be  $\bar{u}$ , if redd as a Runic letter. I take the small ring to be o, but the triangle after it to be an ornament. Nothing is wanting after CUN., the termination UN $\bar{g}$  or IN $\bar{g}$  being understood.

CUN.  $\bar{u}$   $\bar{a}$   $\bar{s}$   $\bar{c}$   $\bar{o}$ 

CUN. PASCO.

KING THASCO (or THUSCO).

No. 4.

TJÖRKÖ, KARLSKRONA SKÄRGÅRD, SWEDEN.

THOMSEN'S Atlas, No. 26. — Museum, Lund.



Gold-bracteate formerly owned by Hr. Aspegreen, Master-baker, Karlskrona. At his death purchast for the University Museum, Lund.

A remarkable combination of the Imperial Byzantine head and of the Heathen type. Runes redd from below upward. The  $\bar{u}$  upside-down, as elsewhere:

 $\bar{u}$ ,  $\bar{a}$ ,  $\bar{t}$ ,  $\bar{h}$ ,  $\bar{a}$ ,  $\bar{x}$ 

HUT HUG.

HUT HEWED - this.

Should the X above the Bird be a Sacred Mark and not a  $\bar{g}$ , the meaning will be the same, HU (= HUG).

No. 5.

FIND-STEAD UNKNOWN, PROBABLY SCANDINAVIA.

THOMSEN'S Atlas, No. 32. — Bodleian Library, Oxford.



Latish half-runic Golden Blink whose tie has fallen away. First described by Bircherod, in his "Specimen Antiquæ Rei Monetariæ Danorum, 1701", Hafniæ, 4to.



Mixt Runes and Uncials. The staves commence at the top on the left and read downwards and upwards. The circlet on each side the helm, the fringelike marks below it, and the beads and Holy Mark on the right, I do not take to be letters.

E < M A

ECMU.

To - ECMU.

For THOMSEN'S No. 36 see under my No. 61; for his 37, see my 22; for his 38, see my 62; for his 46, see my 65; for his 47, see my 66.

No. 6.

MAGLEMOSE, VALLERSLÖV, SEALAND, DENMARK.

THOMSEN'S *Atlas*, No. 217. — *Copenhagen Museum*, Nos. 12, 529.



Golden Bracteate. Four pieces of this type were found in 1852 by people cutting turf, together with a splendid silver brooch with dragon-ornaments, overlaid with thin plates of gold, some beads of glass and amber, and 4 other Bracteates. Thomsen adds: — "The bust seems to be imitated from that of the earlier Byzantine Emperors; but the shield is like that on the coins of the Sons of Theodosius and their followers, from the 5th century."

This is seemingly a Medallion struck in honor of some high officer, probably by his countrymen or brothers-in-arms; or, if a Greek, by a body of Warings to whom he had done some service. He would seem to have been invested with rank or station, and perhaps at the same time to have been formally decorated with the *Armilla*, the Armlet of Gold or Silver, in acknowledgment of his services to the state. Honors of this kind were distributed not only by the Emperors but also by Generals in command, and in some degree answered to our *Orders*. We see this *Armilla* or Bracelet suspended on the warrior's bosom. His shield is also significative. It bears the impress of a Knight or Horseman or Racer, at full gallop.

But the words, according to all reasonable methods of interpretation, are meaningless.

I therefore suppose that here, as in two other instances, — see Nos. 23 and 30, and ATLITOE and OSULOE in the WORD-ROW — we have a *barbarized word*, here a hybrid, Northern and Greek, the term SESS-YCNÆ. This would then be in the Dative singular, and the following word in the Genitive plural, and the whole would answer to our familiar Roman phrase, COMITI EQUITUM, COMITI STABULORUM, COMITI SACRI STABULI, PRÆPOSITO EQUORUM, or some such title at the Imperial Court. This would be, in Greek, *To the Lord-Eunuch of the Horse*. The corresponding Greek word I have not found. *Eunuch* was at this time a mere title of office in Constantinople, in various departments.

I fancy therefore that some Northman in service among the Warings had been made chief of some establishment or body connected with the Races and the Hippodrome, or perhaps the Imperial

Stables, or possibly some charge relating to the Cavalry, — if he were a Greek, then a friend and patron of the Northmen in Byzantium, — and that this piece was struck in commemoration of the event.

The inscription I take to begin on the left at the base of the spear with the s, to continue upward and down the right side, and to end on the left with the æ. All the æ's are reverst. Should this be so, we have:

Σ Μ Ι Σ Υ Η Τ Ε Μ Ε Η Ψ Ω Ε

SESS-YCNÆ EÆHΛOÆ.

*To - the - SESS-EUNUCH (seat-eunuch) of - the - EACHS (horses).*

*(To the Lord-Chamberlain of the Cavalry.)*

*(To the Master of the Horse.)*

# No. 7.

## NEBENSTEDT, DANNENBERG, HANNOVER.

*Now in the Royal Coin-Cabinet, Hannover. Engraved from an Electrotpe obligingly furnisht me by the Senator FRIEDRICH CULEMANN, of Hannover. — See Dr. C. L. GROTEFEND, Pl. 1, Fig. 1.*



This and the two following Golden Bracteates were found in 1859, in a kind of moss-ground overflowed at high water by the Jeetzel and the Elbe. Several other similar pieces were dug up at the same time, but without Runes. Some fragments of iron lay near them.

This piece very much resembles Nos. 51 and 52, but the inscription is quite different. I take it to commence on the left at the top, to descend, and then to reascend to the top of the right. Nearly all the runes are reverst:

Χ, Ι, Δ, Ε, Ν, Χ, Ι, Ψ, Ν, Ε, Ν, Δ, Χ, Ψ, Ι

GLYOEU GI-AU YOUNGAL.

GLEE OWE (*own, may-have*) YOUNGAL.

*(May Youthgal have glee! — Joy to Youthgal!)*

We have more or less similar formulæ on No. 7: GLEE; No. 10, 11: LUCK; No. 12, 13: HIL (health and happiness); No. 18: ARE (honor); No. 20, 67: SEEL (happiness, success); No. 57: WEAL; No. 59: ATHEN (long life). They all remind us of the FELICITAS, FORTUNA, SALUS, PAX, &c., of Classical and Old-English stamp pieces.

No. 8.

## NEBENSTEDT, DANNENBERG, HANNOVER.

*Now in the Museum of the Historical Union for Lower Saxony. Engraved from an Electrotpe obligingly furnished me by the Senator FRIEDRICH CULEMANN. — See Dr. C. L. GROTEFEND, Pl. 1, Fig. 2.*



This golden piece, of the same type, is from the same find. All the Runes are reverst, and my reading is only offered with diffidence. Wherever the *l* occurs here, it has a slight touch or bend at the top, but this is *only in the imperfect stamping* and does not make it *l* (L), or, reverst, *l* (T). But even should we read TILLE instead of TILIE, the meaning would be exactly the same.

Taking the rings, dot and ? (w)oden-mark not to be letters, and beginning with the fourth stave on the left, just where the hand points, I would go down, and up along the right, descending again to the left. Runes as turned round:

↑, *z*, *Y*, *N*, *l*, *l*, *l*, *l*, *l*, *Y*, *z*, *l*, *l*, *l*, *M*

TO AUTILYOE DAM TILIE (or TILLE).

TO AUTILE THE TIL (*good*)!

Should we take the Symbol-mark (*z*) as a stave, and insert it after the TO, the reading would then be:

TO GAUT I LYOE DAM TILIE (or TILLE)

TO GAUT IN LYOE, THE TIL (*good*)!

So much difference may a single mark make. But either meaning may be very good. The former, however, is to be preferred, partly because of the unlikeliness of *l* instead of *IN* at this early period, and partly from the great doubt as to the use of the Holy Sign instead of *o*.

No. 9.

## NEBENSTEDT, DANNENBERG, HANNOVER.

*Now in the Museum of the Historical Union for Lower Saxony, engraved from an Electrotpe obligingly furnished me by the Senator FRIEDRICH CULEMANN, of Hannover. — See Dr. C. L. GROTEFEND, Pl. 1, Fig. 5.*



Grotefend's No. 6 is *another* piece from the same die, only the setting, which is different and larger, is there ornamented with two rows of horse-shoe or halfmoon-like stamps, separated by three lines running close together. — *Runes reverst.* Redd from top to bottom:

M *Q* *l* *l* *Y* *l*

EYTTAN.

(To-EYTTA!)



## No. 10.

## DENMARK, UNKNOWN WHERE.

THOMSEN'S *Atlas*, No. 69. — *Cheapinghaven Museum*, No. CCXCIX.

Gold-brink, found in Denmark, but the exact place not now known.

Figures 69, 70, 71, 72 in Thomsen's *Atlas* are all of one class and type, representing or symbolizing a Triumph, "Victory" or Homage. Only Nos. 69 and 70 bear Runes, which, of course, *may* be meaningless. But if not, they can only, as far as I can see, be read in one way, and on both pieces give the same practical result.

No. 10 (69) apparently begins on the left from below with *r* and *o*, and then goes over to the right to the *glw*, continuing from the centre downwards to the *k* (or *c*). The two words at the top, *yolw* on the left of the ring and *hac* on the right, come last. The *ha* is a bind-rune. — Of course, if we like, we may take *glwk* first and *to* after. It makes no difference in the meaning. — The mark on the right, above the *e* and below the *c*, I take to be the Hammer-mark (or an ornament).

↑ ʀ X ↑ ʒ ʔ

TO GLWK (or GLWC)

↑ ↑ ʒ ʔ ʔ

YOLW HAC.

TO LUCK! (*Luck to you! Success!*)

YOLW HEWED (*carved*).

See the closing remarks on No. 7.

## No. 11.

## RANDEV, VIBORG SEE, DENMARK.

THOMSEN'S *Atlas*, No. 70. — *Cheapinghaven Museum*, No. 8069.

Golden Bracteate: like the preceding not, I think, merely "barbarous".

The copy engraved in the *Atlas* is from an exemplar slightly injured, so that 2 of the Runes are invisible. A duplicate piece is now in the Cheapinghaven Museum, and from this I am enabled

to give a perfectly correct facsimile. The figure-motive is a Warrior receiving a wreath from a winged Victory. — First letter reverst. Motto begins below, to the left, and proceeds from above downwards to the right. Should the T be the Holy Hammer-mark, and the word be LUCGW, the meaning remains the same.

10 T O C X T

TU LUCGWN!

TO LUCK! (*Luck to you!*)

On several of the oldest Cufic coins we find the similar friendly wish, in Arabic letters, LUCK! or TO LUCK!, sometimes twice over, LUCK! LUCK! — Others of this class bear the words HELP! HELP!, or RIGHT!, or TRUTH!, or JUSTICE!<sup>1</sup>, these doubtless reminding the owner to be True and Just and Merciful to the poor. — A somewhat similar formula occurs on the Hebrew Betrothal-rings, inscribed in Hebrew letters MAZUL-TOUV (pronounced Mausselauf), — GOOD LUCK TO YOU!<sup>2</sup> — See No. 7.

Nos. 12, 13.

#### DENMARK, UNKNOWN WHERE.

THOMSEN'S *Atlas*, Nos. 74, 75. — *Cheapinghaven Museum*, Nos. 8658, 8657.



Golden Bracteates, excessively barbarous. We may judge of their rudeness by looking at the two bent clubs at the top of No. 12. By comparison with No. 13 we see that they were meant — not for drinking-horns but — a head! The arms are still more wonderful. But this kind of childish helplessness work is familiar to students of the oldest Western coined pieces, both Keltic and other.

Under these circumstances many will think them simply meaningless.

It is not known in what part of Denmark they were found, or when. No. 13 consists of two Golden Blinkers, soldered on to each other, and was formerly in Bircherod's collection. It is figured in his *Specimen Ant. Rei Monet. Danorum*.

If these pieces really signify anything, I take No. 12 to begin on the right with TU, then going to the top left with H and passing over to the right; while No. 13 starts on the left upward with TU and then turns on the right, going up with HI, the L being apparently stamp't on the cap, so as to be confounded with it.

Possibly future finds may bring to light others, with the same formula clear and undeniable. They are perhaps Amulets or Birthday gifts. — See the remarks on No. 7.

T A H I L

TU HIL!

TO HAIL! (*To Luck! Hail to thee! Health and Happiness!*)

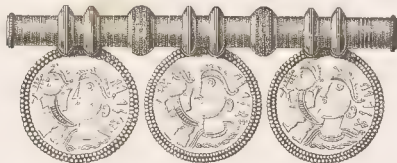
<sup>1</sup> See the description by Dr. Jac. Chr. Lindberg of the Cufic Coins in the great Vålse-fund, *Annaler for Nordisk Oldkyndighed*, 1842-43, Kjöbenhavn, 8vo, pp. 106-15.

<sup>2</sup> Mr. Croker's Catalogue of Lady Londesborough's Collection, p. 2-7.

## No. 14.

## FAXÖ, SEALAND, DENMARK.

THOMSEN'S *Atlas*, No. 76. — *Cheapinghaven Museum*, No. MDCLXXVIII.



This splendid piece is so interesting and remarkable, that I beg to translate all that Thomsen (*Annaler*, 1855, p. 301) has said respecting it:

"A large golden ornament, consisting of a hollow golden cylinder to which are soldered three medallions of gold, each of them double, two Gold-bracteates placed back to back. These 6 Bracteates are all alike, and all struck from one and the same die.

"They represent a person to the waist, before whom is a walking figure bearing a branch. Behind the bust is a Runic inscription. The cylinder and the edges uniting the Bracteates are elaborately finisht. They are partly of fine twists, and partly of gold-thread soldered on.

"This jewel, which was doubtless suspended round the neck, was turned up by some men clearing a stream near Faxö. It was not observed by the workmen; a poor peasant-woman afterwards found it among the rushes which had been cast on one side. She walkt with it herself all the way to Cheapinghaven, and it is now preserved in the Museum there, No. MDCLXXVIII."

Now this is an excellent description, but as soon as we read the letters we perceive that it is imperfect. It is now clear that the large figure is a Father or Mother dandling a Baby, and that the infant holds in its hand — *a child's rattle!*

The whole is therefore a fine specimen of the ancient Northern TOOTH-FEE, the Norse-Icelandic TANN-FÉ, a gift to an infant in commemoration of its cutting its *first tooth*<sup>1</sup>. This custom is still kept up in many parts of Scandinavia, and consists of any ornament or trifle or plaything, a cap or gown or spoon or cup or book &c., as may best suit the circumstances.

On my communication this explanation to my friend Prof. Gislason, the learned Icelandic, he at once approved of it. Going to a drawer, he brought forth a fine copy of the scarce old Icelandic edition of S. Olaf's Saga (Skallholt, 1689, 4to). "This", he said, "was my *Tann-fé*, my Mother's gift, and I prize it and keep it carefully as a remembrance."

In some parts of Scandinavia, especially in Denmark, the Tooth-fee has taken a different form. It is no longer a gift to the child, but the husband's present to his wife, for all the trouble and anxiety she has had in watching and tending her infant thro the pains of its first teething. In Sweden it is very commonly a present to the Mother or the Nurse.

<sup>1</sup> This wont (custom) was also not unknown in Ireland in the 10th century. In the *Laxdæla Saga* (4to, Hafnir 1826, p. 70) Melkorka, daughter of the Irish king Myrkjartan, who had been carried captive at the age of 15 to Norway and thence had been taken to Iceland, says to her son Olaf, on his setting out for her native country:

Enn ádr enn þau Melkorka skildist, seir hún í hendr Olafi fingr-gull mikit ok mælti: þenna grip gaf fadir min mér at TANNFÉ, ok vænti ek at hann kenni, er han sér.

But ere Melkorka parted from her son Olaf, she put into his hand a large finger-ring of gold and said: 'This jewel was given me by my father as TOOTH-FEE, and I doubt not he will know it again when he sees it.'

King Myrkjartan did so, recognized his grand-son who greatly resembled his stolen daughter, and treated him with all possible honor and affection.

In the middle age the *Tooth-fee* took the form of a *Christening-present* from the god-fathers or god-mothers, or rather the one died out as the other came in, the Christian gift having absorbed the heathen usage. Trinkets of all kinds were common Christening-gifts, especially the well-known *Apostle-spoons*, silver forks, knives, cups, &c. On the silver fork engraved in the *Archæologia*, Vol. 15, Pl. 48, we have:

EDUS SHIPDHAM NAT. 2<sup>o</sup> DIE APRILIS 1610 EA.

EA is here the name of the giver.

In like manner names and dates and mottoes are often found on Apostle-spoons, and other Christening-gifts. Some of those preserved in Scandinavia are as old as from the 14th to the 16th centuries, and one has part of the inscription in Scandinavian Runes<sup>1</sup>.

The Runes on this Jewel, which are elegantly and clearly stampd, are reverst. They read from below upward:

ƿ, ʀ, ʁ, ʔ, ʃ, ʄ

F, O, S, L, Æ, U.

*To - the - FEDELS! (= To Baby!)*

I think it quite certain that the next piece in the Atlas, No. 77, which has somewhat the same figures but no Runes, and many others of the Bracteates, both those with staves and those without, especially many of those with a single proper name, belong to this same class, and are TOOTH- or BIRTHDAY-GIFTS.

Nos. 15, 16.

No. 15, SLANGERUP, SEALAND; No. 16, SLESVIG OR HOLSTEIN.

THOMSEN'S Atlas, Nos. 78, 219.



The former of these Golden Bracteates is now in the Cheapinghaven Museum, No. LXXVIII, the second now probably in Hamburg. It was sent from Hamburg to Cheapinghaven in 1852, and was then carefully copied; but the price demanded was so excessive, that it was declined and returned.

The inscriptions are plain on both. On No. 15 should we read the dots below as A's and the Holy-mark between as G, it would give AGA, a proper name in the nominative. But I take these and the other marks and dots &c. to be merely ornamental, and therefore read only:

ƿ ʀ ʁ

Æ L U.

*To - Æ L O!*

See No. 68. where we have the same name in the nominative.

It will be observed that No. 15 has been ornamented with a piece of stone or glass let into the gold, of which other examples occur on Golden Bracteates and Pendants and other jewels.

<sup>1</sup> See J. J. A. Worsaae, *Nordiske Oldsager i det Kongelige Museum i Kjøbenhavn*, 2nd. ed., Kjøbenhavn 1859, 8vo, Nos. 595 and 596; and Liljegren's *Monumenta Runica*, No. 1860.



## No. 17.

## DENMARK, UNKNOWN WHERE.

THOMSEN'S *Atlas*, No. 80. — *Cheapinghaven Museum*, No. 8675.



This Golden Bracteate has a motto very dark and dubious, both as regards the Runes, how they are to be taken, and the words and their meaning, and I do not insist on my rendering. Probably some Rune-magus will hit upon a better explanation. From the design, it would seem to have been struck as a Birthday- or Tooth-piece for some highborn child.

I propose to begin on the left with the 3rd stave, *yo*, just opposite the Symbol-mark, and then proceed to the right, continuing all round the rim. The characters partly hidden by the loop are probably *ur*. The peculiar *d* must be observed. The *le* is a ligature. Some staves are *revert*, &c.

$\mathbb{N}, \mathbb{Y}, \mathbb{Z}, (\mathbb{N}, \mathbb{R}) \cap \mathbb{N}, \mathbb{N}, \mathbb{N}, \mathbb{J}, \mathbb{C}, \mathbb{C}, \mathbb{O}, \mathbb{Y}, \mathbb{Y}, \mathbb{N}, \mathbb{F}, +, \mathbb{P}, \mathbb{P}, \mathbb{I}, \mathbb{M}, \mathbb{O}, +, \mathbb{Y}, \mathbb{O}, \mathbb{F}$

YOLSURU HUYOC COLLD

ÆDDLEO    ELOÆ.

yOLSURU HEWED (struck) this-GOLD-piece  
for-the-ATHEL (noble) ELO.

## No. 18.

## SNYDSTRUP, HADERSLEV, SOUTH JUTLAND, DENMARK.

THOMSEN'S Atlas, No. 83. — Cheapinghaven Museum, No. 8676. — Lent by me to Prof. THORSEN for publication in his "Danske Runemindesmærker", Vol. 1, where it stands at p. 329.



This fragment of a splendid Golden Blink was found in a marl-pit, in 1841. It is fortunate that the centre is preserved, and sufficient of the setting to show the pattern.

The central line, under the principal figure's left arm, reads straight on:

ᚠ ᚦ ᚲ ᚦ ᚹ  
(LÆUEA)

While under the neck of the quadruped, in Wend-runes, reading from right to left, is the word

ᚠ ᚦ ᚹ  
(i. e. FRN = ERU).

This gives us:

LÆUE A ERU.  
LÆUE OWES (*owns, has, may-have*) ARE (*ORE, honor, praise*).  
(*To Læf glory! All honor to Læf!*)

We may also divide, taking the first line as one word in the dative, and say

LÆUEA ERU  
To-LÆUE ARE (*honor to Læuae*).

But the meaning will be the same.

See the closing remarks on No. 7.

#### No. 19.

#### SCONÉ, SWEDEN.

THOMSEN'S *Atlas*, No. 84.



Two Gold-bracteates of this beautiful type were found a few years ago in Sconé. The one here engraved is in the possession of Councilor Thomsen (or rather WAS, for this man of genius is now deceased); the other first came into the hands of the great Coin-collector Timm, and at his death was bought by the Museum in Christiania.

We have the same design, and probably the same name (contracted), on No. 21.

The Runes are far from sharp, especially the 4 last. The Old-English o (N) would seem to show that this piece was struck in England, or by an English workman. I take the staves from left to right:

ᚠ ᚦ ᚦ ᚲ ᚠ ᚦ ᚦ ᚹ . ᚷ ᚷ ᚹ ᚠ ᚠ ᚲ

LÆWULOUYEA GÆYEAALLU.

To-LÆWULOU [= LÆWULF] the-GAUL!

The chieftain for whom this was struck may have gained his epithet either from his having been born in Gaul, or from his exploits or forays in that country.

I take ᚦ to stand for yæ, and ᚷ to be a bind for gæ.

No. 20.

## LELLINGE, SEALAND, DENMARK.

THOMSEN'S *Atlas*, No. 85. — *Cheapinghaven Museum*, No. 8944.

Golden Bracteate found, lying by itself, in a piece of waste woodland. The design is not very unlike that on No. 18, and is quite similar to my Nos. 19 and 21. But it occurs also on several of the Bracteates bearing no runes, and therefore not repeated here. It would seem from its peculiar character — apparently (w)ODEN as the Giver of Victory, or a warrior adoring that Battle-deity as symbolized by his Raven and his Steed (Sleipnir) — to point out this whole class as Amulets, or at all events as Medallions made for friends "going to the wars" or taking service in Constantinople or elsewhere, — by a keepsake which thus bears (w)ODEN's well-known marks commended to the protection of that War-god. Compare also the preceding Nos. 10, 11, 12, 13.

At No. 31 of his *Atlas*, Thomsen has engraved (from *Archæologia Britannica*, Vol. 3, p. 371) a Golden Bracteate found in England (Warwickshire) on the neck of a skeleton in an earthen bank. It represents, barbarously drawn, two figures standing one on each side a Cross raised on a base. Above, also barbarously cut, is in half-Runic half-Roman letters SOLUS (= SALUS). This is therefore — SEEL! JOY! HAPPINESS! In the same sandy bank was another skeleton bearing on its neck a Golden Bracteate nearly similar, but only decorated with goldsmiths-work. Thomsen adds, Fig. 31, b, an Old-English Sceatta, from the very earliest Christian period in England; it shows the same design as his No. 31; on the reverse are 4 circles with ring-dots inside.

On the piece before us the runes are retrograde, and read from below upwards:

§ § § § § § § §

SÆLU SÆLU  
SEEL! SEEL!

(Joy! Joy! — Success! Success! — Health and Happiness!)

This answers to our Old-English ON SALUM WES!, or WÆS ON SALUM!

Since the above was written Mr. Haigh has publisht (in 1861) his "Conquest of England", and at p. 62 he reads this Bracteate in the same manner, only making F to be A in the usual way, instead of Æ. He translates

"SALU SALU, "luck! luck!"

And quite lately Prof. F. Dietrich in his exhaustive treatise "Die runeninschriften der goldbracteaten entziffert und nach ihrer geschichtlichen bedeutung gewürdigt" (pp. 1-105 of "Zeitschrift für deutsches Alterthum, herausgegeben von Moriz Haupt", 8vo, Berlin, Part 1 for 1866) has the same reading and version:

"SÄLU, SÄLU, glück, glück!"

This is No. 1 in Dietrich, p. 13, and is almost the only piece in which his reading and mine substantially agree! Following the stream, he always gives F as A. Among other things which have so often — as I take it — misled him, is the strange idea that §, §, (yo) is s; his adopting the general view that the old Y is M; the unwarrantable way in which he knocks his letters about, making them by a dash of the pen whatever he pleases; and the free and easy license with which he *adds letters*

whenever he wants them. In fact the marks are as wax in his hands. He adds, alters, takes away, *ad libitum*. Of course readings founded on methods like these will usually be false; at all events they cannot inspire any confidence. And he often makes evident mistakes, reads what plainly stands incorrectly. His printed rune-type copies of the words (which are all his readers have to depend upon, for he engraves none of the Bracteates) are often therefore grossly inaccurate, even *before* he begins to manipulate and alter them in order to squeeze out some mystical meaning. That he declares the Bracteates and all the other Old-Northern pieces to bear "Old-Saxon" runes (sometimes he even steals from the "Saxons" and calls them "Old-German") was to be expected from a modern High-German propagandist. — Besides all this, of course a part of the difference between us springs from the various ways in which we may begin the sentence or divide the staves into words. And I am far from thinking that I myself may not have erred in all this, as in many other directions. Many of the pieces are very difficult. Most of my renderings are, I think, true or likely; but others are doubtful, and may have to give way to better. We have still much to learn in this field of ancient lore.

## No. 21.

## HADERSLEV, SOUTH JUTLAND, DENMARK.

THOMSEN'S *Atlas*, No. 88. — *Cheapinghaven Museum*, No. DCLVIII. — *Lent by me to Prof. THORSEN* (for publication in his "*Danske Runemindesmærker*", Vol. 1, where it stands at p. 329), and to Prof. WORSAAE (for his "*Om Slesvigs eller Sønderjyllands Oldtidsminder*", where it is printed at p. 81).



This Golden Bracteate was found in a moss, with some beads.

The name may possibly be a shortening of that on No. 19, namely LEWULOUYÆA.

Runes reverst, and redd from right to left. There is no reason to suppose that the stars or hammer-marks, above and below the figure, were intended as staves (G's).



L E.

TO - LÆ!

No. 94 in Thomsen's *Atlas*, a Golden Bracteate found at Slangstrup, Sealand, Denmark, has the marks  $\uparrow\downarrow$  under and close to the legs of the horse. From their position I take them to be mere ornaments, to fill in, as with other marks in this place on the other Bracteates.



No. 22.

## VADSTENA, EAST GOTLAND, SWEDEN.

THOMSEN'S *Atlas*, No. 99.

This famous and precious Golden Bracteate has often been engraved. It is unique. It was found in 1774, and is now preserved in the Museum of Northern Antiquities, Stockholm. Former copies have all been more or less inaccurate, and here I was more than usually anxious — if possible — to obtain perfect truth. The kindness of G. E. Klemming, Esq., Keeper of the National Library, Stockholm, has enabled me to accomplish this. He, in the most obliging manner, forwarded for my use a written transcript of the Runes, a Tin-foil facsimile and a Gutta-percha mould. From this last, by the Galvano-plastic process, an admirable duplicate of the original has been obtained. It is herefrom that my woodcut has been made.

What renders this piece so unusually valuable and interesting is, that it bears the Old-Northern Alphabet. The custom of cutting the Alphabet on all sorts of objects likely to attract attention, and thus teach daily spectators — as by Hornbooks which should not easily perish — is very ancient, was long extensively practised, and is even still kept up.

Franzius, in his "*Elementa Epigraphices Graecae*", p. 22, 4to, Berolini 1840, gives 3 Greek Alphabets found inscribed in the same manner on various objects. No. 1, of 24 letters, is on the Agylic vase first engraved by Lepsius (*Annal. hist. Archaeol.*, Rom, Vol. 8, p. 186). The second is a fragment, only 16 letters, found on the wall of an Etrurian sepulchre (Lanzi, *Saggio di ling. Etr.* 2, p. 436). The third is complete, but only the beginning, the first 14 letters. The first and the second of these pieces go still further; they add a kind of short Spelling-book! Thus No. 1 has, written above the Alpha-beta, BI, BA, BU, BE, GI, GA, GU, GE, &c. &c., and the 2nd MA, MI, ME, MU, &c. — In the note below, 2 other Greek alphabets, one of them repeated 24 times, are mentioned by Mommsen<sup>1</sup>: — The 3 first letters of the Samnite-Oscan alphabet (A, B, C) are scribbled on a wall in Pompeii<sup>2</sup>, as is also an Old-Latin Alphabet<sup>3</sup>.

Prof. C. Sæve has communicated to me a similar Runic Spelling-book resting on the western tower-wall of Bunga Church in Gotland. It begins: FVOAIE, FVOAIE, FVOAIE, KUOAIE, HUOAIE, thus with the consonants of the Scandinavian FUDORK, and is followed by several other such scribbles, including the Calendar-alphabet of 19 letters, all in late Scandinavian staves, probably from the 16th century. It was found by Mr. P. A. Sæve, in 1864.

But a still more remarkable Old-Italian parallel exists in the Borghesian tazzetta, found in 1845 at Bomarzo in Viterbo. This Cup, first described by Secchi (*Estratto dal Bullettino dell' Instit. Archeol.* n. I-II, 1846, Roma 1846) bears an Etruscan Alphabet of 20 letters, best read by Mommsen, p. 6. — See the Remarks on THE CHARNAY BROOCH.

There is another striking illustration of this usage when Latin letters were introduced into Ireland by St. Patrick. To spread these Christian staves the more rapidly and surely, and root out

<sup>1</sup> "Das dritte Alphabet von dem Deckel eines Gefässes von Adria am Po (zuerst bei Bocchi saggi dell' Acc. di Cortona, T. II, danach a. a. O.) zeigt keine bestimmte Verwandtschaft mit den obigen, sondern ganz gemeine griechische Buchstaben; es dürfte mit den beiden in Etrurien gefundenen ebenso wenig in Zusammenhang stehen als das griechische Alphabet, das ich in Pompeji auf die Wand gekritzelt fand, oder dasjenige, welches Ross in Griechenland auf einem Stein 24mal hinter einander eingehauen sah, *Gr. ined.* 2, n. 127." — Mommsen, *Die unteritalischen Dialekte*, Leipzig 1850, p. 8, 9, Note 11. — <sup>2</sup> *Id.* p. 25. — <sup>3</sup> *Id.* p. 29.

more effectually the native Heathen Ogham characters, he is said to have written or carved 365 Latin Alphabets with his own hand<sup>1</sup>.

To a note on the *Waxed Tablets* used collaterally with membranes in Ireland in the 7th century, Mr. Rees adds: — "The Irish Life represents St. Columkille's *ABETTER*, or alphabet, as written on a cake [of wax]."<sup>2</sup>

Among other similar inscribed Alphabets in England, it may be mentioned that one of the two Lombardic-written Bells of the Church of St. Peter's, Bywell, Northumberland, bears the whole stave-row, preceded by *TU ES PETRUS* (Thou art Peter), thus<sup>3</sup>:

† TVESPETRVS: A B C D E F G H I K L M N O P Q R S T U V W X Y Z

Other Lombardic-written Alphabet-bells exist in our Northern counties. And we have even "Alphabet-Tiles", "each letter in a square compartment, and reading from right to left".<sup>4</sup>

We find such stave-rows in *Runic characters* on stone, metal, wood, pillars, bells, fonts, arms, jewels, in fact on all sorts of things within doors and without. This work contains 3 examples of the same in *Old-Northern* runes, the Bracteate before us, the Charnay Brooch and the Thames Knife, besides 3 in *Scandinavian* runics, the Elgarås Bell (Alphabet No. 15, c), the Maeshowe stone and the Bårse Font in Denmark. Of this class in Scandinavics at least a score other instances might have been added<sup>5</sup>:

As for our modern letters, English and foreign Cabinets contain many small Medals or Tokens, of various kinds, bearing the Roman Alphabet, the Arabic numerals, or both, sometimes even the Multiplication table or the Calendar; and such are still struck in Birmingham, London and elsewhere, or were so till very lately, and sold for a song. The same is found on Snuff-boxes, Tobacco-boxes, and other such, of which a large manufacture went on, particularly in England and Holland, for some centuries.

<sup>1</sup> "On the other hand, there is not a particle of evidence of the invention of Oghams at any period subsequent to the Advent of St. Patrick. For, minutely as the lives of the early Irish saints record their actions, no passage can be found in which the invention of such an alphabet as this is attributed to them. On the contrary, there is evidence that St. Patrick introduced the Roman alphabet into Ireland, and it is recorded, as a proof of his zeal, that he wrote 365 "*abecedaria*", as a means of making that alphabet familiar to the eyes of his disciples. These were probably on stone, as otherwise the writing of these alphabets would scarcely have been a work of sufficient importance to be recorded. Now in the church-yard of Kilmalchedor there is a stone, of which Dr. Petrie has given an engraving in his "*Essay on the Round Towers*", and which was undoubtedly a pillar; on which is carved a cross, the word "*dni*", and a nearly complete alphabet (a portion of the stone, on which was the first and the part of the second letter, having been broken off) —

. B C D E F G H I K L M N O P Q R S T U V Y X .

This, if not one of St. Patrick's "*abecedaria*", is certainly of very early date, and may be presumed to be at least the work of one of his followers. It has evidently been cut after the word "*dni*", and its having been written on a pillar-stone can only be referred to an age when the Roman alphabet was a novelty. Fortunately, amongst the early inscriptions which exist in Ireland, we have one of which the age is determined to be that of St. Patrick, and this is sufficient to show of what character were others of the same age which have disappeared. On Inch-a-guille ("*Inis an Ghoill Craibhthigh*", the isle of the devout stranger), in Lough Corrib, at Temple Patrick (which there is every reason to believe was one of the saint's foundations), there is a pillar-stone, on which is inscribed [in *Roman* letters, not in Oghams]

LIE LUGNAEDON MACC LMENUEH  
[the-STONE of-LUGNADON, the-SON of-LIRMANIA.]

And Dr. Petrie identifies the person herein commemorated with Lugnadon the son of Liernania, St. Patrick's sister." — *Rev. D. H. Haigh, Cryptic Inscriptions on the Cross at Hackness in Yorkshire*. Printed in the Journal of the Kilkeny Archaeological Society, Vol. 2, New Series, 1859, pp. 179, 180, 8vo.

<sup>2</sup> Adamnan's Life of St. Columba, ed. by Dr. W. Reeves, 4to, Dublin 1857, p. 358, note i.

<sup>3</sup> See the Rev. W. Featherstonhaugh's paper on St. Andrew's, Bywell, in *Archæologia Æliana*, 8vo, Newcastle-upon-Tyne, May 1858, p. 34.

<sup>4</sup> J. T. Fowler, Devices on Bells, Gentleman's Magazine, May 1864, p. 643.

<sup>5</sup> Among the more uncommon uses of the Runic Alphabet for public instruction may be mentioned, that on a stone at Litslena, Upland, Sweden (Dybeck, Sv. Runurk. fol. No. 59) are hewn 4 symbols (a shield, antlers, &c., probably a Rebus of the name) and then (in Runes)

FUÞORK HANS.  
FUÞORK (Alphabet) HIS.

The top of the stone, which doubtless contained this alphabet, is broken away.

As a curious and ancient example, a connecting link between Runic and Roman times, I here copy a similar specimen, from the early middle age. Thomsen's Atlas, Fig. 37, a Brazen Bracteate, bearing the Latin stave-row. It was found in Sconé, Sweden, and is now in a private collection:



It will be observed that this ABC is not complete. It is:

A, B, C, D, E, F, G, H, I, K, L, M, N, O, P, Q, R,

then a bad s, or perhaps a mark intended for *ſc*, and then the initial Cross. The rest is absent, simply for want of room. And in like manner we must not suppose that, on such monuments, the carver knew of no other letters than those he cut. On the contrary, he often wrote only as many as he had space or inclination for. The reader would supply the rest from memory, as we should do in the like case. Neither on this Bracteate nor the Thames Knife is the stave-row whole; and on the Charnay Brooch the carver himself employs 4 runes which are not given by him among the staves in his alphabet.

There was also a class of Jettons commonly called Abbey-counters, with similar or cognate instructive stamps. They date from the middle age downward. Tho not Bracteates (Hole-stamps), but struck on both sides, they equally illustrate this subject, bringing it down nearly to our own time. I therefore add one of these pieces, that engraved by the accomplit Mr. Charles Knight, in his edition of Shakespear, Comedies, Vol. 2, p. 247:



Mr. Knight observes hereon: — "Jettons or counters, which are small and very thin, are generally of copper or brass, but occasionally of silver or even of gold; they were commonly used for purposes of calculation, in abbeys and other places, where the revenues were complex and of difficult adjustment: the figure represents a person employed in the arithmetical process with counters. From their being found among the ruins of English abbeys they are usually termed abbey-counters. They have been principally coined abroad, particularly at Nürnberg (see Snelling's 'Treatise on Jettons'), though some few have been struck in England since the reign of Henry VIII. The most ancient bear on both sides crosses, pellets, and globes; the more modern have portraits and dates and heraldic arms on the reverse. The legends are at times religious, and at others *Gardez vous de mescompter*, and the like."

The Vadstena Blink, then is, as usual, a thin lamina of gold, quite round, struck from a die, and let into an elaborate golden rim, to which a loop has been affix above for wearing on the person. The centre piece, the actual Bracteate, has 31 Runes running round the rim, from left to right, beginning at the top on the left. The first 8 staves, which are taken by themselves, are separated from the rest by a point. Then comes the Alphabet, in 3 groups, first 8 letters divided from those that follow by two points (:), then other 8, in like manner with :, and then the remaining 7 characters. All these staves are *Wend-runes* or *revert letters*.

Generally speaking, the whole inscription is quite plain, and the piece is in excellent preservation. Two or three of the letters, however, have suffered somewhat, particularly the last but one, being worn and with outlines no longer sharp. Even these however can be well made out by patient observation in various lights, or by the help of a lens. And besides, we have fortunately the assistance of the *reverse*. The piece being sharply struck, of course the lines *raised* on the obverse are *hollow* on the reverse, and as this reverse has not been exposed to wear and tear like the front, and the plaque of gold is excessively thin, we can read the runes on the reverse as well as or better than on the obverse. This is of course a happy circumstance. But as I cannot show both sides at once in my engraving, I have made all the letters equally plain, which in fact they are to the judicious examiner. As I have said, the slight indistinctness of which I have spoken only refers to a couple of the letters. Else they are all as clear as on a modern coin some few years old.

There is also, here and there, a slight blotty spot or two common on such metallic surfaces. But these are mere accidental flaws, have never been cut, and do not belong to the writing. The reader will observe two such under the arms of the  $\Psi$ . I have been careful to preserve them in the engraving altho they have nothing to do with the writing.

One hindrance to the proper reading of this piece has been, that everybody has fancied something was "hidden by the loop". But this is not the case. The loop is high above the Runes, and the bead-ornaments were taken into account when the medallion was struck. That no doubt may longer exist on this head, and that future Runologists may not be further and needlessly perplexed, I beg to add Mr. Klemming's formal certificate thereanent:

"Det är fullkomligen säkert att perlorna icke täcka den ringaste del af någon enda runa, hvilket jag härmed officiellt intygar.

*It is quite certain that the beads do not hide the least part of any single rune, which I hereby officially testify.*

Stockholm, 24 July, 1861.

G. E. KLEMMING."

The first 8 runes, as we have said, stand by themselves. I read and divide them thus. unreverst:

†, N, þ, f, ↑, N, þ, f

LUÐE TUWÆ.

*Of - the - LEDES the - TOG*

*(Of - the - men the - letter - row)*

= THE ALPHABET OF THE PEOPLE

For this happy rendering — which at once strikes us as singularly correct and beautiful — my readers are indebted to Prof. Carl Säve. I had identified TUWÆ as *Row*, *Letter-row* (the Mæso-Gothic TEVA, Old-German ZUG, Norse-Icel., Dan., N. Sax. TOG, Swed. TÅG), but regarded LUÐE as a Proper name in the genitive singular. I was not satisfied with this, and mentioned my doubts to that great scholar. After a moment's reflection he hit upon the true reading, set the egg on its end, suggested that LUÐE might well be the genitive plural of an Old-Northern LUDA or LUDI or LODI, masc. *folk*, *man*, *people*, our own Old-English LEOD or LEODA, the Norse-Icelandic LIÐUR, LYÐR. I believe that this is undoubtedly the sense of the word.

And this is so much the more probable when we remember that we have an exactly parallel formula in a similar case. If we turn to Prof. C. Säve's "Gutniska Urkunder", p. 51, we shall find mention made of an iron *Ell-measure*, doubtless one of many which formerly existed on the island, chained to the door of Stånga Church, Gotland. It would seem to be from the first half of the 15th century, and is carved as follows on the handle, in Monkish letters:

HITTA IER RET GOTA ELN.

*THIS IS the - RIGHT of - the - GOTS ELL.*

*(This is the just and legal Ell-measure of the Gotlanders.)*

The GOTA ELN, *the-ELL of-the-GOTLANDERS*, is here exactly equivalent to LUÐE TUWÆ, *the-ALPHABET of-the-COMMONS*.



The whole will therefore be :

LUDÆ TUWÆ:  
(The - ALPHABET of - the - PEOPLE)

ſ, 1, 9, 1, 8, >, X, 9, H, t, l, 0, J, 8, Y, z, ↑, 8, M, M, 1, o, 8  
F, U, D, Æ, R, C, G, W; H, N, I, Y, YO, P, A, S; T, B, E, M, L, NG, O.

It will be observed that this medallion only enumerates 23 letters, the Charnay Brooch 22 (26), and the Thames Knife 28. Other monuments and alphabets describe or employ others, and the total number in use in different Old-Northern provinces and dialects must have been between 30 and 40.

No. 23.

OVERHORNBEK, RANDERS, NORTH JUTLAND, DENMARK.

THOMSEN'S Atlas, No. 100. — Cheapinghaven Museum, No. 8649.



No fewer than 4 copies, 3 of them found in Denmark, exist of this Golden Bracteate, which is now in Cheapinghaven. Two of these were dug up by turf-cutters in 1848, together with Nos. 28 and 30. One is in Vienna.

The inscription is difficult and doubtful. The LIT, at the right top, is close-carved; the L, at the right bottom, revers for want of room; the following LO is a monogram. I propose to begin with USSU at the left bottom, and proceed upwards from left to right all round the piece. The other marks, between M (which may also be redd as the scarce form of D) and L, and over the Raven's back, I do not take to be Runes.

It will be observed that the design here, as on so many other pieces both Rune-bearers and un-runic, is a Horseman — or a Jockey — on his steed, attended by the Raven (? of [w]ODEN, the Patron of Horses and the Giver of Victory, or that God himself with his favorite bird and SLEIPNIR). Such pieces may possibly sometimes have been struck by their countrymen the Warings (Northern Body-guard in Constantinople) to some perhaps *Northern-born* Rider in the Horse-races of the Hippodrome or Gladiator and Victor in the other *athletic* sports of that Capital.

At least, if the runes are rightly redd and divided, this would seem to be hinted by the inscription on this piece, which seems to be :

LNK H Y 111111 M 11111

USSU, ATLITOE EDILLO.

To - USSI, ATHLETE ATHEL (noble)!

Should there be no mistake here, this ATLITOE is another of those barbarized Greek words of which we have other specimens in BÆSULOE (No. 30) and (SESS-)YONÆ (No. 6).

FYN, DENMARK.

This precious Golden Bracteate was found in 1817. — The inscription is more difficult than appears at first sight. All the Runes are retrograde, and must therefore be turned round. I take the

dots to be ornamental marks of division, not letters. — I suggest to begin at the top, run so along to the left all round the rim, and end with the stave last before *v*. My arrangement would be:

† N R † M R N † S Y † P † I N † F † H R † I M † † N M † W † F † Y † C † N † I † M † N † M † I N † † †

DUR TE RUNOA!

ÆNWL HÆC

URNE-HELDÆA CUNIMUDI.

THUR TEE (*bless*) the-RUNES!

ÆNWL (? *An-wulf*) HEWED (*engraved this*)

of-SWORDS-for-the-HELT (*for the Sword-hero, the gallant warrior*) CUNIMU(N)D.

The † in the last word is here, as elsewhere, ornamental for *t*.

In the *Annaler* for 1855, p. 375, Rafn redd and divided only one word correctly, namely the plain and simple *dur*; Dietrich (*Haupt's Zeitschr.*, 1866, p. 51) has mist even this one!

No. 26.

S C O N É ; S W E D E N.

THOMSEN'S *Atlas*, No. 103.



Golden Bracteate, found many years ago together with two specimens of No. 19. It is preserved in the rich Cabinet of (the late) Councilor Thomsen, Cheapinghaven.

Runes reverst, and redd from right to left:

ƿ ƚ ƚ ƚ

F U D U

F U T H U

I do not quite understand this word, but can by no means take it as the beginning of the Runic Alphabet (FUDORC or FUDÆRC); it is so unlikely that this ever commenced as FUDORC, that we may at once dismiss this suggestion. Rather might it be a Name, perhaps in the dative masculine. But most likely it is one of the many derivatives from the old word FÆDAN *to feed*, bring forth, and is a *noun*, perhaps feminine, signifying a young child, a darling. See the word FOSLÆU in the Word-row. If so, it will be equal to:

To-the-BABY!

and will be a Tooth-fee or Birthday-gift.

As *w* (ƿ) and *th* (ƚ) are often nearly the same when not carefully carved or written, so here we may read FUDU not FUDU, for the 3rd rune really has the shape of the *w*. This FUDU might be a Proper Name.

For Thomsen's 109, see under No. 68.

No. 27.

## TROLLHÄTTA, SWEDEN.

*THOMSEN'S Atlas, No. 111. — Old-Northern Museum, Stockholm.*

This Golden Bracteate was found in 1844, together with two others (Nos. 17 and 89 in the Atlas) bearing no Runes.

The staves commence on the left at the top, descend, and continue up to the top on the right:

↑ F F X F F D X M A

TAEWON ÆODU.

*To-the-TEWE (excellent, illustrious) ÆTHODO.*

No. 28.

## OVERHORNBEK, RANDERS, NORTH JUTLAND, DENMARK.

*THOMSEN'S Atlas, No. 112. — Cheapinghaven Museum, No. 9877.*

A Golden Bracteate of a rare pattern, found by peasants cutting turf.

The Runes on this piece and on No. 30 are enclosed in a belt, ending in Snake-heads. This is the beginning of a style which culminates in Thomsen's Nos. 130, 164 and 165, none of which bear Runes, but of which No. 164 has a double-headed and No. 165 a single-headed intertwined Serpent, the Worm- or Truelove-knot, while No. 130 has interlaced Snakes on the one side and the knot on the other. In this respect these pieces stand almost alone, and are a transition to the Snake-knot pattern so common, almost universal, on the later Scandinavian-Runic pillar-stones, and other monuments of that period. Judging by these indications, this piece and No. 30 may be as early as the 5th century.

As to the inscription, it is desperately difficult. But the medallion has no appearance of being simply "barbarous". We therefore ought to try and decipher it. Of course I by no means insist on my reading. On the contrary, I give it with the hope that my failure may help or warn others.





No. 30.

THOMSEN'S *Atlas*, No. 114. — *Cheapinghaven Museum*, No. 9878.



Most of the staves are upside down or revert. I would begin with the last half of the 6th character on the left, the Bind-rune sǣ. That the letters in double-runes belong in this way to *different words* is, indeed, a rarity; still there are several striking examples of the practice. And here a point on the lower line, just before the ƿ, apparently marks the commencement. We then proceed downward and upward, stopping at the last stave but one. We now turn back to the other half of the monogram sǣ, and proceed upwards and across to the first letter on the right of the loop, the opener of the Serpent-scroll. The bl and bǣ are also ties.

Ɔ X M 1 Ɔ 7 7 7 { 0 1 8 3 4 9 X ↑ R 4 H

For - ÆGEL the - BLUE, BASILEUS (King),  
SYGTRYH (made this).

Crowds of Chieftains called themselves Kings in old Northern times. Whether the word Blue be here a personal epithet, as so often, or may refer to his being a leader in the Horse-races in Constantinople, where he headed the faction or party distinguisht by *blue* colors, it is impossible to determine. For similar barbarized Greek words to the above *BESULO*, see Nos. 6 and 23.



Nos. 33. 34.

No. 33. TJÖRKÖ, CARLSKRONA, SWEDEN.

No. 34. SCONÉ, SWEDEN.

THOMSEN'S *Atlas*, Nos. 118, 234.

These pieces are identical, both in design and inscription. In both the staves are reverst, and must be redd from right to left. They are both preserved in the Museum of the University of Lund.

ᚦ ᚢ ᚦ

OTÆ.

To - OTI!

These 2 roundlets, Nos. 36 and 37 in Dietrich (*Haupt's Zeitschr.* pp. 33, 44), are the second instance in which we agree, always excepting that he makes ᚦ to be Δ, instead of Æ.

Nos. 35-41, b.

SWEDEN; DENMARK; NORWAY.

Nos. 34-40 THOMSEN'S *Atlas*, Nos. 119, 120, 121, 122, 233, 234, b. — No. 41 from a tin-foil facsimile kindly forwarded by G E KLEMMING, Esq., *Rikts-Librarian*, Stockholm. — No. 41, b, from a lightbild and drawing obligingly communicated in Feb. 1866 by Lector OLAF RYGH, *Keeper of the Old-Northern Museum*, Christiania.

All these Golden Bracteates appear to me to have substantially the same design and inscription. Nos. 35 (119) and 41, which last has been found in Sweden since the publication of Thomsen's *Atlas*, are in the Museum of Northern Antiquities, Stockholm. No. 40 (234, b) is in the Museum of Christiania; No. 41, b, in the Museum at Bergen, Norway.

Perhaps No. 151 in Thomsen's *Atlas*, which is excessively barbarous, is a mere copy's copy of this same type.



No. 35, (*Atlas*, No. 119), probably found in Sweden. Runes reverst. Redd from below upward. The ic are closed.

ICÆA

ICÆA.





No. 36, (Atlas, No. 120), found in Fyn, Denmark. Also Wend-runes, redd from above downward.

Y < F Ψ  
Y C Æ A.



No. 37, (Atlas, No. 121), found in Denmark. Redd from above downward. Runes tied below.

Y I A.  
Y I A.



No. 38, (Atlas, No. 122), found in Denmark. The CH is a bind, as is the AY.

I C H I A Y.  
I C H I A Y.



No. 39, (Atlas, No. 233), found at Vallerslöv, Sealand, Denmark. Staves retrograde, redd from above downward.

Y < F Ψ  
Y C Æ A.



No. 40, (Atlas, No. 234, b), found at Frederiksstad, Smålenenes Amt, Norway, in digging a well. Side-strokes not letters. Redd from below upward. First 4 staves closed.

∩ X √ ∩ Ψ

UGKHA.

(May also be redd UGYHA.)



No. 41, (Stockholm), found in Sweden. Redd from below upward.

∟ √ < √ Ψ

YKCEA.



No. 41, b, (Bergen), found in April 1861, in a field near a farmstead in Sogndal, Bergen Stift, Norway. Redd from below upward, looking at the runes from the head of the horse. This piece is very barbarous and comparatively modern. It has no Holy Mark. Excluding the strokes apparently belonging to the one of the legs — at the beginning of the carving — and to the foot or tail, at the end, the staves are:

∟ X ∟ Ψ

YGEA.

The word on all these pieces is probably the same, the common Proper Name (whether of the God or of a Man we cannot say), here in the dat. sing. masc.

*To - or from - INGE!*

But it may also, possibly, mean

*To - the - YOUNGSTER! To - BABY!*

No. 42.

## SCONÉ, SWEDEN.

*THOMSEN'S Atlas, No. 126. — Cheapinghaven Museum, No. 7138.*

Golden Bracteate. The inscription, if it be one and not a mere ornament, is a thing rare on these pieces tho common elsewhere, namely, one single Bind-rune. As such, it of course admits a variety of readings. — But the simple letters, as they stand, are probably intended to be taken combined, first the *i*, then the *τ* formed upon it, and lastly the horizontal *o* (*æ*) with which it closes. This will apparently be a Proper name: — *iro. To-ito*.

Nos. 43-46.

## SWEDEN; NORWAY; DENMARK.

*THOMSEN'S Atlas, Nos. 132, 237, 134.*

The first (No. 43) of these golden pieces is in the Museum, Upsala; the second (No. 44). to its right, in that of Christiania; the third (No. 45) in the Cheapinghaven Museum, No. 8644; the fourth (No. 46), to its right, in the Stockholm Museum.

The Runes are reverst, and are redd in each instance from right to left. The TTL on Nos. 43, 44 and 45 are close-written. LIT on No. 46 is undoubtedly contracted, for LITTLE. In this last the side-strokes are not to be taken.

Nos. 43 (132), 44 (237), 45 (133) are therefore:

ᚦ | ᚦ | ᚦ | ᚦ

LITTLE

while No. 46 (134) is

ᚦ | ᚦ

LIT (le)

Either the common old Proper name

LITTLE!

or else, very possibly,

*To-the-LITTLE-one! To-BABY!*

My translation shows that I regard these pieces, as well as many others which bear no Runes and which are of the same pattern, as TOOTH-FEE or BIRTHDAY presents, like No. 14, &c. It is the same case, in my opinion with No. 35, &c.

Prof. C. Sæve informs me that another copy of my No. 1 (43) is in the Upsala Museum. It is about an inch in diameter, and is thus without the large setting. Instead of the s-ornament standing, it is here stampd so as to lie round the piece, thus ∞.

No. 47.

SCONÉ, SWEDEN.

THOMSEN'S Atlas, No. 135. — Museum, Lund.



This elegant Golden Bracteate reads from left to right. The EL is a tie, and this is united to the following stave, so that the whole, ELW. is a closed monogram. Then comes U, standing by itself. We have thus

ᚱ | ᚱ | ᚱ | ᚱ

ELWU.

*To-ELWO.*



No. 48.

## N O R W A Y.

*THOMSEN'S Atlas, No. 141. — Cheapinghaven Museum, No. 8677.*

Golden Bracteate, letters redd from above downwards. The first is a Bind-rune, *ÆN*, *Æ* (†) and *ŋ* (‡) on the same staff. This sam-stave writing is not common, but it is a great saver of room, the space for writing being here very cramped. The word will thus be, if not *ÆNÆON* *Æ* (owns me),

† ‡ ‡ ‡ ‡ ‡

Æ N Æ O N Æ,

*To - ÆNÆON!*

No. 49.

## VÄSBY, SCONE, SWEDEN.

*THOMSEN'S Atlas, No. 153.*

This Golden Bracteate is now in Hr. Sjökrone's Collection, Vegeholm. Altho engraved by a different hand and from a different time and place, it belongs to the same difficult class as the Overhornbek pieces (Nos. 23, 28, 30). Any reading therefore that may be proposed is only a leap in the dark. The most likely seems to be, to begin with the *ULÆA*, at the top left of the loop, just above the head of the animal and go on to the right all round the rim. The stave partly hidden by the loop is doubtful. Most likely it is *U*. Next we have, apparently, *HLÆ*, then *M* but which is possibly a *U*, and then a badly stamp *US*, followed by *SLÆ*. We now continue, *but look at the staves from below*, *EDUUG*, then look at them from the opposite side, *ÆALTE*, the *TE* being a tie. Some of the staves are retrograde. — If this be so, my division would be:

U, l, f, f, Y, (b), l, N, f, M, A, N, N, f, f, f, M, N, A, l, X, f, Y, f, f, M

UILÆATHÆMUS SLÆ

EDUUGÆ ALTE.

UILÆATHÆMUS SLEW (killed)

ODWIG the-OLD.

On Bracteates 51, 52, 28, *UA(G)*, *UUG* are apparently used in the same sense as *SLÆ* (— *SLO*) here.

No. 50.

## DENMARK, FINDSTEAD UNKNOWN.

*THOMSEN'S Atlas, No. 162. — Cheapinghaven Museum. No. 7653.*

Besides what seems to be a Dragon raging with outstretched tongue, but over whom thrones triumphant the holy symbol of (w)oden (✚), this Golden Bracteate bears runes — tho so few — difficult to interpret. Apparently we must begin on the left above, and then on the right above. If so, the staves may be:

↑ ∩ ∩ ∩ ∩ ∩ ∩

TU ULNYK.

TO ULNYK!

But they may be something very different. Possibly the TUV is the name of the God, and the LNYK or LNKK or LNYI may be a contraction. — THOMSEN'S No. 217 is No. 6, above.

Nos. 51, 52.

No. 51. BOLBRO, FYN, DENMARK.

No. 52. VEDBY, FYN, DENMARK.

*No. 51. THOMSEN'S Atlas, Fig. 218.**No. 52. from the Original, lately added to the Danish Museum.*

I take this to be a War-medal, to have been made to commemorate a victory — whether in single combat or on some crowded battle-field we are not informed — over a warrior of note.

Both pieces are in the Cheapinghaven Museum. No. 51 is No. 12, 430. No. 52, (No. 19, 248) found in 1860 in Odense Amt, has been added to the collection since the publication of the Atlas.

All the staves are reverst. The inscription is not an easy one. I propose to commence with the L, the last rune but one on the right, to continue upwards and across to the left, and then downwards and over to the right, ending with the last letter at the bottom. The top letter on the right, the I, has a touch of the L about it, but a careful examination of the Bracteate itself shows that this slight mark is accidental. It is no part of the rune. Being prest for space, the engraver of No. 51 has placed the g under the left arm of the figure. Over the forehead, the loop hides the upper part of the æ.

No. 52, unfortunately only a fragment, of electrum rather than gold, is substantially the same piece. Only the upper part of the g is not carved, for want of room, so that ^ alone is given.

In both we have the (w)oden-mark possibly used as g (X), with which indeed it is identical in its outlines. Advantage may thus have been taken, room being scarce, to employ it both as a talismanic or ornamental symbol which could not be wanting, and also as a part of the writing. But, should this not be so, (and I object to it) this g can be struck out. It is quite immaterial whether we have UA or UAG. — The text then gives us:

l, n, t, m, f, l, x, f, n, y, g, l, f, y

LUTEÆWIGÆ UA(g) OWÆA.

LUDWIG SLEW OWÆ.

This triumphal formula also occurs on No. 28 above, and is found on Scandinavian Rune-stones. For THOMSEN'S No. 219 see under No. 15.

#### No. 53.

#### LÖGSTÖR, NORTH JUTLAND, DENMARK.

THOMSEN'S Atlas. No. 220. — Cheapinghaven Museum, No. 5938.



Golden Bracteate, found in a turf taken from a bog near Lögstör.

I fancy that the stave at the top (l on the one side of the head and j on the other) is an M (E), upside down (W) and cut in two halves, there not being room otherwise for so broad a letter. We then, down on the right, pass over to the characters, which are reverst and taken from right to left. They are first t, then l, then s, then t and n both Classically shaped. The whole would then be:

M t l s t n

ETLSTN

doubtless a contraction of the well-known mans-name — commonest in the Old-English dialect (ÆDELSTAN) — spelt in modern English ATHELSTONE.

The 2 half-Roman letters on this piece may intimate a somewhat later date than usual.

No. 54.

FYN, DENMARK.

*THOMSEN'S Atlas, No. 221. — Cheapinghaven Museum, No. 10037.*

This elegant Golden Bracteate was found by turf-cutters, a foot below the surface, together with a spiral ring of gold, a bar of Electrum, and 5 Byzantine Imperial Gold-coins of which the latest were struck for LEO I, (457-74). We have the same pattern on other Bracteates without Runes. The 5 staves are above and behind the horseman's diadem. If not initials or a contraction, they seem to be a name:

† Ψ Ƿ ƿ Λ

L A O K U.

To - L A O K O !

On the one foot of the Ƿ and on the foot of the following ƿ is a small ornamental bead.

No. 55.

MAGLEMOSE, VALLERSLÖV, SEALAND, DENMARK.

*THOMSEN'S Atlas, No. 226. — Cheapinghaven Museum, No. 12525.*

Elegant Golden Bracteate, found together with No. 6. Reads from left to right, beginning on the left of the figure, then across to the right, and then below the horse's head from right to left. The wy are reverst, for want of space, and the m is simplified for the same reason. — Thus we get:

SIHMYWYT ƿƿƿ ƿƿƿ and then Ψ · ǷN (— H Ƿ · Ψ)

See the same formula on No. 24. — The inscription then is:

SIHMYWYT ǷEN HO[? uæ] A.

SIHMYWYT (= Sigmund) ON HOVE (of the Temple, or, at Court) OWNS - this.



No. 56.

## BOLBRO, FYN, DENMARK.

THOMSEN'S Atlas, No. 232. — *Cheapinghaven Museum, No. 12431.*

Golden Bracteate, found with No. 51. This is another of those pieces "enough to drive a wise man mad", much more a *simple* one. It does not seem "barbarous", and yet it is so difficult as to be a riddle worthy of tasking the ingenuity of the *most* ingenious among my readers. To them I leave it. Coins and coin-like pieces are often thus confused and obscure, from the caprice or carelessness of the die-stamper.

Before it can be deciphered at all, we must be able to say what the Runes are. But this we cannot do, and we shall never be able to gain a firm foundation for our enquiries until an impression be discovered in *better preservation* and with *sharper strokes*. The present example looks as tho it were a cast taken in old times from a stamp original.

The copy in Thomsen's Atlas is not correct. The above facsimile, taken from the original bracteate, is much better, but I will not say that even this is absolutely perfect, in spite of all the care that has been taken. The faint and damaged strokes are very hard to catch.

I — as my guess — would begin at the left, low down beneath the animal's tail, with the *us*, and then proceed upward to the right all round the rim, descending again to the left. Most of the Runes are retrograde, some also upside down. The *ao* and the *te* are ties; the *hu* and *ti* are closed runes. The staves almost entirely hidden by the loop would seem to be *stu* (? the *st* a bind-rune).

Thus tentatively handled, the runes and reading will be something like:

Λ Ν < + Λ Π Ψ Ρ & Π Η Λ < Μ < Μ Ι & Τ Η Ι Ν Η Ι Π Π Ν Ν Ψ Π < <

USCEUNIA KOWT HUC

ECETIOCA(STU) HILTU UFFTÆIC.

USCEUNIA the-GOTH HEWED-this

for-the-MOST-ILLUSTRIOUS HELT (hero) UFFTI(N)G.

The *Υ* seems to show that this piece was struck in England, or by an English workman.

THOMSEN'S No. 233 — see under No. 35.

.. .. 234 .. .. 33.

.. .. 234. b .. .. 35.

.. .. 237 .. .. 43.

No. 57.

## SEALAND. DENMARK.

*THOMSEN'S Atlas, No. 239. — Cheapinghaven Museum, No. 12370.*

There is a certain grace about this Golden Blink, in spite of the usual barbarity in the design. Two copies were found at the same time.

The inscription, at first sight easy, is in fact difficult enough, and I by no means insist on my reading. We also do not know whether the points represent vowels. If so : will be E, : will be I, and · will be O. I take them to be mere divisional marks. The last ornament or bind-rune, which may be a symbol or contraction for TIU or TU, the name of the God, is also found on the Runeless Bracteate in Thomsen's Atlas No. 189.

The letters are reverst. I propose to begin at the top to the left, and go all round to the top on the right:

HEHINHEHEITIE : FENQIHE : XIEHEITIE : \*

HEHIN HEH

ÆTILE FÆUE-UISE.

GIB UÆLEA (? TIU)!

HEHIN HEWED (*struck-this*)

for-the-ÆTHEL (*noble*) FÆUE-UISE

GIVE WEAL (? O TIU)!

See the closing remarks on No. 7.

No. 58.

## HARLINGEN, FRISLAND.

*THOMSEN'S Atlas, No. 251. — Now in the Museum of the Historical Society, Leeuwarden.*

This golden piece is struck on both sides, and is therefore not strictly a Bracteate. It has been engraved, not quite so correctly as here, in a pamphlet by Prof. M. Dirks, "Monnaies Anciennes trouvées en Frise", II, Bruxelles 1859, 8vo. That numismatist there informs us that it was found by

a peasant digging in one of the grave-mounds east of Harlingen, and was sold to him in 1846 by Mr. Tuininga, a Goldsmith in that town. He adds his opinion that it was struck at the beginning of the 5th century.

As we see, it is semi-Byzantine; its weight is 3.54 French grammes; it was broken in two by the laborer when dug up, but is otherwise in fine preservation. Its type shows it to be a rude imitation of a Coin of the Emperor Theodosius the Great († 395), (THEODOSIUS P. F. AVG. barbarously copied).

Many opinions have been given as to the figures on the reverse. But the simplest and safest is that of such accomplished archæologists as Mr. Haigh and Mr. Herbst, that it exhibits a rude imitation of an Emperor or Legionary seated on a throne or chair, sceptre or weapon in hand, with Victory on his left. The Roman letters will be therefore merely the usual barbarisms common on such copies of classical pieces.

Far different is it with the runes. They are large and clear, the type of the  $\Lambda$  being provincial English, which will well agree with the date of the 5th century. It was doubtless either struck in England, or by an English workman in Scandinavia.

The staves, which run from below upwards, read

$\mathfrak{N}$ ,  $\mathfrak{N}$ ,  $\mathfrak{M}$ ,  $\mathfrak{F}$

H A M A

a mans-name, apparently in the nominative singular.

This is redd in the same way by Dietrich (No. 42, at p. 46 of Haupt's Zeitschrift, 1866). and offers the third and last instance of agreement between us.

No. 59.

#### HESSELAGERGÅRD, FYN, DENMARK.

THOMSEN'S *Atlas*, No. 252. — *Cheapinghaven Museum*, No. 15615.



Golden Bracteate, exactly followed in this facsimile, which differs somewhat from that in the *Atlas*. Weight,  $\frac{1}{8}$  of a Danish "Lod". It was found in 1856 a couple of hundred paces from the shore, at the same spot where in 1843 was pickt up the large Golden Neck-ring now in the Cheapinghaven Museum (*Antiq. Tidsskrift*, 1843-45, p. 23).

The few letters on this piece admit of so many different interpretations according as we divide the words, that my reading is a mere guess. Besides, there is the crescent, the half-o, after the *re*. Is it an ornament, as I think is self-evident, or a vowel? If the latter, is it intended for o or u? Or is it meant for a c? And whence are we to start, from above or below or under the horse's head?

At all events the following attempt is correct as to form, and makes good sense.

I would begin at the left top with the *r*, so go to the right top, *e*, then pass to below the horse's head, where we have *NUAB*, then beneath the body of that animal to *N*. So on the left at the tip of the hindmost leg *u*, below the stump o and under the foreleg *D*, thus *u* and o and *D*.

This I would divide and translate:

↑ M T N Y T T A X M

TE NU ADN, UOD!

TEE (*give*) NOW LONG-LIFE, UOD (= /WJODEN)!

Should any critic assert that the crescent is certainly meant for o, it will make no difference. It will only throw the construction (TEO) into the conjunctive, instead of the imperative. Should others insist on its standing for c, it will still give the same result (TEC) — the old verb TÆCAN signifying to *point out*, TEACH, show, grant, &c.

See the closing remarks on No. 7.

No. 60.

# ULDERUP, SOUTH JUTLAND, DENMARK.

THOMSEN'S Atlas, No. 253. — *Cheapinghaven Museum*, No. 15807. — *Lent by me to Prof. THORSEN* (for publication in his "*Danske Runemindesmærker*", Vol. 1, where it stands at p. 329), and to Prof. WORSAAE (for his "*Om Slesvigs eller Sønderjyllands Oldtidsminder*", where it is given at p. 84).



This fine Golden Bracteate was pickt up in 1856. On the same site other rich finds have been made, particularly the bar of Electrum forwarded to the Museum in 1853. The Blink weighs 1 of a Danish "Lod". It reads from left to right. The *ik* are closed:

↑ K I P V I

NIKUI!

To - NIKO!

As I have said, the *ik* are close-written. But it may also be a tie, and must then be redd *uk*. In this case the word will be:

↑ K N P V I

NUKUI!



No. 61.

## FINLAND.

THOMSEN'S *Atlas*, No. 36.

Silver Bracteate. Preserved in the Collection of Colonel Tamlander, Helsingfors. Thomsen adds: — "Under this number I also engrave a coin struck by Basil II and Constantine XI, between the years 975 and 1025, as being undoubtedly the original from which this and the three following Bracteates were copied."

This, then, is one of the very latest of these pieces, as is indeed self-evident from the mere fact that Y here stands for M, which is its power in the Scandinavian Alphabet, while in the Old-Northern it always stands for A. This is the *only* instance, among all these pieces, of this Rune standing for M, and it is, as we see, from the 11th or 12th century. — See the remarks on the rune M.

I take the inscription to begin with +, here not G but J, as so often in middle-age monuments; then forwards down the left of the Jerusalem Cross, the 5th stave being a Bind-rune (M for M and T, EN). We then recommence at the top with HUG, down along the right of the Cross, some of the staves being upside down or reverst. We must not mistake the cheek of the right face for a part of the letter I below it.

+ N I M I I N V X F Y I N N

JULIENI HUG EMILIUS.

JULIENI (= JULIAN) HEWED (struck this) for - EMILIUS.

No. 62.

## GÅRDSBY, ÖLAND, SWEDEN.

THOMSEN'S *Atlas*, No. 38. — *Museum*, Stockholm.

Copper Bracteate. The staves are rather Roman letters than Runes. They are redd from right to left. The half of the N is broken away; so is the whole of the G at the foot of the cross, if it ever was there, which I doubt. It is not necessary.

JOHN HO(G).

JOHN HEWED (carved this).

There may have been — above the T, which would make it the more usual IOHAN.

No. 63.

## LEKENDE, SEALAND, DENMARK.

*Museum of Northern Antiquities, Cheapinghaven, Denmark, No. 21, 433.*

Golden Bracteate, found in digging in the garden at Lekende, Bårse Herred, Præstø Amt, Sealand, in February 1864. The owner of Lekende, the Chamberlain Raben, patriotically gave it at once to the Danish Museum. It is remarkably fine and fresh and sharp, and offers the rare union in one group of the three holy symbols, the  $\text{✝}$ , the  $\text{卐}$  and the  $\text{人}$ , the limbs of the latter being obtained by loan of one from each of the other figures.

There are only two runes, which are reverst and therefore read from right to left downwards. They are:

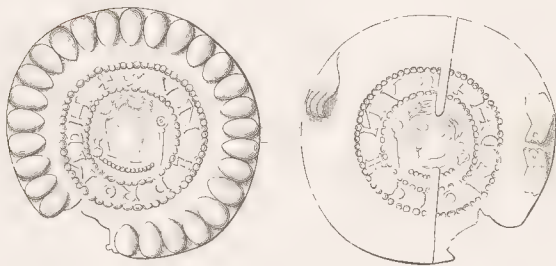
ƚ ƚ  
E E.

Whether this be a name or a contraction, it is of course impossible to say. If neither, and if this piece were a Friend's Keepsake or a Lover's Gift, or a Marriage Token (answering to our old Betrothal-rings with their endless mottoes, long and short, in prose and verse, in English or Latin or French), the word, from a linguistical point of view, may very well be an adverb, and may answer to our AYE!

Thus it would represent our present EVER YOURS!, or the well-known FOR AYE!; in other words, as our French neighbors express this thought, POUR TOUJOURS!

No. 64.

## S W E D E N.

*THOMSEN'S Atlas, No. 21. — Museum, Stockholm.*

This and the two following Bracteates are not in Runes, but in Roman Capitals or Uncials. They are however in the same Old-Northern language and belong to the same class of ornaments as

all the rest, which they abundantly illustrate. I therefore give them a place here. — This rude gaud, in which a rude Bracteate is rudely fitted, is of Silver, both the stamp and its setting.

The letters merely give us the mans-name

SUNEDROMDH.

No. 65.

SKÄRKIND PARISH, EAST GOTLAND, SWEDEN.

THOMSEN'S *Atlas*, No. 46. — *Museum*, *Upsala*.



This Golden Bracteate is described in "Iduna", Part 7. It was formerly in the hands of Prof. Schröder, of Upsala. Here, as in many other pieces, not in Runes, from the early middle-age, we have the *long o* represented by the Greek Omega,  $\omega$ .

I begin directly after the Cross, on the bottom to the left, and read:

† TVTOAI VOMIA VRΩITO.

*For - TUTO VOMIA WROUGHT (made this).*

Possibly TVTOAI may be in the nom., and VOMIA in the dative.

No. 66.

ILAND OF GOTLAND, SWEDEN.

THOMSEN'S *Atlas*, No. 47. — *Museum*, *Stockholm*.



A thick Silver Bracteate, not in Runes. I agree with Thomsen that it has probably been made to be mounted on a Chalice, the binding of a Gospel-manuscript, or some such purpose.

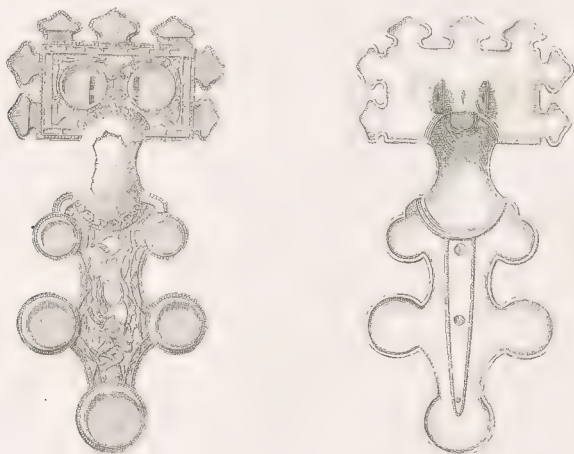




*Cloisonné*), a style of which we have much older examples in Scandinavia than is commonly supposed. The Brooch and Bracteate came to the Museum together. But unhappily the former was incomplete. The top-half was missing. By a piece of singular good fortune (*selewe!*), however, this upper part was happily found in the same place in the same year, and the whole precious Beigh is now perfect!

Now, as I have said, it is seldom that we know the circumstances under which these Bracteates have been discovered, or the character of other objects which may have lien near them. Hence we so seldom have any outer aid in fixing the date of these pieces. I therefore engrave, full size:

## THE SKOVBORG GOLDEN BROOCH:



as a welcome illustration of these antiquities.

It is clear from the style and handling of this piece<sup>1</sup>, whose filagree work is the most delicate yet found in Denmark, that it is very old, apparently not later than the end of the 4th or first half of the 5th century. Thus this Runic Roundel may be safely placed in about the 5th year-hundred after Christ.

No. 68.

ÖLST, NORTH JUTLAND, DENMARK.

*From the Original, now in the Museum, Cheapinghaven, No. 20, 963.*



<sup>1</sup> My engravings of the Bracteate and Brooch were lent by me to Prof. Worsaae, for publication in his "Om Slesvigs eller Sønderjyllands Oldtidsminder", where they are given at p. 81. The front of the Brooch has been since chemityped by Mr. J. M. Petersen, as an illustration of an article by Mr. Engelhardt on an Iron Sword from the Middle Iron Age. See "Illustreret Tidende", Kjøbenhavn, May 13, 1866

Found the 28th of May 1863 in Ølst Parish, near Randers, by a husbandman who was ploughing.

We have here no fewer than 3 of the Holy Marks. the Threefoot, the Thwarts and (twice) the Fanged Thwarts, congregated on this piece. The staves are reverst. We begin on the right and read over to the left:

𐌺 𐌺 𐌶 𐌺 𐌺 𐌺

H E G Æ L U

HEWED ÆLU (*Ælu struck this piece*).

No. 69.

D E N M A R K.

From THOMSEN'S Atlas, No. 109.



This Golden "Blenket" is incorrectly engraved in Thomsen's Atlas, and is here given from the original in the Cheapinghaven Museum, No. 8652. It was formerly preserved in the Danish Coin-cabinet. It was found in Denmark, but the name of the place is lost. It bears no Holy Mark — which at once renders its *great* antiquity doubtful — and only one letter, apparently a bind-rune and this of unknown import. If as it should seem, it be a tie of A (A) and † (E), this again will make it of later date.

𐌺

? Æ or ÆE.

Should these be the letters, they may be a contraction, perhaps the beginning of a name. The general design is the same as on No. 68, but this piece is much smaller and simpler, and the maker may have contented himself with affixing the first letters of his name.

But the stave (if Æ) may also be equivalent to the ÆE of No. 63, and may thus signify ÆYE! (the keepsake thus meaning EVER YOURS!).

No. 70.

## WYK, UTRECHT, HOLLAND.

*From a drawing by Archiary HERBST, copied from a careful sketch made by Prof. VAN DER CHIJS and forwarded by him to Councilor THOMSEN, Director of the Cheapinghaven Museum.*



This SILVER RUNIC COIN weighs 0.75 grammes. Tho not a Bracteate, it is perhaps best placed here as it is so nearly allied to pieces, like itself, *struck from a die*. Its particular value consists in its bearing the rune  $\Upsilon$ . It was found Nov. 4, 1836, while digging at Wyk or Katwyk, by Duurstede, near Utrecht, the famous emporium Dorestatus or Dorestade of the middle age, which the Norman pirates, entering the Rhine from the sea, ravaged so often. After a great storm towards the close of the 9th century, the entrance to this place was sanded up, but previous to that event it had just been entirely destroyed by the vikings. With this piece were taken up several other coins, struck by Pepin, Charlemagne and Louis le Debonnaire; this last king dying in 840 fixes very nearly the date of the whole deposit.

These coins came into the hands of Mr. Balfort of Utrecht, who lent the Runic one to Prof. van der Chijs, Director of the Coin-cabinet in Leyden, for his examination. The Prof. took a copy, as exact as was possible (for the thin silver was in very poor condition) and sent it to Denmark, to Councilor Thomsen. On its arrival, Archiary Herbst at once took a facsimile transcript of this unique coin, and years after communicated it to me. On my ascertaining its great value, we tried to obtain Prof. v. d. Chijs's original. But Mr. Thomsen had lost or mislaid it. It was gone, nor has it been found among his books and papers since his lamented death.

Of course I at once wrote to Prof. v. d. Chijs. But neither could he help me. He gave me all the information in his power, but could not get at the original. Mr. Balfort some years ago sold all his Carolingian Coins, as well as the Runic one, to M. Louis de Coster, one of the Directors of the *Revue de la Numismatique Belge*, at Brussels. Both Prof. v. d. Chijs and myself have written again and again to M. de Coster, but have not been fortunate enough to obtain any reply.

I must therefore make the best of what I have. And this I do the more willingly as it can be depended on. Prof. v. d. Chijs's drawing was most careful, and Mr. Herbst's copy no less so.

What invests this piece with so much interest is, that — as far as I know — it is the only English coin hitherto found bearing the Old-Northern rune  $\Upsilon$ . It of course stands for  $\Delta$ , here as elsewhere. But the coin has also  $\mathfrak{F}$ , which is the provincial English  $\Delta$ . Either therefore, the exemplar being in a bad state, the  $\mathfrak{F}$  was really  $\mathfrak{F}$  (o) on the coin, when  $\Upsilon$  was  $\Delta$  and  $\mathfrak{F}$  o, or else the one was the accented the other the unaccented letter (for instance  $\Upsilon$  for  $\Delta$ ,  $\mathfrak{F}$  for  $\Delta$ ), just as on the Björketorp stone we have  $\Upsilon$  for  $\Delta$  and  $\mathfrak{F}$  for  $\Delta$ .

The runes being in a ring, we cannot tell where to begin. Supposing we commence with the  $\downarrow$  (c), the 4th stave was apparently  $\mathfrak{F}$  (o), tho it now looks more like  $\mathfrak{F}$  ( $\mathfrak{x}$ ). We are never sure, as the piece was so damaged and as we cannot consult it.

Taking then the  $\downarrow$  first, we have:

$\downarrow \mathfrak{N} \mathfrak{I} (?) \mathfrak{F} \mathfrak{I} (?) \mathfrak{F} \mathfrak{N} \Upsilon \Psi$

CUL ON  $\Delta$ USA.

CUL ON (of) AUSA.

But, as I have said, we do not know where to begin. The moneyer's name may have been SACUL, and that of the Mint AU, thus:

SACUL ON AU.

We are in the greater doubt, as we know of no place named AU or AUSA having the privilege of striking money. But there may have been such a place. We have many mint-steads on English coins which we cannot now identify. And AU may have been only the first 2 letters of the name.

However redd or divided, it is certain that the letter Y stands between 2 consonants, c and s, and *must therefore be a vowel*.

It is also certain that this is an English piece, not struck by English workmen for some place on the continent. — In the first place; no coins, with or without runes, were struck on the continent by English moneyers so early as about 800-836, the date of this specimen. — Next, the rune F (or F if so it originally was) is a provincially English stave. — Thirdly, the obverse bears a monogram, quite an English feature. — Lastly, looking at this obverse with the reverse underneath, we can plainly read it. It gives the letters, in the form of the time in ornamental writing:

ECGBERHT

the E redd twice, the cross-stroke serving to form the H.

Now the only ECGBERHT at all suiting the style and workmanship and date of this piece, is the famous ECGBERHT titular king of *Wessex*. but *in fact of all England*, "Bretwalda", victorious, who had long lived at the court of Charlemagne, and who was an honored and mighty sovran. He died in 836.

As Prof. v. d. Chijs informs me, this is the only Runic Coin ever found in Holland.



W A N D E R E R S.

71 \*

103993

IN MINNE

OF

THE RUNE-SMITHS IN THE OUTLAND;

WITH MANY GREETINGS

TO

M. ÉDELESTAND DU MÉRIL,

OF PARIS.

BUZEU, WALLACHIA, ROUMANIA.

? DATE ABOUT A. D. 200-250.

*Engraved, full size, from a Gilt Cast of the Original, obligingly obtained for me by His Excellency  
Mr. GORDON, British Minister at Stuttgart, Württemberg.*



In approaching the class of objects which I have called WANDERERS, because in my opinion they have evidently and simply WANDERED *from* Old-Northern lands or *along-with* Old-Northern Clans to the NON-RUNIC Outland where they found a home, there are two things which we must carefully consider and remember at every step. First, *we must claim our own*, we must open our arms to our lost ones; but Secondly, *we must claim ONLY our own*, we must not "annex".

Now as to the first. It stands to reason that no country has ever been hermetically sealed against its neighbors, still less when landfast — as are the Saxon shires to south-west Denmark —, still less in our busy fiery Europe, still less in ages which are stamp and known by that great Broad Arrow THE FOLK-WANDERINGS. Hence it would be simply ridiculous if we did not expect to find some Old-Northern Runic pieces in the lands nearest to Scandinavia and England, or to which Scando-Gothic tribes "wandered"; and it would be almost a miracle if some did not really turn up. Accordingly, besides 5 Bracteates, we have here succeeded in scraping together 5 other jewels. And doubtless we may expect a still greater harvest. The Northmen have always been known for their spirit of restless adventure by land and by sea, in peace and in war; besides which, love and commerce are great dispersers of weapons and ornaments. Many things, both runic and unrunic, in German and Celtic and Romanic lands have come from the North. Some of these have been inscribed with the native runes, and in spite of endless destruction we may yet hope for new finds of these Runic Wanderers. It is both our duty and our pride to demand them, boldly to take our own. Every reasonable old-lorist, every honest man, will gladly wish us 'God speed!' in this our labor of love. For surely nothing can be more foolish or malignant than to refuse us these half-dozen pieces merely because their last hiding-place was not Northern ground. We know that such things by hundreds have found their way from Northern to other countries, and these other countries are — in this sense — THE OUTLAND; and no one would call a Runic Sword found in Africa an African Monument, or a Runic Manuscript found in Ireland an Irish Codex.

But, not to speak of a few ancient pieces thus carried or sold over the Northern border, what say we of similar objects removed by settlers in our own days to America, Australia and other colonist-settlements? Yet such exist by thousands, tho of course of modern date. I will mention an interesting instance or two of really *olden* remains thus transferred over the wide Atlantic. In his "Prehistoric Annals of Scotland" (2nd ed., 8vo, London 1863, Vol. 2, p. 313) Prof. Daniel Wilson engraves (Fig. 175, Plate XVIII) a remarkable Brooch found in Scotland, and adds: "The bronze brooch Fig. 175 I discovered in the possession of a Canadian farmer, whose father had brought it, with a few other family heirlooms, from Ross-shire". — And again, the "rich and rare" Quigrich or Crosier of St. Fillan, who flourished in the middle of the 7th century, was long lost, but was found by Prof. Wilson in the hands of its hereditary custodian, Alexander Dewar, a Canadian farmer, who emigrated to Canada in 1818, carrying this ancient relic, which is of silver gilt on a core of copper, with him from Scotland. (See Prehist. Ann. Vol. 2, p. 477, where it is engraved.) Are these pieces, therefore, "Canadian Antiquities", and, if they had borne runes, would those letters have been "Canadian Runics"?

But Secondly, we must not annex. A Scandinavian cheerfully admits that *Old-English* Coins are *English*, tho *tens of thousands* of these pieces have been found in Scandinavia; that *Coptic* Coins are *Arabian*, tho *thousands* of these Dirhems have been dug from his fields and graves. And so must we not pretend that Northmen had subjugated and ruled every land in whose soil may have been dug up a solitary Beigh or Brooch bearing runes. Such things may only have been carried thither by individual stragglers; perhaps now and then they have past thro many, not-Northern, hands, before they reacht their last possessor: — "At first sight it would seem to be otherwise with the finds of Egyptian, Phœnician and Old-Greek Figures and Coins in England and the other Northern lands (D. Wilson, Arch. of Scotl., p. 197 fol.). These things would undoubtedly appear to prove the presence there of the ancient Civilized Peoples of the Mediterranean, and it is surprising that Nilsson has not thought of these facts. And considering the importance we have previously attacht to the find-place, we should have assented to the above conclusion, if antiquarian researches had not given so many and such striking examples of the productions of one country having accidentally wandered away to other far-off lands, without this being a proof of near and direct intercourse between their inhabitants. I will here only remind my reader of the frequent finds of Chinese Seals in the earth of Ireland, and of the multitudes of Arabic, Turkish and Caucasian Coins in quite modern finds, for instance at Schwan in Mecklenburg, notwithstanding which no one would ever dream of the presence there of Chinese, Arabs, Turks, &c." — I have translated these lines from Dr. F. Wibel, "Die Cultur der Bronze-Zeit Nord- und Mittel-Europas", in "Sechszwanzigster Bericht der Schl. Holst. Lauenb. Gesellschaft", 8vo, Kiel 1865, p. 86. — This solid and excellent treatise fills 118 pages, besides the Tables, and is a most valuable help towards the decision of a question both difficult and important.



Nor must we be unjust in another way. We must not grasp as "runic" what may be not runic at all. I may have been guilty of this fault in the last chapter. Possibly a couple of the Golden Blinks I have there attempted to decipher are really not in runes. Still my mistake has not been wilful, and at all events the Bracteates are a characteristic class of Old-Northern decorations. I have at least *tried* to avoid this error. See *Pieces called Runic not treated here* (p. 160-62). But it is easy to be misled, even with the best intentions. Sometimes the resemblance of foreign marks to our olden staves is so great, that only great caution can save us from a blunder. I will give an example. In 1865 was found somewhere in Hungary a BRONZE WEIGHT, with two characters sharply and delicately inlaid in silver on the top. It came into the hands of a dealer in Antiquities in Pesth. In 1866 this gentleman offered it, with many other valuables, for sale to the Cheapinghaven Museum, and it was purchast at once by the Antique Cabinet (No. A. B. a. 951, weight  $1\frac{3}{4}$  of a Danish "Lod" silver-weight), the more as the Antique Cabinet already had a somewhat similar piece, but on which the characters were nearly illegible (see p. 160). I engrave this piece here full size:



Now no one will deny that this looks very "runic", and I was at first inclined to take it as such, and thought that the two staves might be *v* and *o*. But I have now abandoned this tempting piece. I have never seen any of these "*ponduscula*" with exactly the same marks. But *Bronze weights* of a similar pattern, with letters expressing the value and sometimes other words *let-in in silver*, exactly as in the specimen here before us, are not uncommon. We may see them in several of our European Museums, particularly that of Vienna. I therefore now believe that this elegant silver-inlaid Bronze is a ROMAN WEIGHT.

I hate polemics, and have everywhere avoided them thro this work. I have once for all mentioned the authors who have written on a few of these Old-Northern pieces, but I have not entered into odious and endless and wearisome criticisms and disputes, the more as the mistakes in older readings — if mistakes — often arose from the imperfect materials and bad drawings at the service of former writers.

But a curious question has just turned up about which I must say a few words. At p. 162 I observed that I had not treated the Helmets and Goblets, &c., preserved in the Vienna Museum, as I could not regard their inscriptions as in our Runes, rather they seemed to me to be some kind of Old-Classical characters. Quite lately however (June 1866) I have received Part 2, Vol. 11, of "*Germania, herausgegeben von F. Pfeiffer*", 8vo, Wien 1866. At p. 177-209 of this publication, Prof. F. Dietrich has given "*Runeninschriften eines Gothischen Stammes auf den Wiener Goldgefässen des Banater Fundes*", with facsimiles and an alphabet, in which he endeavors to prove that the characters on these golden Ewers are "East-Gothic" runes, and therefore "Old-German". He translates them accordingly into a language which he calls "East-Gothic", and uses and abuses his learning in support of his hypothesis.

The facts of the case are shortly these. In 1799 a golden hoard of 21 Ewers and Goblets and a lump of molten gold were dug up on the grounds of a peasant at Gross-Szent-Miclos, in the Torontal Comitatus of the Temes Banat — a part of the old Dacia —, in what is now Austria. This find came to the Vienna Museum, and is described and engraved by Arneth in 1850 (see the text to the Buzeu Ring). The age of these pieces has been variously estimated. Arneth dates them from about the 4th century, others later, even down to the 10th and 11th. Their exact nationality also has never been ascertained. Nor are we much assisted by the written marks more than a dozen of them bear, which are partly in late and barbarous Greek and partly in characters at first sight resembling the Etruscan and other Old-Italic and Old-Greek staves, tho a couple of them are not from those alphabets and a couple others (*Œ* and *✓*) are found in Old-Northern futhorcs.

It is at this point Prof. Dietrich steps in. Disregarding the opinions of all former runologists, he claims these letters as *pure Runic*. But he has succeeded in his "proofs" only in harmony with his

usual manner — the utmost wildness and license and caprice of identification and construction. I will not discuss all his views. I will only give a specimen or two, premising that the copies of the inscriptions as engraved by Arneth, by Dietrich, and by Sacken and Kenner — all three differ!

At the beginning of his numbers 1, 2, 3, 4, 5, Prof. Dietrich makes  $\mathfrak{D}$  to be  $\mathfrak{G}$ ; but at the beginning of the last word of his No. 4 *this same* letter is made into  $\mathfrak{E}$ !

At p. 205 he makes these risings to date from the latter half of the 5th century. Yet he everywhere gives the mark  $\mathfrak{P}$  the value ( $\mathfrak{D}$ ) of the *modern* Scandian "stung"  $\mathfrak{T}$ ! But among the many varieties of the Scandian middle-age  $\mathfrak{D}$  ("stung"  $\mathfrak{T}$ ), this particular form, I believe, never occurs.

In the last runes of his No. 5 he *adds*  $\mathfrak{H}$ , makes  $\mathfrak{P}$  (if Runic  $\mathfrak{W}$ ) to be  $\mathfrak{D}$  (the Runic  $\mathfrak{TH}$ ),  $\mathfrak{A}$  to be  $\mathfrak{R}$  and this to be  $\mathfrak{Q}$  ( $\mathfrak{O}$ ), and  $\mathfrak{V}$  (which he otherwise says is  $\mathfrak{E}$ ) to be  $\mathfrak{I}$ , while the  $\mathfrak{J}$  he also makes  $\mathfrak{I}$ . This  $\mathfrak{V}$  ( $\mathfrak{I}$ ) is therefore, he says, "miscut"; yet, relenting, he adds that it may perhaps be redd as  $\mathfrak{E}$ .

In his No. 6 he altogether *ignores* 2 marks or letters, *gets* 2 others, and thus reads "IK OHSALA HAKTHO KES, d. h. ich Öhsala stach das Gefäss ein" — *I Ohsala hewed! this flagon*. Formulas beginning with *I* are, as I have said under the Gallehus Horn, very suspicious.

In his Nos. 7, 8, which each have the same word of only 4 letters, he *adds* a 5th stave — and thus screws out a "reading".

As to his desperately redd No. 9, I will only observe that, to get some sense (which is horrid nonsense) he makes the twice occurring sharply cut.  $\mathfrak{A}$  to be a bind-rune for  $\mathfrak{I}$  and  $\mathfrak{A}$ , and these to stand for  $\mathfrak{Q}$  and  $\mathfrak{A}$ , the whole thus really being  $\mathfrak{WA}$  ( $\mathfrak{PF}$ ), *quod erat demonstrandum!* Can the wanton treatment of plain monuments go any farther?

So in his No. 12. To force a meaning, he makes  $\mathfrak{S}$  to be a tie for =  $\mathfrak{VO}$ . The top  $\mathfrak{O}$  is to stand for  $\mathfrak{O}$ , which is to mean  $\mathfrak{V}$ ; while the under  $\mathfrak{O}$  is to stand for  $\mathfrak{R}$ , which is to be the usual Old-Northern  $\mathfrak{O}$ , both being what he calls "conform gemacht"! At the same time the mark  $\mathfrak{J}$  (if a rune always  $\mathfrak{EO}$ ) he makes  $\mathfrak{H}$ ! — And after all, what is the result? We are quietly asked to believe that the letters mean  $\mathfrak{VOLSI}$   $\mathfrak{VAH}$ , and that this signifies *Volsi weighed*, and that this stands for *Volsi gave this!* — How the Philistines have laughed!

But enough. In this way, fancying and inventing runes and words and a language, we may read everything and anything as "Runes"; while, at the same time calling all sorts of strange forms "East-Gothic" and "North-Saxon" and this "Old-German", we can find "German" everywhere, "from the rising of the sun to the going down of the same".

It is, however, of very little comparative consequence whether these pieces bear some kind of "runes" or not. The world can wag on without them. Life and Love and Righteousness and Truth are of more weight than a few "half-barbarous letters". But against one thing I — and I am sure every *right-thinking* German with me — *openly and solemnly protest*. When Prof. D. at p. 187 calls the old Danish and always Danish province of South Jutland a "North-Saxon" land, he uses the language of a headless and heartless fanatic, if not of something worse. If South Jutland is "North-Saxon", so is all Scandinavia. To make things short and pleasant and spare time, would it not be best for Prof. D. and his many worthy compeers in "the noble fatherland" to call *all the North of Europe* "North-Saxony", *all the South of Europe* "South-Saxony", both of course meaning the inevitable "Germany", "Deutschland", "Teutonia", "Allemannia", "Gothia", &c. &c., every such word becoming orthodox only in the meaning of "Germany"? — Then let "annexation" be only a work of time and opportunity.

The characters on these Golden Flagons, many of which are quite unlike runes, have been last engraved by Drs. von Sacken and Kenner, Keepers of the Vienna Museum. They are given on a plate at the end of "Die Sammlungen des K. K. Münz- und Antiken-Cabinetes; beschrieben von Dr. Eduard, Freih. von Sacken, und Dr. Friedrich Kenner, K. K. Custoden"; 8vo, Wien 1866. I cannot do better than conclude with a translation of the judicious remarks of these gentlemen, as given at p. 330: "The utensils (mostly Goblets) produced by the find at Gross-Szent-Miklos in the Banat, anno 1799<sup>1</sup>, occupy a characteristic place in the division of Golden Objects, as they show a mixture of Byzantine influence and decidedly Oriental reminiscences. But archæological researches have not yet come to any fixed results concerning them. Their inscriptions, both as to the shape of the letters and the meaning of

<sup>1</sup> "viii 2-8, 10, 12-14, 21-25, 30-33."

the words, show partly late Greek with some characters wild and more or less mysterious, all of which have not been redd satisfactorily even yet, and partly later struck foreign marks, by some thought to be Gothic<sup>1</sup>. The ornaments, particularly the borders and the centres, are of variously cut and intertwining staff-work, and contain motives very similar to the *Servian Buildings* of the 10th to the 12th century. The technical execution on all these Golden pieces is tolerably uniform, but on others<sup>2</sup> of a different character and evidently later in date. The names which occur in the inscriptions have been attributed to Sarmatian tribes (Dankriges, Jazyges, &c. &c.), and to their chieftains the Zuppans, Bela and Butaul or Boyta. The last-named was baptized in the 10th century<sup>3</sup>.

The result is therefore that we do not as yet know whether these Golden objects were made in Byzantium for some "barbarian" chieftains, the patterns being more or less suited to the barbarian taste — as our Birmingham metal-smiths yearly manufacture great numbers of articles for the African and other markets from designs supplied to them —; or whether they are barbarian work more or less following Greek motives; or whether they are *certainly* — as they *appear* to be — from an *early* age, say the 4th, 5th or 6th century; or from a *later* period and *later* patterns; whether the Greek inscriptions are as old as the Flagons themselves; whether the "barbarian" letters are as old as the Greek, or somewhat or far later.

In my opinion these vessels are *very* old, and the Greek listings perhaps contemporaneous. The "barbarian" characters are also antique, even if not so old as the Greek. They seem still to me decidedly *not* what we technically call "runes", but apparently are one of those "missing links" in the long list of half-Phœnician half-Etruscan more or less "runic" alphabets of which so many have existed in Eastern and Western lands.

At all events these "barbarian" scratches have never yet been reasonably translated, and I do not pretend to decipher them. We must first know the staverow and then the dialect; thereafter we can set to work with some chance of success. But by cuttings and slashings and fancies and assumptions and falsifications, we can only produce — a bubble. Again I say, let us leave something for our aftercomers!

And now to our Gothic Arm- or Neck-Ring.

In the district of Buzeu in the hill-country of that name, now also called Istritza, a Wallachian peasant in the year 1838 found a large ancient treasure hidden within a ring-mound 20 feet in diameter, on the top of a hill near Pietraossa, or Pétrossa, whence this is also called the Pétrossa Ring. Round about were signs of considerable earthworks and of regular buildings belonging to some temple or treasure-house. The ignorant Gypsies and Jews at first thought the articles were copper, and treated them accordingly. But on the contrary, every thing was pure gold. Rumors began to fly about, an official was sent down to enquire, and eventually all that was not destroyed or dissipated of this Gothic treasure was bought up by the Government for no less a sum than 8000 ducats. All the pieces thus rescued were deposited in the Museum of Bucharest, and there this Ring or Torques now remains.

In the same hoard — as has repeatedly been said — was another large elastic snake-shaped golden arm-ring, but with an inscription in Greek:

XAIPE KAI ΠΙΝΕ  
(*Rejoice and Drink!*)

All this, however, is fable. A letter from the State-Councilor A. J. Odobesco, Member of the Roumanian Archæological Committee, who has repeatedly examined this Gothic hoard, explains that all this was imagination, and arose from a first attempt to treat the Runic inscription as Greek, thus making *two* rings out of *one*. No other inscribed piece was found at Pétrossa than the Runic Torques.

<sup>1</sup> "They are on the outside of the Cups, at the bottom of the Flagons and the Horn, and are partly hammered in (viii 22, 24), partly scratcht in (viii 6, 14, 21, 25, 26), and partly cut in both these ways (viii 27, 30)."

<sup>2</sup> "viii 10, 27, 32."

<sup>3</sup> "See Mommsen, *Mittheilungen der antiquar. Gesellschaft in Zürich* vii 219, 220."



This Runic ornament is apparently a neck-ring. It has been oftentimes engraved, but always incorrectly. For these faulty copies of the inscription, and for the various readings proposed and remarks made, the reader is referred to Arneth<sup>1</sup>, who first drew attention to this relic, to Zacher, p. 46, to W. and J. Grimm and Haupt<sup>2</sup>, to H. F. Massmann<sup>3</sup>, to Dietrich, and others.

There is nothing remarkable in the runes, which are now for the first time correctly given, save that the o is cut with one leg somewhat imperfect, and that some of the letters nearly touch, particularly the wi in the first group of letters and the æi in the second. This tendency to closeness is also the reason why there is no space between the first word and the second, wi, immediately following. All the staves are plainly and boldly and deeply carved or rather *stamped in* with a hammer and a sharp instrument. The staves are:

X ^ ↑ ↗ ↘ | X | H F I I F X

GUTÆNIO WI HEILÆG.

*Of-the-GOTHS to-the-WIH (Temple, or God) HOLY<sup>4</sup>.*

(= *Dedicated to the Temple of the Goths.*)

Votive Bracelets, Neck-rings, Diadems and other jewels and valuables have been offered in temples and churches in all lands and in all times. See my remarks on the Gallehus Golden Horn, p. 329. So late as 1244 King Henry III made offering of a rich pall or cloak at the High Altar, and three Bracelets of gold at the shrine of St. Alban<sup>5</sup>. We even find examples in Romance. Thus in the earlier copy of Sir Amadace, line 290 and fol. (stanza 25)<sup>6</sup>:

"Howe<sup>7</sup> erly quen the day con spring,  
Then holli<sup>8</sup> alle the bellus con ring,  
That in the citè was;  
Religius men euirichon,  
Toward this dede cors are they gone,  
With mony a riche burias<sup>9</sup>.  
Thritty prustus<sup>10</sup> that day con sing,  
And then Sir Amadace *offert a ring*  
*Atte euyriche mas*<sup>11</sup>;  
Quen<sup>12</sup> the seruise was alle done,  
He prayd hom<sup>13</sup> to ete with him atte none,  
Holli more and lasse<sup>14</sup>."

In heathen times there was also the Temple-ring for solemn Oath-taking, when the ring was toucht by the swearer. It was sometimes worn by the Priest or Judge during the ceremony, and this very piece may possibly have been used as such a Temple-bracelet. The figures of the Deities in heathen temples often wore rings as ornaments, some of them large and heavy<sup>15</sup>.

We know little, almost nothing, respecting the early movements of the various clans and tribes and hordes — both kindred stems and also strange peoples intermingling and rolling onward, held to-

<sup>1</sup> Arneth, 'Antike Gold- und Silbermonumente des K. K. Münz- und Antiken-Cabinets in Wien, 1850, folio, p. 86. —

<sup>2</sup> Monatsberichte der Königl. Akademie der Wissenschaften zu Berlin, vom 4. December 1856. — <sup>3</sup> Pfeiffers Germania, II, Stuttgart 1857, pp. 209-223. — <sup>4</sup> Since the above was written, Prof. F. Dietrich has given (at p. 202 of "Germania, herausgeg. v. F. Pfeiffer", 8vo, Vol. 11, Part 2, Wien 1866) a new version of this Inscription. In his 4to Disputation "De Inscriptionibus duabus runicis" (see p. 14) he had said that the first word meant = *of the Gods*. Here he says, an evident improvement, that it means = *of the Goths*. The other errors remain. — <sup>5</sup> See Matt. Paris, pp. 562, 574, and Archæologia, London, 4to, Vol. 22, p. 291. —

<sup>6</sup> See Ghost-thanks or the Grateful Unburied, a Mythic Tale in its oldest European form Sir Amadace, a Middle-North-English Metrical Romance of the 13th century. Reprinted from two texts, with an Introduction, by George Stephens, Esq. 8vo, Cheapinghaven 1860, p. 34. — <sup>7</sup> Now, lo. — <sup>8</sup> Wholly, altogether. — <sup>9</sup> Burgess. — <sup>10</sup> Priests. — <sup>11</sup> Every Mass. — <sup>12</sup> When. — <sup>13</sup> Them. — <sup>14</sup> More and less, high and low. — <sup>15</sup> At the close of the 10th century

Hakon Jarl gave to Sigmund Bresterson, afterwards chief of the Færoes, a thick Golden Arm-ring which he had taken, not by force but as a gift of the willing statue, from the image of ÞRÖSGEATU NÖTANNAVÖTIN, the Goddess of a heathen temple in Norway. Saint Olaf in vain warned Sigmund that this pagan bracelet would be his bane. He persisted in wearing it, and was slain for its sake by Thorgrim the Bad on one of the Færoes. — *Færeyinga Saga*, p. 101.



gether by mere agglutination and need of fresh settlements and thirst for conquest and plunder — who are commonly known by the name of GOTHs, as that of the predominant race or races. Suffice it for our purpose here that in the 2nd half of the 2nd century they had broken away from their homes along the Vistula, and, pouring east and south, past the Don and the Dniپر, by the middle of the 3rd age had reached the Black Sea and the Mouths of the Danube, permanently wresting Dacia from the Roman Emperors. We will not follow them over the Danube into Mœsia, and Thrace, and their subsequent fortunes and state-divisions.

This then, say about A. D. 250, is in my view the *lowest* limit for the date of this Golden Ring. Its inscription shows that it has nothing whatever to do with those Gothic clans which afterwards, say about 350, had embraced Arian Christianity. So early as A. D. 360 these had their Bishop, the renowned Ulphilas, who altered and Greekized their Alphabet, and who translated the Scriptures (or most part of them) into that Gothic dialect called — from the province allotted them by Valens — the Mœso-Gothic. The piece here described was found in Dacia not Mœsia, has the usual Heathen Runes not Ulphilas' Reformed staves, and its writing gives a meaning altogether Pagan.

But we may perhaps fix the date within still narrower limits.

No man in his own land and among his own people, long firmly established in their own territory, when he makes a gift adds the name of his nation. An Englishman presenting any valuable object to a Church in London does not carve or paint upon it:

N. N. TO THE CHURCH OF THE ENGLISH (or, THE ENGLISH CHURCH).

A Dane making a similar offering in Cheapinghaven does not inscribe:

N. N. TO THE CHURCH OF THE DANES (or, THE DANISH CHURCH).

But let the Englishman give his present in Cheapinghaven or Paris, the "Dansker" in London or Vienna — where they both may or may not have colonies or Embassies or Chaplaincies — and he will likely use something near the very words printed above. For he is a stranger; however numerous his people it is a handful, a minority; and he expresses himself in this manner to distinguish *his* church and people from the foreign temples and crowds around him.

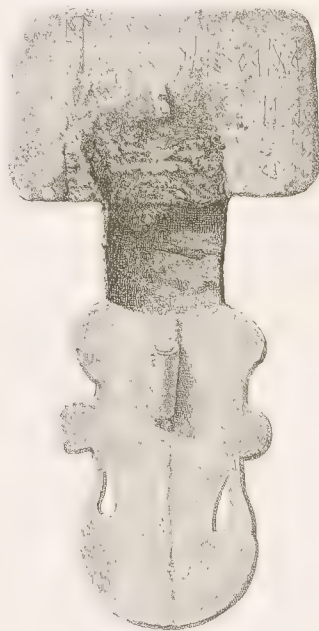
Consequently the temple in Dacia to which this, with other costly pieces, was given, was in the hands of powerful settlers able to hold their own in certain districts: but these Goths were not *masters of the country*, they were not yet the predominant and commanding majority. We may therefore suppose that this Gothic Heathen Fane may have been built and the Ring presented to it about the year 200. This I take to be the *earliest* limit for this oldloom.

Some intermediate date — some time between A. D. 200 and 250 — would thus seem to be the year when this costly present was made by some Gothic Chieftain to a Gothic God-house in the mountain country of lately Roman Dacia, now the Buzeu highlands in Roumanian Wallachia.

# NORDENDORF, NEAR AUGSBURG, BAVARIA.

? DATE ABOUT A. D. 300-400.

*Found in 1844, in Grave No. 163, a richly furnished Lady's tomb. Drawn and Chemityped full size by J MAGNUS PETERSEN, from a Colored Cast of the front and a Simbild of the back, kindly forwarded by His Excellency Mr. Gordon.*



A few English miles north of Augsburg in Bavaria, on the old Roman Military Road — now the highway — to Donauworth, and between the rivers Schmutter and Lech some distance before they join the Danube, is the village of NORDENDORF. East and by north of this hamlet is Elgau, south and east is Ostendorf, due south is Westendorf, south-west is Blanckenberg, north-west is Holzen. Due north, on the Schmutter, is *Drusisheim*, a little south of and now representing the old Roman fortified hill and Military Station *Drusomagus*, which was established by the Emperor Tiberius about the beginning

of the Christian era, and named after his brother *Drusus*, as a forepost of *Augusta Vindelicorum* (Augsburg) and as a point of defence, against the Germans, for the Roman line of the Danube. Inscribed Roman Stones and Altars, numerous Roman Coins and a multitude of Roman military and civil Remains have been and are continually found in the whole region from Augsburg to Donauworth.

In the centre of this old Roman March and a few hundred paces north of Nordendorf, the works of the Augsburg-Nürnberg Railway, when the line was building in 1843, came in the month of July upon a remarkable group of ancient graves, east of both the Schmutter and the Highway. Fortunately for science, the Engineer of this (the Meitingen) Section of the line was Mr. Clemens Feigele, a gentleman of talent and energy, a practical man and yet a good archæologist. It is owing to his zeal that this precious antiquarian field was not merely plundered and forgotten, as has been the case in so many other instances. The moment he was aware of its true character, he spared neither time nor care nor money in cautiously opening each grave separately as he came to it, in journalizing and describing each article found, and in obtaining the official help and superintendence of the Historical Union of Augsburg, to whose Museum he forwarded all the opening finds.

The final result was, that regular diggings were made in the summers of 1843 and 1844, under scientific inspection and the practical guidance of Mr. Feigele, and were continued till every pit in this burial-field was properly examined. Altogether there were opened 362<sup>1</sup> lich-stows of men, women and children, besides 4 graves containing the favorite steeds of their former owners. These sepulchres were arranged in 20 rows, from north to south, and contained the skeletons of 151 men, 186 women and 25 children, all except one man (who was turned to the west) with the face to the rising Sun — the east. Small jars or vases and other vessels (? for unguents or spices or food) were not unfrequent, but all empty; they were not burial-urns; there were no traces of any corpse having been burned, but proofs plenty (from charcoal, &c.) of burial-feasts or of charcoal as a preservative against corruption. Some graves held 2 or even 3 skeletons, often of different ages and sexes, and were therefore family tombs. They were usually from about 3 to about 6 or 7 feet deep, 2 to 3 broad and from 6 to 6½ long for males, from 5 to 6 for females. The distance between each grave was mostly from 2 to 6 feet, sometimes more. We cannot tell whether these sepulchres had ever been mounds, for century upon century of agriculture must long ago have ploughed the whole quite even. There were no signs of stone slabs or of brickwork in the graves, or of anything like a coffin; the corpses, with their dress and weapons or ornaments, were laid on the bare earth. The arms were stretcht out on each side of the body, very seldom crost on the breast. One skeleton was found in a crouching position. Many of the death-chambers — probably those of simple people or of slaves — contained only the bare corpse, no keepsake or other article whatsoever. Many of the soldiers must have fallen far away from their garrison; hence, as Raiser very properly suggests, the considerable overplus of female corpses.

This spot has been aptly called the Herculaneum of Germany. It might also be compared, for richness and variety and antiquity, with one of the great Danish Mosses. The antiquarian harvest gathered there was large and costly. It consisted of 46 Roman Coins, nearly all of copper or bronze, some bored as ornaments, others unbored as grave-money; Romanized Golden Pendants (Bracteates), round or oblong; golden ornaments, rings, chains, brooches, &c.; silver ornaments, brooches, clasps, &c.; beads of amber, glass, stone, mosaic, &c.; a large Crystal Ball; bone Combs and Amulets; iron Swords (double-edged, some of them with guards)<sup>2</sup>, lances, daggers, spear-heads, arrow-heads, knives, shield-bosses, rings, &c.; urns (or rather jars) and pots of burnt clay and Samian ware; bits, spurs, finger-rings, bullas, keys, articles of bronze, glass, ivory, and other things too numerous to mention. Many of the jewels had been adorned with glass or stones of various colors, or had inlaid-work in gold and silver wire, or were rich in delicate filagree, or showed the ornamental finial like a rude animal's head. Now and then was found the Worm-ornament and the Bird-ornament.

<sup>1</sup> Mezger makes the total number 365, but inaccurately.

<sup>2</sup> These were usually 2 feet 9 or else 3 feet 2 long, and about 2 to 2½ inches broad. The hilts were 5 inches long, and were covered with leather; the pommels were large, the sheaths of wood or leather. Another kind (usually called *Spathæ* or *Semispathæ*) were from 1 foot 5 to 2 feet 2 long, and 1½ to 2½ inches broad, with similar sheaths. The larger blades were lying on the left side of the skeletons, sometimes between the feet; the spears and lances being at the head. The urns were usually at the feet, surrounded by rich and numerous grave-gifts. See Mezger, pp. 9, 10. — Should the above manner of wearing the large and the small sword prove anything, in other words if this Drusomagian burial-custom was the same as in life and in the Roman armies generally, it would fix the date of these particular graves at about the 1st and 2nd century.

Eventually this whole find was divided between the Museums of Augsburg and of München (Munich).

All the above details are collected from an excellent work by the learned Dr. von Raiser. It appeared in 4to, under the title: "Fundgeschichte einer uralten Grabstätte bei Nordendorf. Erklärung der ausgegrabenen und abgebildeten Antikaglien, und Würdigung dieser Grabstätte in Beziehung auf Zeit und Volk mit den betreffenden Ortsgeschichten"; Augsburg 1844, pp. 64; followed and completed by: "Fortgesetzte Fundgeschichte einer uralten Grabstätte bei Nordendorf", 4to, Augsburg 1846, pp. 51, with 4 plates containing engravings of a great multitude of the pieces found<sup>1</sup>.

Now what is the date and nationality of this ancient layer-stow?

Taking all things into consideration, remembering the geographical position of this grave-field for the Roman Garrison of Drusomagus (Druisheim) and their retainers, and holding fast the style and character of the things found as well as the date of the Roman Coins (many of which were evidently "naulum", the freight-money for Charon the ferry-man of the dead), namely from Augustus and still earlier to the Emperor Valens, who died in 378, as well as the number of the graves and skeletons and the approximate population in Roman times, Dr. Raiser and Dr. Mezger, after minute and exhaustive and erudite investigations, came to the following conclusions:

1. The Nordendorf lik-stead was the burial-ground, or one of the burial-grounds<sup>2</sup>, of the Roman troops (chiefly the 3rd Italian Legion) stationed at Drusomagus, of their servants and slaves and clients, and of the Romanized Natives among whom they lived.

2. The native clans among whom these Roman Legionaries and Veterans and Colonists were settled, up to the Ripa Prima of the Danube, — the Vindelicians and other Romanized "barbarians" — were *Kelts*; and these Celtic populations, in union with the Roman soldiers, fought and bled in common against the common foe — the Germans on the other side of the Danube.

3. As Drusomagus was a Military Colony, and a stronghold of Vindelicia or Rætia Secunda, up to the fall of the West-Roman Empire in the last quarter of the 5th century, when Drusomagus itself was burnt and ruined; and as a few of the graves at Nordendorf show that burials continued down to the beginning of the Christian period under Constantine, we have here a distinct limit beyond which this cemetery *could* not have been used.

4. The unbored and therefore current Roman Coins are nearly all from the 2nd and 3rd age after Christ, and the vast majority of the Nordendorf graves date say from about the year 200 to 400.

5. The dead, with very few exceptions, were Heathens not Christians, and were either Roman Guards of the March and their retainers or Barbarians (Romanized Kelts).

This verdict, come to not by a Frenchman or an Englishman, still less by a Scandinavian, but by two distinguished Germans, who had taken part in the diggings and handled the finds; and which was laid down by them after careful consideration, before the formal up-coming of the modern German mania for making everything in Heaven on Earth and *under* the Earth "German" — (a system unhappily attended in its development with such a flood of shallow jargon, learning abused, shameless one-sidedness, Scientific and Political annexation and appropriation, down-trampling and Germanizing by force and fraud of other nationalities, and a whole school of unprincipled linguistic and historical dishonesty and fabrication, by all which the German populations have been so miserably misled and so largely demoralized) —; this conclusion, I say, bears truth and common sense on the very face of it. I appeal

<sup>1</sup> The first-opened 193 Graves were described by Dr. Raiser in "Die aus einer uralten Grabstätte bey Nordendorf bis Ende des Jahrs 1843 erhobenen merkwürdigen Fundstücke und Alterthümer, auf einer lithographirten Tafel dargestellt, und diese bildlichen Darstellungen erklärt", 8vo, Augsburg 1844, pp. 16, with one large plate. The other 170 Graves were shortly noticed by the same author in "Erklärung der auf der beifolgenden lithographirten Tafel abgebildeten neuen Funde an Alterthümern, aus der uralten Grabstätte bey Nordendorf i. J. 1844", 8vo, Augsburg 1846, pp. 14, with one large plate. — Still more comprehensive is "Zehnter und Elfter combinirter Jahrs-Bericht des historischen Kreis-Vereins für den Regierungsbezirk von Schwaben und Neuburg. Für die Jahre 1844 und 1845. Verfasst von Dr. Ritter von Raiser." Augsburg 1846, 4to, pp. xxx, 98, 11. With 3 large plates. — In the same year appeared a valuable and interesting outline of the whole find written in Latin, under the title "De Operibus Antiquis ad vicum Nordendorf e solo eritis. Scripsit D. Georgivs Casparvs Mezger, Gymnasii Avgvstani Avg. Conf. Addicti Rector. Cvm 11 Tabvlis Lithographicis. Avgvstae Vindelico-rvm MDCCCXLVI." 4to, pp. 44. This was a School-Program, "Anni Scholastici exeuntis Sollemnia".

<sup>2</sup> Other exactly similar Roman or Romano-Keltic grave-fields have been found within the radius of a few miles from Nordendorf. Two such are described by Dr. Raiser in his "Zehnter und Elfter combinirter Jahrs-Bericht". The one was discovered in 1844 at Langweid near Nordendorf; only 30 graves could be opened, but many others existed close by; see l. c. pp. 49-56. The other was excavated in 1844-46 at Rosenau-Berg near Augsburg; many graves were examined, but buildings &c. prevented the opening out of more than a part of the lik-stead; see l. c. pp. 59-74.



from the German extravagancies of 1865-66 to the German scholarship of 1845-46. All reasonable men will admit that the facts fully confirm Dr. Raiser and his friend in their impartial opinion<sup>1</sup>.

Consequently, the Nordendorf graves were *not* German, the Nordendorf remains were *not* German antiquities, and the runes on the Brooch found are *not* "Old-German" runes — of which, indeed, we never heard before, except in the pages of modern German writers<sup>2</sup>.

The mere fact of its having been found in *modern* "Germany" is not the shadow of a proof of its "German" origin. Let us hear *German* authors as to how little the mere findstead of a loose article may signify. In their dissertation on the costly Sword of Tiberius found at Maintz, but which they argue was *made* in Rome, K. Klein and Dr. J. Becker<sup>3</sup> insist on the endless wanderings of such pieces, and remind their readers that the famous Vienna Cameo, representing the triumph or apotheosis of Augustus, was found more than 200 years since in Palestine; and that the Parisian Cameo, the throned Tiberius, came to France from Constantinople 600 years ago. But all our Museums can show pieces, found in the earth or bought or given, which were thus carried from land to land more than 1000 or even 2000 years ago.

And consequently and finally, the silver Fibula found at Nordendorf and here copied in exact facsimile, with its clear Old-Northern runes, either belonged to one of the tens of thousands of Northmen who took service in the Roman Armies, or else it had come as spoil or by gift or purchase or barter into the hands of a Northern Civilian in the Roman Garrison or of a Romanized Northman under its protection. Presented by him to his Wife or Sweet-heart, it was worn by her while living and interred with her after her death.

As we learn from Dr. Raiser's "Fortgesetzte Fundgeschichte" p. 24, and p. 32 in his remarks *ad* Taf. II, Fig. 10, 11, this Fibula was found in 1844, as far as we can see in grave No. 163, that of a Lady, which contained:

1. A Necklace of handsome Beads.
2. A Bosom-rossette of silver.
3. Five unusually small Bracteate-like Golden Pendants, two of which are engraved full size in Raiser's Tab. III, Fig. 15, sub k and l.
4. Two elegant large Silver Agrafes, but of not very pure metal, with gilding. The one before us is given half size on Raiser's Tab. II, Fig. 11<sup>4</sup>.

<sup>1</sup> I need not say that I have the highest respect for all honorable men and women among my German cousins, and that I have not the slightest wish to deprive Germany of what is fairly hers. But she is too large and wise and mighty, and has too many glories and distinctions and treasures of her own, to need those of other peoples. To use the words of Dr. Metzger, p. 26: "Nunc non reticeo, male me habere quod in illis diariis de violato patriae amore nescio quo criminentur, qui antiquitatum Celticarum perscrutatores apud nostrates perstringunt. *Id enim agitur, ut verum indagemus, non ut aliquid praetextamus gloriae veterum Germanorum, quo ne egerit quidem suis virtutibus splendentis.*"

<sup>2</sup> In a long note (Beilage II to Tafel VI) to the text in Part 2 Vol. 2 of his lately published "Alterthümer", Lindensmit announces that *all* the antiquarian burial-grounds in "Germany, Switzerland, Burgundy, Belgium, France and England" are GERMAN, are from the same time (the 5th to the 8th century), and have *nothing whatever* to do with either the Romans or the Kelts. The Romans in the lands they had conquered and colonized, and the Kelts in lands *their own* and which first centuries after were gradually occupied by "Germans", consequently *never died*, or, if they were foolish enough so to do, were not worthy of burying their dead in "German soil". Doubtless they were buried in *nubibus* or in *partibus infidelium*, like all other un-German heretics. The few *single* tombs or graves from this period or from earlier times — say from the 1st to the 8th century — are here of no moment. Many of these Lindensmit admits were Roman or Celtic. But such a handful are as nothing compared with the burial needs of large populations. To make them "German" only, Lindensmit has been forced to give *all* these grave-fields so *late* a date, often in open defiance of their character and of plain facts. So he forgot that both Romans and Kelts must have buried their dead somewhere, and that even in sparsely peopled Scandinavia we have similar grave-yards from the Early Iron Age. But in his previous treatise ("Ueber eine besondere Gattung von Gewandnadeln", p. 15), when he had not yet become a one-sided Dane-eater, he dated these finds from the 6th century. Doubtless his learning and good sense will soon lead him back to his older less passionate sentiments. A man of his talent will not always permit himself to be used as the mere tool of an unprincipled party. The world is surely big enough for us all, both "Germans" and Non-Germans. The Nordendorf and Osthofen brooches Lindensmit dates in his "Alterthümer" from the end of the 6th or beginning of the 7th century.

<sup>3</sup> "Abbildungen von Mainzer Alterthümern", 4to, Part 2, Mainz 1850. "Schwert des Tiberius", p. 18.

<sup>4</sup> Some error has crept into Dr. Raiser's reference. In his text, "Fortgesetzte Fundgeschichte", p. 24 (Zehnter und Elfter combinirter Jahrs-Bericht p. 23), he says: "Diese" "2 schön gearbeitete grosse *gylberne* Kleider-Schliessen (Agrafes), mit Vergoldung", "sind daselbst in halber Grösse Fig. 11 dargestellt". This "daselbst" refers to Tab. III. In his *errata* at the end of his Fundgeschichte and his Jahrs-Bericht he tells us that for "11" we must read "12". But the fibula Tab. III No. 12 is of a very different shape, and is not — as far as I can see — mentioned by number in any of the grave-lists. I take it therefore that "11" is right, but that he

5. A double-edged long Knife, of the usual form, found lying on the breast. The haft is of deer-horn. The rounded metal rand of the Sheath yet remained. Engraved 1-6th of the size on Raiser's Tab. III, Fig. 47.

6. A bronze ornamental Roundel, with a frame of ivory which had been broken but mended with metal rings. It lay, which seldom happens, near the right foot of the skeleton.

7. A bronze Hair-pin. It had sunk down to the pelvis.

8. A little ball or globe of Feldspar, not bored thro.

9. Several large Amethysts, which lay near the shinbones. They perhaps had ornamented the Sandals and their knee-ties.

This grave was stamped hard down. On being opened it emitted a strong smell of putrefaction and decay.

The two Silver Brooches thus discovered are large, but many have been found equal in size and some even still greater. Their weight would have been little felt, especially as they were used to pin and hold heavy garments. In our own day many ladies wear Cameos and Clasps and other Decorations both large and heavy, without complaint. But the difference in the size and look and shape and material and value of these old Pins and Agrafes and Beighs is very great. Some are as small as others are tall and massive. They were often worn in pairs, as the two found in this grave may have been. The one before us, the rune-bearer, is, on the whole, admirably preserved; only, the iron tung has crumbled away; nothing is left of it but fragments of the hinge and the clasp. As is so often the case with these ornaments, the front has been gilt save the zigzag lines of the rands, which are set in a dark niello.

We have to thank Dr. L. Lindensmit, the accomplished Director of the Roman-German Central Museum in Mainz, for the happy discovery of the runes on this piece. Wishing to add a facsimile to the Mainz collections, and carefully cleaning it for that purpose in September 1865, the staves on the back became visible. He immediately made this fact known, and the inscription has everywhere excited the liveliest interest. He kindly at once favored me with an engraved outline-copy of the risting, and has since published the fibula, both sides full size, executed with great elegance, in the 2nd Part, Vol. 2 (Taf. 6, Nos. 1 & 2 of his excellent "Die Alterthümer unserer heidnischen Vorzeit", 4to, Mainz 1866<sup>1</sup>). His drawings are here very nearly correct, but he has made one considerable error in the runes. He has given the word  $\text{P} \text{I} \text{I} \text{P} \text{X} \text{I} \text{F} \text{P} \text{J}$  as  $\text{P} \text{I} \text{I} \text{P} \text{X} \text{I} \text{F} \text{P} \text{J}$  (with  $\text{I}$  instead of  $\text{P}$ ). This I found by an inspection of the Photograph, and the runes are so clear at this part that there can be no doubt of the fact.

I may also as well add that, perhaps misled by Hofmann who "found" 2 additional runes. Lindensmit in his *finished engraving* gives the first word ( $\text{F} \text{I} \text{M} \text{H} \text{E} \text{P} \text{I} \text{I}$  in his outline plate) as  $\text{F} \text{P} \text{F} \text{M} \text{H} \text{E} \text{P} \text{I} \text{I}$ , thus  $\text{Æ} \text{W} \text{Æ} \text{L} \text{E} \text{U} \text{B} \text{W} \text{I} \text{N} \text{I}$  instead of his former  $\text{Æ} \text{L} \text{E} \text{U} \text{B} \text{W} \text{I} \text{N} \text{I}$ . But I think it self-evident that Lindensmit was right in his first copy. The 2 additional letters are *not on the fibula*. We have there indeed, as everywhere on the surface, many dints or scratches (— tho not so strong as other *clear* scratches, nor made into "runes", in other places —) and I have given these in my facsimile: but

accidentally wrote "daselbst" instead of "Tab. II Fig. 11". This is so much the more likely as Dr. Raiser expressly informs us, when describing the costly Lady's grave No. 137, that the two silver-gilt brooches found there are engraved "Tab. III Fig. 11". ("Die- selben sind auf Tab. III Fig. 11 in halber Grösse sehr genau abgebildet".) But if in No. 137 it could not have been in No. 163. As we see, however, whether Tab. II or Tab. III were intended, in either case the Agrafe before us — if "No. 11" at all — was taken from the skeleton of a richly decorated woman. At page 32 of his "Fortgesetzte Fundgeschichte" (p. 31 of his "Zehnter und Elfter Jahrs-Bericht") he writes: "Die II Tafel". "Fig. 10 und 11. Wieder in halber Grösse dargestellt: sind die beyden schönen Damen-Kleider-Schlössen, von Silber mit Goldverzierungen, welche wie Fig. 10, in einen mit rothen Glas-Steinen als Augen eingelegten Thierkopf enden." Here we have again Tab. II Fig. 11 as found in a *female* grave, but unhappily he does not say in *which*. But the fibula engraved half size "Tab. II Fig. 11" is that now under discussion, the *Rune-bearer*. — The Officers of the Augsburg Museum also announce that this piece is from pit No. 163. Hr. Greiff, in his letter, dated March 18, 1866, to the President Freiherr von Lerchenfeld, as kindly communicated to me by Mr. Gordon, describes this runic brooch as "in dem sub Num. 163 bezeichneten Grabe gefunden, und mit ihr eine ganz gleiche zweite, die an die Akademie abgegeben wurde".

<sup>1</sup> This prene was previously engraved full size and published by Lindensmit in his treatise "Ueber eine besondere Gattung von Gewandnadeln aus deutschen Gräbern des V. und VI. Jahrhunderts", printed in "Abbildungen von Mainzer Alterthümern", Heft III, 4to, Mainz 1851, Tab. I, No. 2. This copy is in colors, and gives a fair idea of the original; but it is only one side (the front), and is not so exact as it might have been. But this was not his fault, as he faithfully followed the drawing forwarded to him by a lady in Augsburg. His last is far better, altho even this is not quite correct.

these two scratches are certainly *not* carved runes. Instead of this **FF** Hofmann has redd **ft**. All this is, as far as I can see, an *evident mistake*.

Should we accept this new-found reading, we can only divide the runes thus:

ÆWE LEUBWINI.  
ÆWE to - LEUBWINI

This gives us two names, the one in the Nominative, the other in the Dative, as in the last inscription on this prene. In this case the ÆWE might be the same name as we have in the compound name EWEÐIT on one of the Bracteates. See the Word-roll. But, as I have said, I think there can be *no doubt* that the two first runes are *not there*, and that Lindensmit's first copy was in this respect better than his second.

Three translations only — that I know of — have as yet been made public, all by German savans. The first is by Prof. Hofmann of München, in Augsburg. Allgemeine Zeitung for Jan. 21, 1866, p. 320. That gentleman here announces that both runes and dialect are "Low-German" (Saxon). He reads the single line:

"ANALEUB VINI  
Freund Analeub."  
(*Friend Analeub.*)

This, he says, is the name of the giver. The 3 lines he thus deciphers:

"LOGATHORE  
VODAN  
VIGUTHONAR  
Loga thore Vodan  
vigu Thonar."

This he takes to be in stave-rime, and to signify:

"Flamme hemme (stille) Vodan, Kampf (hemme) Thonar."  
(*May Vodan still [quench] Flame, may Thonar still Battle!*)

The second is by Prof. Lange and Prof. Dietrich of Marburg, who take the runes to be German of the class known as Rhaban Mauran. They read, according to the Württembergische Staatsanzeiger, 1866, p. 239:

ABA(L) LEUBWINIS  
LONA THIORÉ  
WODAN  
VINUTH LONATH.

Freund Analeub  
(*wahrscheinlich der Name des Schenkers der Spange*)  
Flamme hemme (stille) Wodan  
Kampf (hemme) Thonar."

Thus, tho the *words* are *different*, they manage — wonderfully enough — to make the *meaning* to be *the same* as that suggested by Prof. Hofmann.

The third is by Prof. Dietrich alone, and is given by Lindensmit in the 2nd Vol., Part 2, 1866 (text to Tafel vi), of his "Alterthümer". First he finds a long carving of 24 letters:

"LONATHIORE VODAN VINUTHLONATH"

which he translates:

"lônâ thioré (for dioré) Vōdan vinuth lônâth  
MIT THEUREM LOHNE LOHNET VODAN FREUNDSCHAFT"  
(*WITH a - DEAR REWARD REWARDS the - God - WODAN FRIENDSHIP.*)

The shorter writing, in 12 runes, he gives as

"ATHALEUBVINIS" or perhaps "ABÁLEUBVINIS"

"*athal* oder *abal* Leubvinis"

"BESITZ" or "ARBEIT DES LEUBVINI"

(*The - POSSESSION [or WORK] OF LEUBVINI*).

I make no remark on the difference of these renderings, or on the way in which they have been brought about.

I now come to my own version, which, as usual, is so simple that some may reject it on that very account. We see at once that, as on all metallic pieces, the surface has here and there an accidental scratch or streak or indentation or corrosion. But the letters are all plain enough to be read, most of them are still sharp.

I take it then that this ornament has been in the hands of at least 3 persons, for 3 different persons have cut their names upon it.

The first has written at the very top, beginning at the left.

ᚱ ᚠ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ

which I take to be the usual mark of ownership:

Æ LEUBWINI.

OWNS - me LEUBWINI.

(= *Leubwini owns this Brooch*).

The name is here in what would be an Old-North-English form, the Old-South-English being usually LEOFWINE, LIUFWINE, &c. The Old-German is nearly similar, LIUBWIN, LIOPWIN, &c. There is a Norse-Icelandic *womans*-name LIUFVINA.

This then I take to be the *first* inscription; the other letters in the same line belonging, in my opinion, to the *last* carving.

The second scribble is at the opposite corner, also at the left top *after we have turned the Brooch round*. The fastening has come into another man's possession, and he has carved his name:

ᚠ ᚱ ᚠ ᚠ ᚠ ᚱ ᚱ ᚱ ᚱ ᚱ

LONÆWORE.

This compound mans-name — both whose parts are found separately as names — occurs here, I believe, for the first time on any Scando-Gothic monument.

We now take the 3rd inscription, which is in two lines;

ᚠ ᚱ ᚱ ᚱ ᚱ ᚱ

ᚠ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ

WODÆN

WINIWONÆWYO.

WODÆN

to - WINIWONÆW.

(= *Wodæn gives this to [his sweetheart] Winiwonæw.*)

What is particular here is, that the latter name, which is also I suppose found here for the first time (tho its two components are common enough, and there are dozens of old Scando-Gothic names beginning with WINI-), is *that of a female*. Whether WINIWONÆW was the Wife or Sweetheart or Friend of WODÆN, we cannot say. But certain it is, that this Brooch was found, as we have before explained, on the skeleton of a richly decorated female. This was therefore probably the *last* inscription, and its *last* owner was the woman who slept in sepulchre No. 163, which may well be hence-



forward called THE GRAVE OF THE LADY WINIWONIA. That this name has *w* still left at the end, is a mark of extreme antiquity, as is the mans-name *WODEN* with the *w* still left at the beginning — exactly as the word is still pronounced in many parts of North and South Jutland, in England and in Germany. Its oldest written form in Scandinavia as yet discovered is *IOÐIN* (on the lately found North Stenderup stone, to which we shall immediately come). In olden times this was not an uncommon mans-name both in Scandinavia and England, and one example is also found as such in Germany (*WOTAN*). It still exists in England in the mans-name *WEDDON* as well as in the form *ODEN*. For all these words see the Word-roll.

Altho we thus find here nothing either heathen or mythological — for there is nothing which forbids some or all persons having been either Pagans or Christians — yet I cannot but think that everything is so natural and lifelike that my rendering will be generally admitted.

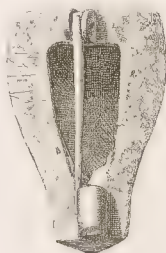
It may however be said, that we have no example on such a Gift or Jewel of a mere *Nominative* and *Dative*: *N. N.* to *-N. N.*, altho this formula occurs on Runic Stones (see p. 258 and fol. under Norway).

But even this objection can be happily set aside, for such an instance *has* lately turned up in Scandinavia, and, singularly enough — *on a Brooch!* I refer to the Bronze

### RUNIC BROOCH, GOTLAND, SWEDEN.

† DATE ABOUT 800-900.

*Full size. From the Original, now in the University Museum, Lund. Drawn and Chemityped by J. M. PETERSEN.*



This type of Fibula is almost exclusively Gotlandic, where it is very frequently found. The piece before us is a fine and perfect specimen, even the iron *tung* being left. It was pickt up, I believe, somewhere about the year 1850, and was bought by the Lund Museum. It was first made known by Lector N. G. Bruzelius<sup>1</sup>, and the observations made on the Skåne Brooch, pp. 387-88 above, apply also to this one. I could not read the inscription, and therefore let it lie. But Archivary Herbst kindly communicated to me his own drawing, and this I could decipher. So Prof. Worsaae obligingly obtained the loan of this piece in May 1866, the Consistory of Lund generously at once consenting, and I now give a faithful facsimile. The color is a deep greenish brown, the "noble rust" being finely pronounced. From the hue of the raised lines here and there, the brooch may perhaps have been gilt. The runes on the back can be well made out with the naked eye. They are, as redd by Mr. Herbst and myself:

IN KI ISKATI.

INKI to - ISKAT.

There is no doubt that this last name would be in its older form *ANSKAUT*, or, still more antique, *ANSIKAUT*, but commonly found (the *N* elided) as *ASKAUT* or *OSKAUT*, tho we have it also on the

<sup>1</sup> Svenska Fornlemningar, 2ra Häftet, 8vo, Lund 1860, p. 117 and Plate xi, 2 a and b.

monuments as ASKAT, ASKATI, ASKUTR, IANSKAUTR, OASKUTAR, OSGUTR, OSKAUTR, OSKAUTRZ, OSKUTR, &c. We have 1 for A again on the Hagby stone, Upland, (Liljegren 651, Bautil 125), in the name, accusative, ISIKAT. So again, among other examples, the (ANSKAIR) ASKAIR of old times is also found as YSKI (Ärja, Södermanland), ISKIS, genitive, (Lund, Skåne), ISGI, acc., (Ravnkilde, North Jutland), ISKI, acc., (Thisted, North Jutland). Thus the whole is, quite plainly,

= *Ingi gives this to his friend Askaut.*

It may also be said that a Runic WODEN — *the name of the God* — is probable or possible on a runic monument, but that a runic WODEN — *the name of a man* — has never been found and is more or less incredible, *in spite of the examples I have brought together from skinbooks and chronicles*. To this I answer, that a late remarkable find in Denmark clears away also this objection. I at once introduce the reader to the runic life at

#### STENDERUP, NORTH JUTLAND, DENMARK.

*From the original block, now in the Museum, Cheapinghaven. Drawn and Chemityped (1-4th of the full size) by J. MAGNUS PETERSEN.*



This precious fragment of grey-stone — the lower half is gone — was found in March 1866. Prof. Worsaae took the first opportunity of visiting it, and kindly procured its removal to the Danish capital that I might engrave it for this work. I also have to thank him for the following information respecting it, which I translate from a letter to me dated Oct. 17, 1866:





his birth — a highborn child had been consecrated to (w)ODEN, by whose name and in whose honor he was called, and in whose Shire and Temple he was perhaps Priest and Ruler (gumi), and — either at his natural death, or on occasion of some public calamity or to procure victory at his being offered as a noble victim, his family or clan inscribed

O WODEN, RECEIVE THY SERVANT WODEN!

At all events it is clear that this pagan bloek is very old, certainly not later than the 9th century, and that the second IODIN (or ODIN) is the mere mans-name (w)ODEN, which occurs in so many other places. See the Word-roll s. v. WODEN.

This olden form and sense of the verb *biggia* (Old Swed. *biggia*, N. I. *biggia*), now Dan. *tigge*, Swed. *tigga* (to beg), is here I believe found in Denmark for the first time, save in the compound *himdiki*.

Having thus endeavored to trace the fates of this "Wanderer" and to read its runes, I have only to add that its general style and workmanship are the same as on hundreds of others found all over the Scando-Gothic lands, and reaching in date from the *Early* Iron Age deep down into the *Later*. Not only are they numerous in France and "Germany", but also in Scandia and England, tho of course with endless small variations. Here therefore, as in so many other cases, it is as impossible to deduce "nationality" from this particular pattern of a *Brooch* (the many brooch-patterns continually intermingling in the same country, nay even in the same tomb or lik-stead), as it would be from a *modern* pattern of a Watch, a Bonnet or a Crinoline. As now so then, both fashions and things may often sweep onward very rapidly and very far and wide. We have already had one *silver* fibula of this type in the specimen (p. 182) found in Sweden, only there the large top is unfortunately lost, and shall soon come to a third example, the famous rune-bearer dug up in France; a *golden* one is "the runeless beauty" (p. 561) discovered so lately in Denmark.

Of a shape allied but different, and not uncommon everywhere, is the Danish runic prene (p. 297) from the precious sand-graves at Himlingöie.

A third type is the *round* beigh; of which we have so many in our North, as well as in France and Germany; but as yet the only rune-bearer is that exhumed at Osthofen.

The allied Horse-shoe pattern, in its many modifications of size and shape and make, is another variety found in many lands but especially in Great Britain and Ireland. The top often takes the form of a half-moon, or of an entire roundel or ring. When open (more or less "horse-shoe") the two ends are frequently decorated with ornaments, which sometimes become large bosses. On the largest kinds — and some have been found of a prodigious size — the pin is of an excessive length. Of this whole class the Large or Hunterston Fibula is a magnificent specimen.

The Gotland kind (p. 581) would seem almost confined to that island.

The Oblong-Plate fibula (p. 388) is a 6th variety. It is scarce in Northern lands and almost unknown elsewhere, and would seem to have been a development on a much larger scale of the ornamented oblong metallic plates sometimes found on belts and baldrics in our early Scando-Gothic graves and mosses. This oblong-plate Prene was no mere passing wonder. It long held its ground. On the Bayeux Tapestry the most illustrious among the English chiefly bear this kind of clasp, while the *round* beigh is mostly worn by the leading persons among the Normans.

Of the other Brooch patterns I need not speak, at least not until we light on examples bearing our venerable runes.

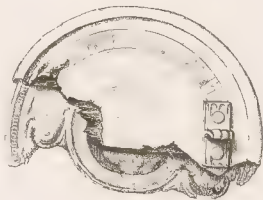
We have abundant evidence that Swords and Brooches were often objects of such particular affection as to be looked upon in the light of heirlooms or keepsakes for friends. They were often therefore not buried with the dead, but given to the living. In historical times they are frequently mentioned as legacies in wills. Thus in England the Lady Wulfwaru, about the year 995 (Kemble, *Old-Engl. Charters*, Vol. 3, p. 294), leaves lands and chattels to her children. Among other things, her younger daughter Ælfwaru gets TWO BROOCHES ("twégea preonas").



## OSTHOFEN, RHEINHESSEN.

? DATE ABOUT A. D. 300-400.

*Full size. Copied from the original (No. 462 in the Mainz Museum), most obligingly forwarded for that purpose by the Archaeologist Dr. L. LINDENSCHMIT, Curator of the Roman-German Central Museum, Mainz, to whom I present my thanks for this great courtesy.*



This piece has been known some time, and is described and engraved by L. Lindenschmit<sup>1</sup> in his "Die Alterthümer unserer heidnischen Vorzeit", 1stes Heft, Mainz 1858, 4to, Taf. 8, No. 4, 5. But the Runes were first remarkt by Prof. Morlot (unhappily, now no more!), of Lausanne, who instantly delighted me with his fortunate find<sup>1</sup>.

The Brooch was found in what has been called a "Frankish" grave at Osthofen, and is now preserved in the Mainz Museum. It is of gilt Bronze, two very slight leaves of the metal being fastened on to a thin wooden frame between them. The centre ornament, probably of glass or fluss, is gone.

The only version of the inscription which I have seen is that by Prof. Dietrich, communicated by Lindenschmit in his "Alterthümer", 4to, Vol. 2, Part 2, text to Tafel VI. It is:

"GO..FURADIND...OFULED"

This the Professor fills out:

"GODFFCRADIN DINGOFULED"

and translates:

"gódē fúra dīn dīngó fulléd"

MIT GUTEM DINGE (Geschick) SEI DEINE FAHRT ERFÜLLT"

WITH a-GOOD THING (luck, success) BE THY CAREER FILLED

As in similar cases where we have a damaged metal surface, the Runes have been difficult to decipher and engrave. Partly from corrosion and partly from accident, they have suffered considerably.

<sup>1</sup> In consequence of the discovery of the runes on the back, Dr. Lindenschmit very properly re-engraved this piece in the 2nd part of the 2nd volume of his *Alterthümer* (Taf. 6, Nos. 3, 4). This copy is good and elegant, but not quite correct. The runes especially are *faultily given*, so that they are there without any meaning. As this Brooch has been in the hands of workmen for Electrotype purposes *after it was forwarded to the Cheapunghaven Museum*, the delicate and frail letters may have taken some damage, or else they have been misread. My own copy of the letters was examined and approved — the original before us — by Mr. Herbst.

By the help of the lens and of long and patient examination, I hope I have succeeded in defining the marks, which are finely and sharply engraved. As usual, they are behind the ornament. I take the 3rd, 4th, 5th, 6th and 7th staves to be  $\mathfrak{F}$ ,  $\mathfrak{R}$ ,  $\mathfrak{Y}$ ,  $\mathfrak{A}$  and  $\mathfrak{V}$ , the 13th to be  $\mathfrak{K}$  (c), the 16th to be  $\mathfrak{H}$ , the 18th to be the same letter, and the 21st to be  $\mathfrak{K}$  (c), the knee on the right being verest upward on the left,  $\mathfrak{V}$ , for want of room, as the fastening was in the way. We have many other examples of similar adaptations, caused by the nature of the space. — I divide and read:

GONRAT FUDE MIC

MAH OH MIC.

GONRAT (= Conrad) FADGED (made) ME!

MAH OWETH (owns, possesses) ME.

As an excellent illustration of the formula here employed, I beg to give

### THE CHATHAM BROOCH



of silver, now in the British Museum. It was found near Chatham, Kent, about the year 1814. An engraving of this piece will be found in the *Archæological Journal*, June 1855, p. 202; but it is here copied from a beautiful Cast presented to the Museum of Northern Antiquities, Cheapinghaven, by Prof. Westwood of Oxford. — The inscription is:

† ELFGIUU ME AH.

ELFGIUU ME OWNS

ELFGIFU, ELFGIVU, was a common English female name. But this brooch is remarkable for having the name of the owner *on the front*, in such a way as to show that it was made *to order* for the person whose name it bears. There is no reason why it should not have belonged to that ELFGIFU or ELFGIVA, also called EMMA, who was the Queen first of Æthelred the Unready, of deplorable memory, and afterwards of Cnut the Great, King of the Whole North. The workmanship and shape of the staves suit very well the time of this Lady, who married her first husband in 1002 and died in 1052. The Jewel of King Alfred has MEC — an older form — instead of ME. My readers will remember that this also is inscribed *on the front*, and thus *to order*. The words are:

ÆLFRED MEC HEHT GEWYRCAN.

ÆLFRED ME HIGHT to - WORK.

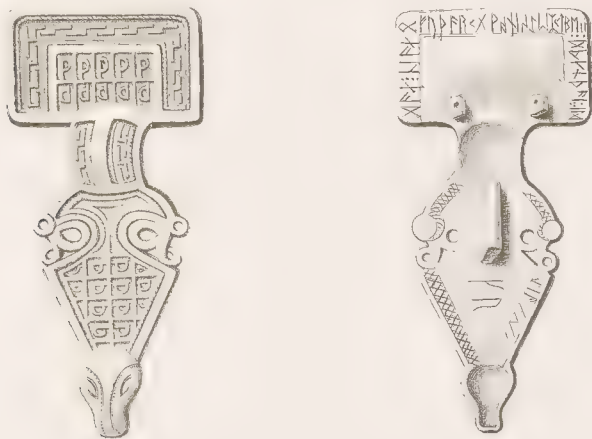
(Alfred ordered me to be made.)

We see at a glance that the style of this Jewel of Alfred is more than a hundred years older than the Brooch of ELFGIUU. — My text exhibits many other specimens of this same formula on Brooches and other Jewels, as well as on Grave-stones, and like ones will be found in the Runic Appendix. We have another exactly similar example on the Shield formerly used as a Looking-glass (to what base uses may not even Shields descend!) which was fixt on the door of a "Stabur" (Stab-bower, outhouse on saddles) at Riké, Nedenes Amt, Norway. See the beautiful engraving of this piece above, p. 293.

# CHARNAY, BURGUNDY, FRANCE.

? DATE ABOUT A. D. 400-500.

*From a beautiful facsimile, natural size, communicated by the finder and owner M HENRI BAUDOT, Président de la Commission Archéologique de la Côte d'Or, Dijon. The engraving again carefully corrected by M. BAUDOT from the Brooch itself.*



This invaluable Fibula, whose front is parcel-gilt, precious scientifically much more than materially, is of silver; weight 34 grammes 5 décigrammes. It was found in 1857 by M. Baudot, and that accomplished antiquarian has most kindly allowed me to make use of it for this work.

In a letter dated July 10, 1861, M. Baudot thus speaks of its date and discovery:

“Depuis les traditions et les probabilités historiques, le territoire de Charnay a été témoin d'un combat entre les Francs commandés par leur Roi Clovis et les Bourguignons à la tête desquels était Gondebaud leur Chef. Les Bourguignons surpris et trahis furent mis en fuite et suivirent les bords de la Saône. Ceux qui prirent la rive gauche s'engagèrent dans la presqu'île que forme près de Charnay la confluence de la Saône et du Doubs. Les Bourguignons n'avaient d'autre issue que le Pons Dubis, construit par les Romains en face de Charnay; c'est en avant de ce pont encombré par les fuyards, que les Francs victorieux firent un horrible carnage de leurs ennemis. Après cette affaire les Bourguignons furent inhumés sur le coteau où après neufcents ans j'ai fouillé leur sépulture. C'est dans l'une de ces

sépultures que j'ai trouvé la Fibule d'argent. Elle date donc comme vous le pensez, Monsieur, de 400 ou 500 ans après J. C."

M. Baudot being a wealthy landowner, and having discovered *on his own estate* the field of the dead who perished in this battle, opened the graves carefully and at his leisure, and dug out a vast number of weapons and ornaments, &c., some of them of great interest and beauty, and added them to his already rich and splendid private Museum. The noble Président is well known as a learned old-lorist as well as an accomplished draughtsman. Of his great talents in both these capacities his antiquarian works everywhere give abundant proofs. All honor to this *real* "gentleman" for his many and great services and sacrifices in the cause of archæological study!

This costly clasp then, whose style and language equally point back to about the 5th century, has been borne by some Frank or Burgundian chieftain, or some Northman or Scandinavian free-lance in their service, who fell in the battle, and it was buried with him. What makes it so excessively interesting is, not only that it bears an Old-Northern inscription in Old-Northern Runes, but also that it has an Old-Northern letter-row, a Runic Futharc. It is thus a noble parallel to the Wadstena Bracteate and the Thames Knife.

Beginning at the top on the left, and continuing along the top, and afterwards taking the two last staves on the right arm, we have the Alphabet. The middle strokes of the last letter in the top line are obliterated, but the Rune has doubtless been the usual  $\mathfrak{M}$  (M). If we take the 5 dots near the bottom of the right arm to be a rune, it will probably stand for NG, the next stave being  $\mathfrak{D}$  (D). Thus we have:

$\mathfrak{F} \mathfrak{U} \mathfrak{D} \mathfrak{A} \mathfrak{E} \mathfrak{R} \mathfrak{C} \mathfrak{G} \mathfrak{W} \mathfrak{H} \mathfrak{N} \mathfrak{I} \mathfrak{Y} \mathfrak{O} \mathfrak{P} \mathfrak{A} \mathfrak{S} \mathfrak{T} \mathfrak{B} \mathfrak{E} \mathfrak{M} (\mathfrak{M}) (\mathfrak{D})$   
F, U, D, A, E, R, C, G, W, H, N, I, Y, O, P, A, S, T, B, E, (M), (NG), D

Then, commencing with the bottom of the left arm, and continuing down the right arm, and along the right side below, we have the name of the owner. The 4 dots (·) after the 3rd stave are probably an ornamental division-mark, not o. The 3 dots (·) at the top of the right arm, otherwise sometimes i, are also apparently decorative, as are the strokes before and after the 5 dots (·) which seem to stand for NG. The leaning strokes on the right below are mere fillings-in or flourishes. The runes in DALCA are *upside down* and partly Bind-runes, a mere mark of ornamental writing. The whole therefore reads:

$\mathfrak{D} \mathfrak{E} \mathfrak{A} \mathfrak{H} \mathfrak{E} \mathfrak{A} \mathfrak{O} \mathfrak{D} \mathfrak{A} \mathfrak{L} \mathfrak{C} \mathfrak{A} \mathfrak{D} \mathfrak{E} \mathfrak{Y} \mathfrak{O} \mathfrak{I} \mathfrak{E}$

DÆA HÆA O DALCÁ DÆYOIE.

DÆA the-HIGH OWNS DALK (brooch) THIS.

In the centre below is:

KU (or possibly KR)

the initials of some word, perhaps the name of some person, male or female, from whom or to whom it has at one time come.

It will thus be seen that the alphabet here as elsewhere is not complete, there being no more room or no disposition to continue it. For in the inscription itself 4 or 5 letters *not* in the Futharc are employed, namely,  $\mathfrak{A}$  (A),  $\mathfrak{O}$  (O),  $\mathfrak{C}$  (C),  $\mathfrak{L}$  (L) and  $\mathfrak{K}$ , another form of A as modified by the Bind-rune in which it occurs<sup>1</sup>; while one of the two staves cut below is  $\mathfrak{V}$  (K).

We also see here 2 marks for the A-sound, in 2 modifications of pronunciation, as on the Björketorp stone and other Old-Northern pieces,  $\mathfrak{X}$  (a variation of the usual  $\mathfrak{Y}$ ) for A, and  $\mathfrak{A}$  for A.

<sup>1</sup> This incompleteness of the Futharc, and use on the same piece of other letters not given therein, is curiously exemplified in the Agylic vase Alpha-beta re-engraved in Franzii Elementa Epigraphices Græcae, Berlin, 4to, 1840, p. 22, No. 1. Here the Alphabet gives  $\mathfrak{B}$  for B,  $\mathfrak{C}$  for G, and  $\mathfrak{I}$  for Z; but in the word above it we have  $\mathfrak{f}$  and  $\mathfrak{t}$  and  $\mathfrak{I}$ , besides variations of other letters. The letter  $\mathfrak{Y}$  (= Koph) is not in the Alphabet at all, but occurs 4 times in the words written above it!

So on the Etruscan Borghesian tazzetta, which contains 2 lines of inscription besides the Alphabet, no less than 10 letters are differently formed in the other writing to what they are in the Alphabet; while 2 staves which occur there are altogether wanting in the Alphabet. — See the remarks on this piece under Bracteate No. 22.



The curious intermixture of the Alphabet and the Inscription need not surprise us. Such playful or fanciful or "bothering" or mysterious runic tricks meet us repeatedly on these Northern monuments — and indeed often on Classical and Mediæval pieces.

Since the above was written, this noble piece has been published by its accomplished owner, of whose rich Museum it is one of the chief ornaments, in that remarkable and elegant work: "Mémoire sur les Sépultures des Barbares de l'Époque Mérovingienne, découvertes en Bourgogne, et particulièrement à Charnay, par Henri Baudot, Président de la Commission archéologique de la Côte-d'Or, correspondant du Ministère de l'instruction publique pour les travaux historiques, membre de l'Institut des provinces, de l'Académie de Dijon, et de plusieurs autres Sociétés savantes françaises et étrangères. Illustré de gravures en bois et d'un grand nombre de planches exécutées en chromolithographie d'après les dessins de l'auteur." 4to. Dijon 1860.<sup>1</sup>

The facsimile engraving, silver-gilt like the original, is given plate 14, fig. 1, 1 bis. At pp. 49, 50 is M. Baudot's description of this brooch, and at pp. 50-55 Prof. C. C. Rafn's reading. My own facsimile is *still more exact* than that of M. Baudot himself, in consequence of the care with which he has *corrected* it after a new study of the original. As thus amended we see that the Fibula has *no mark or rising* between the H and the X on the left side, and that the character for s on the top is *ç*, not *z*.

In answer to an enquiry from me as to whether there were any traces of *niello*, M. Baudot has kindly informed me in a note dated April 30, 1862, that there are *none*: — "Quand à l'inscription .... elle est tracée à la pointe, très finement, sans aucune trace de niellure"<sup>2</sup>.

In connection with the above, and as, in my opinion, a happy and striking illustration and defence of the reading I have hazarded, I will here add exact and delicate engravings of a piece now famous,

#### THE HUNTERSTON OR LARGS BROOCH, AYRSHIRE, SCOTLAND.

*From Casts of the original. Full size. Drawn and Chemityped by J. MAGNUS PETERSEN.*

This splendid example of Ancient Art is the finest Fibula ever found in Scotland, and the only one known to exist in that country bearing runes. It is often called the Largs Brooch, from having been discovered some few miles from the place; but more commonly of late it is hight the Hunterston Brooch, from the mansion where it is now preserved, the seat of the Hunter family, on whose ground it was taken up. Much has been written upon it, and several attempts have been made "to rede the runes". So far, they have, I think, all been unsuccessful, the older ones from bad copies of the runic risting, the last (Prof. Wilson's) from what I take to be a bad assumption (that the language of the carving is Keltic) and from an unjustifiable amount of variation from what actually stands on the prene. *Four letters he omits altogether.* It will be observed that the Brooch has:

MALBRIDA A TALK DÆLR I LARI

and then, in a different and later hand:

TOALK A OLFPRITI,

whereas Prof. Wilson welds these two carvings into one, and reads:

MALBRIDA A DAIMIHEH I DÆOL MAOLFRIDI.

<sup>1</sup> English readers are referred to my notice of this work in the Gentleman's Magazine, London, May 1862, pp. 559-64.

<sup>2</sup> A new translation of this piece, with an incorrect copy of the Brooch itself, has just appeared from the pen of Prof. F. Dietrich in Haupt's Zeitschrift für deutsches Alterthum, Vol. 13, 8vo, Berlin 1866, pp. 105-23.

His translation also is too sentimental for the ring of an ancient inscription (*"Malbritha his friend in recompense to Maolfrið"*). And its construction is not probable. Had such a phrase been carved, we should certainly have expected: *Malbritha to Maolfrið, his friend, in recompense*. Certain it is, that Prof. Wilson's reading is *not on the fibula*.

ORNAMENTATION HIDDEN BY THE HEAD OF THE PIN. HALF SIZE. AFTER WILSON.



ORNAMENTATION HIDDEN BY THE BODY OF THE PIN. HALF SIZE. AFTER WILSON.

FRONT OF THE BROOCH. FULL SIZE.



The jewel itself is of early date, as I take it at least as old as the 8th or 9th century. Its style and workmanship (commonly called Carovingian), whose rudiments go back to the 5th and 6th centuries, may be termed Scando-Keltic or Anglo-Frankic or Romance-British, being in fact common to the high art of most European countries in the early middle age. Being found on Scottish ground,

this piece may well have been of Scottish manufacture, but it may also have come from afar and claim another origin.

The runic inscriptions seem to have been added on the empty compartments behind in the 10th age, and as far as we can see by Scandinavian owners who were settled in the Ile of Man. Earlier than about the 8th year-hundred these runes cannot be, for they are all "Scandinavian", not "Old-Northern"; later than about the 10th they cannot be, for the  $\tau$  (here =  $\nu$ ) is not "*strung*" into  $\nu$ . — With regard to this unique gaud, I cannot do better than transcribe the condensed account of its

ORNAMENTAL BORDER ON THE OUTER EDGE. FULL SIZE.



ORNAMENTAL BORDER ON THE INNER EDGE. FULL SIZE.

BACK OF THE BROOCH. FULL SIZE.



history and former readings, as given by Prof. Daniel Wilson in his "Prehistoric Annals of Scotland", 2nd ed., 8vo, London 1863, Vol. 2, pp. 267-77:

"Coins, graven relics, inscriptions, poems, and chronicles, the works of the race which first became known only by its barbarian violence, all combine to illuminate the obscure period of Scottish

history from the ninth to the eleventh century. But among those, the most remarkable relic hitherto discovered is the beautiful Runic brooch, engraved on Plate xvii, which forms the frontispiece to this volume. It was found in the autumn of 1830, on the estate of Robert Hunter, Esq. of Hunterston, in the parish of West Kilbride, Ayrshire, within about a hundred yards of the sea, by two workmen who had commenced to quarry for stones. It lay quite close to the surface, at the foot of a steep cliff, called the "Hawking Craig", a part of the Goldenberry hill, which bounds the extreme western point of Ayrshire, where the falcon still breeds. Between the Hawking Craig and the sea is a level piece of ground, assigned by local tradition as the scene of a skirmish shortly before the celebrated battle of Largs, fought A. D. 1263<sup>1</sup>, when the fleet of King Haco was shattered by a tempest, and the Norse foe, already dispirited and reduced in numbers, was finally driven from the Scottish mainland. In further confirmation of the local tradition Mr. Hunter adds: "On the opposite side of the Hawking Craig, where the brooch was found, I discovered, in making a fence, some graves, composed merely of six rough stones, but with nothing inside but some charcoal, the bones being quite decayed. A short distance from this, at the foot of the hill, is the flat piece of ground assigned as the scene of the skirmish, in confirmation of which I discovered some graves there. A short way from this was a large cairn or tumulus of stones, wherein were found coins, &c.; but I just recollect, as a boy, the stones having been carted away: I found also, an urn of unbaked clay, half filled with bones partially burned." It might admit of doubt if the Norsemen were likely to tarry on an enemy's coast, after shipwreck and defeat, long enough to construct the cist and cinerary urn, and to rear the funeral pile, though we know that they were permitted to land, after the battle of Largs, in order to bury their dead. But we may dispense with the argument in this case, as there is not the slightest reason to imagine that the cinerary urn was in use either by Scots or Norwegians of the thirteenth century. In truth, the whole theory by which the remarkable relic now referred to is sought to be connected with the important historical event of the reign of Alexander III, is destitute of any satisfactory foundation. The locality is far removed from Largs, and not the slightest value can be attached to any local tradition of Norwegian skirmishes or battles. A reference to the old and new statistical accounts of the various parishes, along both the Ayrshire and Argyleshire coasts, will suffice to show that the battle of King Haco has proved as infallible a source of explanation for the discovery of cists, tumuli, cairns, and sepulchral relics of every kind, as if it were a well authenticated fact that no one had died, from the days of Noah to our own, but at the battle of Largs!

"Sturla, the Norse skald, has celebrated the gorgeous armament of Haco in the famous Raven's Ode, and disguises the extent of his monarch's disasters with the skill of a courtly bard; but in vain. King Haco gathered together the shattered remnant of his fleet, and bore away for Orkney, where he died, not many weeks after, of a broken heart. The old Norse skald thus refers to his earlier success, while the fleet was gathering along the Scottish shores, in sight of the Ayrshire coast: — "Our fierce veterans, feeders of wolves, hastened their fatal course through the mountains. In the fell battle mingling, Aleinn the Dauntless wreaked vengeance on the expiring foe. But now our sovereign encountered the horrid powers of enchantment. A tempest, magic raised, blew upon our warriors ambitious of conquest, and against the floating habitations of the brave. The roaring billows dashed shielded companies on the Scottish strand."

"In one of the skirmishes which preceded the fatal encounter fought on Tuesday the 2d of October 1263, the beautiful brooch is assumed to have been lost. Both the character of its inscription and the style of its ornaments suggest the probability of its pertaining to a much earlier period; and even Danish antiquaries, while not unwilling to authenticate its Scandinavian origin, have sought for it a date one hundred and thirty-three years prior to the defeat of King Haco, and the final abandonment of the Scottish mainland by the Norwegian invaders. The brooch is of silver, richly wrought with gold filigree work, and measures four inches and nine-tenths in greatest diameter. It is also set with amber, and is in a nearly perfect condition. The only injury it has received, with the exception of the point of the acus being broken off, is in some of the amber settings, occasioned either by the action of the weather, to which it was exposed from lying so near the surface, or possibly from the frequent

<sup>1</sup> "MS. letter from R. Hunter, Esq., 4th April 1850."



burning of the whins which abound along the cliff where it was found. But the most remarkable feature of this beautiful personal ornament is the inscription engraved in large Runic characters on its under side.

"Shortly after the discovery of this interesting relic, it was exhibited to the Society of Scottish Antiquaries, and Mr. T. G. Repp, a native of Iceland, familiar with Runic literature, read the inscription thus:

YIIRIÞI : I : IIV : ÞI :: IIV : ÞÞRIAT :

Maloritha á dalk this; Dólk Osfríðo; which he thus translated: *Maloritha possidet hanc fibulam; Fibula Osfríðie*. The inscription engraved in Northern Runes on this beautiful fibula has naturally rendered it an object of considerable interest to Danish antiquaries. It was made the subject of a learned communication by Finn Magnussen in the *Annaler for Nordisk Oldkyndighed og Historie* for 1846; but it admits of doubt if he has been more successful in the correct rendering of this than of the well-known Runamo and Ruthwell inscriptions; though he is equally precise in assigning to the Ayrshire brooch a definite date and owner, as in identifying Offa, and the other historical characters of whom mention is made, according to certain readings of the Ruthwell Runes.

"The inscription on the brooch is traced in large Runic characters, of which an exact fac-simile is introduced in the frontispiece, and differs essentially from any readings hitherto given of it by Danish antiquaries. Professor Magnussen's version, furnished by the late Mr. Donald Gregory, then Secretary of the Society of Antiquaries of Scotland, was probably only a copy of that made by Mr. Repp, though he reads the second name  $\text{I}^{\text{I}}\text{ÞRIAT}$ , and contrives to elicit a vast deal more significance from the brief legend than its former translator dreamt of. He renders the first part — MALFRIDA A DALK DIS; and translates it: *Malfritha is the owner of this brooch*. In this Malfritha he ingeniously discovers the Norwegian Queen Malford, a Russian princess who lived about A. D. 1130, while he finds in the Osfrido of the latter part of his version, Astrith the wife of King Svenir [Sverrer]. A passage, moreover, in the Saga of King Haco, wherein the monarch complains of having been despoiled in infancy of all his inheritance save a BROOCH and a ring, completed the coveted cycle of historical identification; and here accordingly we have the brooch of King Haco, and an undoubted memorial of the Battle of Largs! A glance at the fac-simile of the inscription will show how much imagination had to do even with the literal elements of this unparalleled discovery. In adapting the first name to his historical romance, Professor Magnussen reads  $\text{I}$  as F, not only without any authority, but even while recognizing the regular  $\text{F}$ , or Runic F, in the second name: a needless liberty as will appear. The word  $\text{ÞI}$  is no less a creation of the fancy: the mark which appears to have been construed into the terminating circle of the  $\text{þ}$ , and to have given some show of probability to the others, being only the head of one of the silver rivets, which chances there to protrude in the middle of a line.

"Meanwhile let us glance at the safer guide which pure archaeological evidence supplies. In addition to the inscription, I have introduced into the drawing, portions of the ornamental borders running along the outer and inner edges of the brooch. The Irish antiquary especially will recognise in these interlaced patterns, and the intertwined dragons and other ornamental devices, a style of decoration rendered familiar to us by engravings of the Scottish sculptured-stones, and introduced on nearly every native ecclesiastical and personal ornament pertaining to the early Christian period prior to the first appearance of the Northern Vikings. But for the inscription, in fact, no one would have dreamt of assigning to the brooch a foreign origin; yet it does not seem to have ever occurred to the Scottish antiquaries to whom it was submitted, that the inscription might also be native, and equally Celtic with the workmanship. It will be seen that a rude chevron pattern is engraved on the back of the brooch, cut in the same style as the inscription, evidently the work of very different, and no doubt later hands, than those of the original jeweller. The whole reasoning, both of Scottish and Danish antiquaries in relation to this interesting relic, has therefore proceeded on the assumption that a Runic inscription must have a direct Scandinavian origin; a conclusion by no means necessarily resulting from the use of Runes in Scotland at the date assigned to this one, after alliances and intermarriages had long existed between the Scandinavian and Celtic races of Scotland. They constitute an alphabet, as regular and as easily adapted to any language as that of the Romans. A curious modern example of such an adaptation, under much less favourable circumstances, was shown to me by Mr. William Hodgson, of Savan-

nah, Georgia, consisting of the Scriptures written by an African slave, in well executed Arabic characters, but in the patois, or imperfect English, in use among the slaves of the Southern States.

"The Runic monuments of the Isle of Man present some remarkable features, manifestly pointing them out as the product of a Scandinavian colony in close alliance with a native Celtic population, and possessed both of a language and style of art resulting from the intercourse of these diverse races. The Manx Runic alphabet appears also to have some literal peculiarities altogether singular, though probably once common to the Hebrides and Northern Isles, and found also, as might have been anticipated, on the Hunterston brooch. To these features of the Manx alphabet, my attention was called by Professor P. A. Munch of Christiania, during the visit of that distinguished Northern scholar to this country in 1849<sup>1</sup>; by whom, indeed, they were for the first time detected, when inspecting a series of casts of the Manx inscriptions in the Museum of the Scottish Antiquaries. In these 4 is sometimes used as B. so that the first name on the brooch reads *Malbritha*. Since the publication of the first edition of this work, Professor Munch has contributed to the *Mémoires des Antiquaires du Nord* a communication on the Runic inscriptions of Sodor and Man, to which he appends a copy of the inscription on the Hunterston brooch, with the following remarks: — "The above shows the inscription to be much longer than was stated in the drawing from which Finn Magnúsen attempted to decipher it. But of this I only venture to read the words: MALBRIDA A DALK DANA . .; undoubtedly A and DANA are not clear, but we may easily imagine the disappearance of the few strokes necessary for these words. In the second line, I only dare read the first word, DALK. The name *ASTRITAR* cannot possibly be there. The third line is also inexplicable"<sup>2</sup>. Here it is very noticeable that, while this learned Northern scholar reads without difficulty the Norse inscription on Manx monuments, he can only make out with any confidence a single word, exclusive of the proper name, which is confessedly no Scandinavian, but a native Celtic one; and his conjectural interpretation entirely differs from either of those previously furnished by Northern scholars. Examples of Anglo-Saxon and Scandinavian Runes employed to write the Latin language are by no means rare; nor need it surprise us that any regular alphabet should be used, either by ecclesiastics in their literate language, or by the people among whom it is introduced, in rendering inscriptions in their native tongue. Such was the use to which the Roman alphabet was applied by the native Britons and Irish; and indeed the idea is so obvious that Professor Munch, when commenting on an imperfect Runic inscription at Kirk Onchan, in which he fails to detect any Norse forms, dismisses it with the remark: "A fragment not to be understood; it is perhaps Gaelic". From the comments of himself and others on the Hunterston brooch, of which the only points on which all are agreed are the essentially Celtic character both of the workmanship and proper name, the same remark might no less fitly apply to its inscription. The incidents attendant on the acquisition by the Northmen of possessions on the Scottish mainland, both by conquest and marriage, leave little room to doubt that, in so far as the Celtic race had any literary acquirements, they must have been familiarized both with the Northern language and Runes. It need not, therefore, surprise us to find in the owner of the Hunterston brooch not a Norwegian queen but a Scottish chief of the same name as the Celtic maormor, Melbrigda Tönn, slain by Sigurd, the Orkney jarl, when he invaded the north of Scotland A. D. 894. The name, indeed, is familiar to the student of early Scottish history, and its first syllable is one of the commonest Celtic prefixes, as in the *Mail Fataric* on the Iona tomb, and even in the royal name of Malcolm, *Maol Columb*, the servant of Columba, as *Maol Brigda* signifies the servant of St. Bridget. In all cases it is a male prefix, the Gaelic *maol* meaning *bald* as well as *subordinate*, and being undoubtedly originally employed in its latter acceptation with reference to the tonsure. It is accordingly frequently met with in the names of ecclesiastics, as in the Pictish chronicle, A. D. 965, "*Maelbrigd episcopus pausavit*", and again repeatedly in an early Irish MS. copy of the Gospels, preserved among Harleian MSS. in the British Museum, — n, 1802; as, for example, at the end of the Gospel of St. John, the colophon: "Or. do Maelbrigte h-Ua Maeluanaig, qui scripsit hunc librum".

<sup>1</sup> "As these sheets are passing through the press, I learn of the premature death of this gifted Northern scholar, while engaged in maturing the results of his researches among the literary treasures of the Vatican, which promised contributions of unexpected value to Northern, including British history."

<sup>2</sup> "*Mémoires des Antiquaires du Nord*, 1845-49, p. 202."

"Here, therefore, we have a probable key to the language of the whole inscription, nor can it be regarded as an extravagant idea that a Celt should write his native language in an alphabet already familiar to him. The characters on the brooch, it will be seen, are rudely and somewhat irregularly executed, and include various *Binderuner* or compound Runes, which add to the difficulty of translation. Making allowance for these, the following version has this merit at least, compared with previous ones, that it does not select merely such letters as will conform to a preconceived theory, but takes the whole in natural order<sup>1</sup>. In the latter part of the inscription the second letter appears to be a compound Rune, consisting of  $\mathfrak{f} \mathfrak{h}$ , or perhaps of  $\mathfrak{f} \mathfrak{t}$ , the next of  $\mathfrak{h} \mathfrak{y}$ , and the fourth of  $\mathfrak{f} \mathfrak{t}$  — a construction entirely in accordance with the usual mode of interpreting the *Binderuner*, which were in common use at the period of the most intimate Celtic and Scandinavian intercourse. The whole will thus read:

$\mathfrak{Y} \mathfrak{I} \mathfrak{f} \mathfrak{I} \mathfrak{R} \mathfrak{I} \mathfrak{f} \mathfrak{I} : \mathfrak{I} : \mathfrak{I} \mathfrak{I} \mathfrak{Y} \mathfrak{I} \mathfrak{f} \mathfrak{t} \mathfrak{t} : | : \mathfrak{I} \mathfrak{f} \mathfrak{t} \mathfrak{t} : \mathfrak{Y} \mathfrak{I} \mathfrak{f} \mathfrak{t} \mathfrak{t} \mathfrak{R} \mathfrak{I} \mathfrak{I}$

"The additional marks are mostly irregular lines, with no distinctive character, and executed with so little care, that it is not improbable they have been introduced merely to occupy the remaining space with a uniform texture. What is decipherable admits of being thus read in Gaelic: *Malbritha a daimheh i dcol Maolfride*; i. e., Malbritha his friend in recompense to Maolfride; *a* is the possessive pronoun *his*; *daimheh*, a friend or relative; *i* or *h-i*, the old Celtic preposition *in*; and *dcol*, a reward for service done. It must be borne in remembrance that the orthography of the Scottish Gaelic is of modern origin. The sound, therefore, is chiefly to be looked to, but the variations even in the spelling are not important. No Scandinavian scholar can examine the facsimile of the inscription, and question the fact that the concluding portion actually contains the masculine name which Professor Magnussen was at such needless pains to try and educe from that of Malbritha. The chief value, however, to the Scottish antiquary of the reading now given, arises from no identification of these old Celtic friends, but from the conclusion which it involves — in itself so probable, — that they did actually employ the Scoto-Scandinavian Runes in writing their own native language."

The beautiful but far from exact engravings of the Brooch given by Prof. Wilson, which show the Front, Back, Tong both sides, Edge-ornaments (mostly half size), and the Runes separately (full size), are on the title-plate to his 2nd volume. They have been repeated, from the same plate, in Dr. Stuart's noble tome 2 of his "Sculptured Stones of Scotland", Plate 12; see his p. 76. In this plate the runes on the Brooch are not carefully given; but the full-size transcript is substantially correct.

I will here make an observation or two.

And first: the reader will see in each of the cartouches afterwards filled with runes several small rounds or ringles, slightly visible, nearly opposite each other. These are not letters; they are the neatly hammered and thus almost obliterated marks of the tiny silver rivets here used by the jeweler.

Second: I think it undoubted that we have here *two runic hands*, two inscriptions, the one carved some time after the other. The oldest is that on the left side, which runs up to the 3rd stave on the right, where it is finished by the ending-mark  $\mathfrak{I}$ . The 21 letters here engraved are boldly elegant in form, and have but one bind-rune, while there are everywhere divisional "stops". The characters on the other side are less elegant, have several bind-runes, and have no parting marks. There was more than room enough, so that there was no need for the monograms or for omitting the stops.

Third: after the last word on the right ( $\mathfrak{OLFRIT}$ ), there was *more than a quarter of an inch* to spare. This open space the scribe has filled-in with 5 upright lines, all nearly straight.

Fourth: the same person has been pleased to crowd the open room below with a rude chevron ornament, which in one spot is so carelessly done as to be nearly straight lines and rune-like marks.

After thus giving my opinion that we have two separate and independent runic carvings, we will examine the staves more deliberately. The  $\mathfrak{M}$ ,  $\mathfrak{A}$ ,  $\mathfrak{L}$  are plain. — The  $\mathfrak{f}$  is  $\mathfrak{B}$ , as first pointed out by the learned Prof. P. A. Munch. This form of the  $\mathfrak{B}$ , very rare in Scandinavia, is *universal* in the  $\mathfrak{Ile}$

<sup>1</sup> "What Professor Munch calls the third "inexplicable line" of Runes, it will be seen from the engraving, occurs on a different part of the brooch, as part of a series of rudely scratched lines covering all the plain surface. They bear no resemblance to the regular Runic characters on the circle of the brooch; and are, I conceive, nothing more than a part of the rude diapering scratched over the whole surface there."



of Man, which has *no other sign* for this consonant. This is one argument for connecting this fibula with that iland, near to which it was found. — The *RI* are sharp enough. — The bow of the *b* (*TH*) is not complete; it was left a little open in the middle, *unless there has been friction* at that place. — After *A*, completing the first word, *MALBRIDA*, there has been a separating mark, apparently two small strokes; but they are now scarcely seen. — Then comes *A*, followed by a divisional stop, *!*. This mark would be *s*. The *Ile* of Man *s* is usually *!* or *!*, sometimes *!*. There is no *s* in the *Largs* inscription. And no *s* is possible here. Thus the divisional mark was originally *!*; the lower stroke having been *worn away by rubbing*. — The next letters, *TALK*, closely cut, are plain (save that the arm of the *K* is now very faint), and are followed by a stop (*!*). — We have then the word *DÖLR* (= *DELR*). The whole is cut close, and again the bow of the *b* is slightly open in the middle, *unless there has been friction here*. The *K* is *ó* (*æ*), one of the many variations of this letter. On the *Blädinge Font*, *Småland*, Sweden, it is nearly identical in shape (*✠*). The arm of the *L* is a good distance from the stem (*!* for *!*), as often, still farther apart than in the *L* in *MAL*. So the upper tips of the side-strokes of the *R* (*!*) do not quite touch the central bar. *But there may have been friction here*. After this *A* there are one or two slight and faint divisional dots. — Then comes *!* (*!*), carved close to the right foot of the *A*, and the side of the raised ornament answers to a divisional mark. — Continuing on the right, we have the letters *LARI*, followed by a stop (*!*). The *R* (*AR*) are a bind (*A* and *R*). Here the first writing ends, and we thus get: *MALBRIDA A TALK, DÖLR I LARI*.

We now come to the second carving, beginning with the first stave below. This is *T*, its arm now faint. — The next letter is *o* (*!*). — Then we have (*!*) a monogram, *A* and *L* (*A* and *!*). The writer would seem at first to have begun making the *A*-mark at the top *!*, for a slight rising is there visible. But he then remembered that this would be *!* and *!*, *TL*, not *!* and *!* (*AL*). So he refrained from adding strength to this stroke, and made his deep *A*-mark low down, *!*, thus giving *!*, *A* and *!*, *AL*. — The *K* is plain. — This is followed by (*!*) another tie, *A* and *o* (*A* and *!*). But the *o* begins the next word. We have many other instances in runics of the two letters of a bind belonging to *different words*. — The arm of the next stave, *L*, is very short, the whole writing here being singularly close. — Then we have *FRIT* (or *FRIT*, when there will be one filling-in-line more). — The other marks are, as I have said, meaningless and ornamental, that there might be no gap. — Thus we get: *TOALK A OLFRTI* (or *OLFRTI*).

Here and there we can detect a slight scratch or dent which has nothing to do with any letter. But the above is all that is intentionally cut on the jewel, whose inscription is unusually sharp and clear and almost unencumbered with accidental injuries. There can be no doubt as to the runic staves, however we may interpret them.

We now see that there have been two carvings. The first person who wrote his name on this Brooch was *MALBRIDA*, and he did it thus, unloosing the bind for *AR*:

YITIRIBI I IITP BBTAK I IARI

MALBRIDA A TALK, DELR I LARI.

MALBRITHA OWNS *this - DALC* (brooch), *THYLE* (Speaker, Law-man) IN *LAR*.

We do not know the exact office in old times filled by the *THYLE*, which also signified Orator and Poet. This is the *second* time it has been found on any runic monument; and this time it is on a piece undoubtedly owned by a Northman, or a man of Northern descent, settled in the *Ile* of Man or in the South-west of Scotland. Nor do we know whether this term continued to be used in Christian days, like so many others first found in connection with heathendom. The Northmen in Scotland and the *Ile* of Man — the *second* flow of Northmen, the Vikings and their followers — adopted the Christian faith at a *very* early period, in the *Ile* of Man probably by the year 950. The older *Keltic* population of Man was Christian, or partly Christian, as early as the 5th century. If we suppose the runes to have been carved in the 11th century *THYLE* then had a Christian meaning, if in the 10th perhaps either Christian or pagan. By going back to pp. 345-47, where the Danish *SNOLDELEV* Stone is given, which seems to be as old as the 8th century and is undoubtedly heathen, we shall see that it was raised to *KUNUET* (*GUNVALD*), who was *DULR O SALHAUKUM*; *Thyle* on the *Salhous*, now the hamlet of Sallow (*Salhoi*)



in the parish of Snoldelev. So, I take it, this MALBERDA was THYLE<sup>1</sup> IN LAR. Where LAR is or was, I do not know. I leave this to Scottish lorists to determine. But if my reading be correct — it must have been the name of a place.

That a Keltic name should have been borne by a Scandinavian, is not surprising. The Manx stones offer many other instances, and so does all our olden history. In ancient times many Icelanders had names originally Keltic. Such things always happen from intermarriage, friendship and other such causes.

I do not wish to draw unwarranted conclusions or to make unfounded combinations. But I cannot help pointing out a *second* fact apparently connecting the writer of this inscription with the Ile of Man. There is a beautifully decorated runic Cross at Kirk Michael in that Iland, raised by a man bearing the same name and at about the same time as the writing on this fibula, for Mr. Cumming fixes the date of the stone at about the middle of the 10th century. I engrave it here.

### RUNIC CROSS.

KIRK MICHAEL, ILE OF MAN.

From the Rev. J. G. Cumming's "*The Runic and other Monumental Remains of the Isle of Man*", 4to, London 1857, Plate 1, Fig. 1 b, Fig. a. — Phototypograph by J. F. ROSENSTAND.



Now on the south side of the church-yard gate at Kirk Michael, built upright into the top of the wall<sup>2</sup>. Of clay-schist; still in good condition. Is about 4 feet 2 inches high, 1 foot 1 inch

<sup>1</sup> Tradition asserts that king Erik, son of the Norwegian monarch Harald Fairfax, took possession of the Ile of Man about the middle of the 10th century, and establish the famous representative assembly called the "House of Keys", supposed by Cumming to be a corruption of the Maux *Keare-as-feed*, four and twenty, that being the number of its members. This institution, the lower house of the Tynwald (Thingvöller) Court, still subsists. Originally these 24 "Taxiaki" were elected by the people. Supposing there ever was such a place as "LAR" or "LARI" on the Ile of Man, can ÞEIR have been formerly used there for one of these 24 "Spokesmen" or representatives?

<sup>2</sup> See Mr. Cumming's text p. 15, and his article "The Runic Inscriptions of the Isle of Man" in "*Archæologia Cambrensis*" for July 1866, Plate p. 251 and text p. 253.

broad and nearly 3 inches thick. "This cross owes its preservation, as does that of a much later date on the opposite side of the gateway, to the circumstance of its having been built into the old church of St. Michael, from which it was removed and placed in its present condition not more than thirty years ago." "The remarkable and beautiful ornament which occupies the centre of the shaft of one face of this cross I do not remember to have seen elsewhere, certainly not on any of the Irish or Scotch crosses. I have, however, seen a close resemblance to it in drawings of Welsh and Cumbrian crosses by Mr. J. O. Westwood, who has also pointed out to me in the ornament of a Roman pavement a pattern to which it has also a close approximation. I would call it chain-cable work. We have a beautiful variation of it in the cross on the other side of the gateway (Plate XI, Fig. 28). See also title-page of this work. It occurs on at least five other Manx crosses, viz. Plate I, Fig. 2; Plate II, Figures 3, 4 and 5, and Plate III, Fig. 9, and probably it occupied the centre of one face of the lost shaft of cross Plate II, Fig. 8." Since Mr. Cumming wrote this, a new runic cross has been found at Kirk Braddan, Ile of Man, and this fine pillar bears the same chain-ring ornament as its central decoration.

But let us read the runes on this Kirk Michael Cross:

YAIT : ARIYI : INIR : IBIVIT : YIB : RIYI : FRN : BITF : FNR : IAIN :  
 IIT : IT : IRNIN : IANI \* FIBI : BITF : IN : IT : IYIN :

MAILBRIKI, SUNR ADAKANS, SMID, RAISTI KRUS DANO FUR SALU SINA. SIN BRUKUIN KAUT KIRI  
 DANO, AUK ALA I MAUN.

MAILBRIKI, SON of -ATHAKAN, SMITH, RAISED CROSS THIS FOR SOUL SIN (*his*). SIN (*his*)  
 BROOK-WIN (? tenant) KAUT GARED (*made, carved*) THIS, EKE (*and*) ALL (= the stone-crosses now) IN MAN.

We cannot tell from the above whether SMITH applies to MAILBRIKI or to his father ADAKAN. The word "SMID" is neither strictly in the nominative (which would be SMIDR) to agree with MAILBRIKI, nor in the genitive (SMIDAR) to agree with ADAKANS. It is true we may obtain the nominative-mark by reading the R in RAISTI twice, as so often in runics; but the two S's in ADAKANS and SMID would almost seem to show that this R is not here to be so doubled. The fact is, there are several provincial and not strictly "grammatical" spellings on these out-of-the-way Manx stones, and this is one of them. SMID is either (the R taken twice) SMIDR, or is apparently taken "absolutely", either for SMIDR or SMIDAR, the former being the less violent supposition; but Munch and Cumming regard it as the epithet of ADAKAN. We must remember that SMITH in olden days meant *artist* as well as *artisan*, and might be borne by a man of wealth and station. It is clearly possible that the raiser of the cross and the first recorded owner of the Brooch *may* have been *the same person*. If so, MALBRIDA may have obtained this fibula as a fine specimen of jewelers-work. At all events they were probably members of the same family, and the one may have been the grandfather or the grandson of the other.

In FUR SALU SINA, FUR governs its noun in the accusative, as on dozens of other runic monuments.

Of SIN BRUKUIN Prof. Munch can make nothing. Mr. Cumming suggests "his kinsman(?)". I agree with the latter as to SIN, and believe that it really means *his*, tho the "correct" word would have been HANS. But I look upon this use of SIN for HANS, a "mistake" of which we have so many instances in Scandinavia itself, to be a mere Manx provincialism. BRUKUIN is more difficult, and occurs, as far as I know, nowhere else. How it can mean "kinsman" I cannot see. Remembering the real meaning of our BRUCAN<sup>1</sup>, Scand. BRUKA, *to enjoy, use*, and the Norse and Swedish employment of such words as BRUKA (Swed.) *to till on lease*, to cultivate in general, (Norse) to use for ones living; BRUK a property or part of an estate, or piece of lease land; BRUKA-BIT or BRUKS-BIT (Swed.) a farm-plot, BRUKS-HEST or BRUKAR-HEST or BRUKS-ØYK (Norse) a farm-horse, — I would rather take BRUK-UIN to signify (BROOK-WIN) a leaseholder or tenant or bailiff or pensioner or dependant, and in fact to answer very much to the HAMDRI (or HMDRI) found on so many Old-Danish stones.

<sup>1</sup> This use of BRUCAN (to BROOK) in this sense is more strongly defined at this early period in England than in Scandinavia. But it may everywhere have been earlier than we think; and, besides, the Scandinavians in Man would every day hear and imitate technical words and expressions used by the natives with whom they came into daily contact. Apart from their own landsmen, their next-door neighbors were Kelts and English.

This then was *not* a funeral Cross, in the usual way, but a Christian memorial raised for pious purposes; and GAUT, its craftsman, had made all the crosses which *at that time* existed on the Ile of Man. These must therefore have been *the first* Christian crosses there, and must have been executed in the 10th century. This approximate date is all we can reach. On the Kirk Andreas Cross (Cummings, Plate III, Fig. 10) this GAUT calls himself SUNR BIARNAR, *Biarns-son*, and on both these GAUT-stones 4 is B and there are no "stung" runes, exactly as on the Largs jewel here before us.

As to LAR or LARI. — My learned friend Dr. John Stuart observes in a note, dated Edinburgh, March 6, 1867, received after the above was in type: "I do not think that we have "Largs" in any very different form from its present one. In one case it is styled Larghgs. There is in Kirkcudbrightshire a place called "Larg", and another "Largerie" or "Largray". In Wigtownshire there is "Larg" and "Larroch"; in Argyllshire Largie. I do not know much of Manx names, but "Lar" does not seem like those which we do hear of there."

The second person whose name is here carved was a Lady. She may have been the wife or kinswoman or friend of MALBRIDA, and may have received it as a gift. Or she may have lived long after. Of all this we know nothing. We can only read what is written, namely — unbinding the monograms:

1141P1E1P1R111

TOALK A OLFRITI.

*This - DALK (brooch) OWNS (belongs to) OLFRIITL*

The former carving had TALK. This one has TOALK, apparently a sign of difference of dialect, either from variety of place or lapse of time — at all events another proof of there being two distinct inscriptions. And as the A in TALK becomes OA, so the A in the usual Scandian runic name ALFRIT or ALFRITH here becomes o.

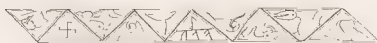
This, then, as far as I can see, is the real meaning of the Scandinavian (? Manx) runes inscribed on this invaluable ornament.

We are struck by one variation here, in the use of the word DALC for Brooch; the Charnay risting spells it DALCA, the Largs piece TALC (= DALC) or TOALC (DOALC). Now whence the final a in the former? It is simply the per-antique mark of the accusative. As such, it very naturally occurs on a monument so "forn" (ancient) as the 5th century, and as naturally has fallen away on one so late as about the 10th. I cannot too often remind my reader, that in the course of 4 or 5 centuries a *living* language undergoes enormous modifications. Compare BEOWULF with BARBOUR, CHAUCER with CRABBE, HÁVAMÁL with HEIMSKRINGLA, HENRIK HARPESTRENG with HOLBERG, the ROMAN DE ROU with RACINE, DANTE with DAVILA, and so on. Add to this the force and multitude of olden dialects, and that these Old-Northern runic pieces are *many hundreds of years earlier than the very oldest Scandinavian parchments*.

## CÖSLIN, POMERANIA.

? DATE ABOUT A. D. 400-500.

*Full size. Carefully copied by Fin Magnusen, from the Original, for his Runamo, Plate 13, Fig. 4 a, b, and here re-engraved from that work.*



This Golden Ring was found in the earth, by a peasant who had moved away a large stone, early (? April or May) in 1839, not far from Cöslin (or Köslin), a town near the Baltic, Duchy of Casuben, in Further Pomerania, a folkland which in the 17th century became a part of Prussia. This jewel came by purchase into the hands of Herr Benoni Friedländer, of Berlin, the great Coin-collector, and is still — as far as I know — in his possession. It weighs half an ounce and  $3\frac{1}{16}$  of a grain, Prussian coin-weight. Herr Friedländer described it in a letter to Fin Magnusen, on the 7th of July 1839. On the 6th of September in the same year L. von Ledebur redd a paper upon it to the Geographical Society of Berlin, and as this contains nearly all the authentic information we possess on the subject, while it is very short, I here translate it<sup>1</sup>:

*"On a late Gold-find near Cörlin [= Cöslin] in Hinder Pomerania, as the first instance of the discovery of Golden Bracteates and Northern Runes on German soil.*

"A class of antiquities which frequently occur in Northern Europe, particularly Sweden, Norway and Denmark, are the so-called Golden Bracteates, coin-shaped roundels of gold, struck or rather embost on one side, with a rand or setting of filigree-work, and a loop for suspension from the neck. These Golden Bracteates bear figures, often barbarous enough, which are sometimes imperfect imitations of the type of Imperial Byzantine coins, sometimes have the worm- or dragon-ornament so familiar to us on Northern Runic stones. Frequently they are inscribed with the Runic letters exclusively found

<sup>1</sup> "Herr L. v. Ledebur: Über einen kürzlich bei Cörlin in Hinter-Pommern geschehenen Goldfund, als ersten Fall des Auffindens von Goldbracteaten und nordischen Runen auf deutschem Boden", — in "Monatsberichte über die Verhandlungen der Gesellschaft für Erdkunde zu Berlin", 8vo, i, Mai 1839-40, Berlin 1840, pp. 96, 97.

L. v. Ledebur's treatise "Ueber die in den Baltischen Ländern in der Erde gefundenen Zeugnisse eines Handels-Verkehrs mit dem Orient zur Zeit der arabischen Weltherrschaft" (8vo, Berlin 1840) has also been quoted as noticing this find. But such is not the case. It was too early for his purpose, far earlier than the Arabs, and therefore he past it over.



in the North. They commonly turn up in company with golden rings, bits of rings, bars of gold and other ornaments, and also with real Byzantine coins. Undeniable as it is that these last belong to southern Europe, and certain as it is that the metal did not come from the North, it is yet equally probable that these Bracteates are Northern manufactures out of the foreign gold. This seems to be proved from the fact that such golden rings, ring-fragments, bars and coins are met with also in southern lands, for instance in Germany, but not such Golden Bracteates and other pieces with Northern runes. It ought therefore to be generally known, that the first instance of the discovery of such Northern antiquities on German ground has lately occurred. Some months ago, on fitting a stone in a field near Cörlin in Hinder-Pomerania, the following Golden pieces were brought to light:

"First. A Finger-ring, weighing 5 Ducats and 2 As; has 10 facettes. On one of the three-cornered facettes are 4 letters of the Northern Runic alphabet, of which the uppermost, carved at the apex of the triangle, is a bind-rune of A or O and L, the lower characters spelling VATT, apparently an invocation of Allfather. On another facette is a Hook-Cross, such as we often see on the Bracteates. On the other triangular spaces are slightly carved serpent-like animal forms, such as so often meet us on Northern remains. This piece is undoubtedly the most remarkable in the whole find.

"Second. A plain gold hoop-ring (stoneless finger-ring).

"Third. A fragment (weighing about 6½ ducats) purposely cut off a thick massive Arm- or Neck-ring of gold. Besides whole rings, similar pieces were found in Fyn in 1833, and are figured in Nordisk Tidsskrift for Oldkyndighed, Vol. 2, 8vo, Kjøbenhavn 1833, Tab. 1.

"Fourth. A parabola-shaped Bead of thick spirally twisted Gold-thread. Weight ¼ of a ducat.

"Fifth. Six Golden Bracteates struck from the same die, type a barbarous helmed head, resting on a fourfooted animal (horse), above whose head flutters a bird. Of coin-like gold-blink; as always, with a filagree-setting and a loop. Weight of each blink ¼ of a ducat.

"Sixth. Two Golden Coins, the one of the Emperor *Theodosius* the Great (379-95), the other of *Leo I* (457-74). These pieces are not unimportant as helps to fixing the date, and confirm the proofs from other quarters as to similar finds, showing these golden antiquities from Northern Europe to be always from the 4th to the 6th century. Following this Golden age, and altogether replacing it, comes a Silver age which lasts to the 11th century, and which consists of elegant ornaments and coins from the East, from the time and lands of the great Caliphate."

On the 18th of October 1839 this Runic Ring was noticed in the *Preussische Staatszeitung*, No. 289, and immediately afterwards its owner, Hr. Friedländer, at Fin Magnusen's request lent it for a short time to that gentleman, who most carefully engraved it for his work.

It will be observed that there is here no mention of Runes on any one of the Bracteates. Yet it is quite certain that one of them was Runic. Thomsen indeed, in his description of this piece (*Annaler* for 1855, p. 312), does not help us. He even makes a mistake as to the place whence it came. He says: "This Bracteate is undoubtedly found in North Germany; for it was bought in Berlin by Hr. B. Friedländer, and is now preserved in his celebrated Coin-collection." He has therefore not known that it was dug up in Pomerania, together with the Runic Ring which, as well as the Runeless Bracteates, was "bought in Berlin".

But all becomes clear to us when we read the statement of Dr. Julius Friedländer, son of Hr. Benoni Friedländer, to the Slesvig-Holstein-Lauenburgh Archæological Society<sup>1</sup>. Dr. Julius sends to the Society a drawing of 5 different antiquities in his father's Museum, with a few lines of description. Of these No. 1 (the Runic Ring), No. 2 (one of 3 runeless Golden Bracteates, of very nearly the same type as No. 3), and No. 3 (the Runic Bracteate) were bought in Berlin<sup>2</sup>. Whence they came was unknown, tho it was said it was from Pomerania. But I will translate the extracts given by Prof. Müllenhoff from Dr. Julius' letter:

P. 10. *On the Ring.* "The Golden Ring given under No. 1 is one half-ounce and 3⅞ Prussian grains, Coin-weight. Its width is scarcely sufficient for a finger. Under the figure of the Ring is

<sup>1</sup> Vierzehnter Bericht der Schleswig-Holstein-Lauenburgischen Gesellschaft für die Sammlung und Erhaltung vaterländischer Alterthümer, Namens des Vorstandes im Januar 1849 erstattet von Prof. K. Müllenhoff. Mit einer Kupfertafel. Kiel. 8vo.

<sup>2</sup> No. 4, a small Bust, of terra cotta, 2 inches high, with here and there "a rune" or a barbarous Latin letter, is evidently a forgery. No. 5 is an Axe of stone.

a separate view of its ten triangular fields. The figures are cut in with a fine-pointed instrument. On the first field are 4 runes; on the 2nd and 9th what seem to be Drinking-horns; on the 3rd, 4th, 5th, 6th and 8th are Birds; on the 7th a Cross-like ornament, and on the 10th a decoration made of three leaves."

*P. 11. On the Runeless Bracteates.* "The Golden Bracteate Fig. 2, which weighs  $3\frac{1}{2}$  grains and 2 others exactly similar, were bought together with the Ring in Berlin, in June 1839. They were said to have come from Pomerania. Several other golden ornaments, which were offered for sale in Berlin at the same time, seemed to belong to the same find; but whence they came and where they now are, could not be ascertained. The 3 Bracteates show the well known representation of a Horse, over which is a large human Head with a beaded diadem. Before it is a Bird, apparently a falcon. The Reverse has the stamp hollow and dull. There is a setting and a loop, the former consisting of two fine twisted gold threads."

*P. 13. On the Runic Bracteate.* "The Golden Bracteate [Fig. 3], weighing  $6\frac{1}{8}$  grains, drawn full size, like the foregoing objects Fig. 1 and Fig. 2, was also bought in Berlin, but whence it came is unknown<sup>1</sup>. The type is the same as on Fig. 2, only here we see something of the Horse's girth and neck-ornament. In the field is also an Arm-ring, and other decorations. Setting and Loop as on the former. What particularly distinguishes this Bracteate is its inscription, five Runes. Must they be redd as something like VAIGA or VOEGO?"

It is clear from the above that Dr. Julius Friedländer was ignorant of the fact that the Runic Ring had already been engraved and commented on by Fin Magnussen; that he had also never seen or heard of the express statements of Ledebur, published immediately after the discovery; that he here only mentions 4 Bracteates (3 and 1) instead of 6; and that the Cöslin find had been sent up for sale to Berlin in 1839 and there dispersed, Hr. Benoni Friedländer having only purchased the Runic Ring and the 4 Bracteates. Ledebur mentions 6 Bracteates; of these Hr. Benoni Friedländer bought 4. Where are the others? At all events the result seems to be undoubted, that the 4 Golden Bracteates and the Ring bought by Hr. Benoni came from Cöslin, and were a part of the find described by Ledebur; while the latter appears not to have been informed of the fact that one of these Bracteates bore runes.

But now to return to the Runic Ring. It is, as we see, five-cornered. Each corner has 2 facettes, on one of which is engraved the ancient heathen (w)oden symbol,  $\ddagger$ ; while another bears the Holy Triskele or Triquetra,  $\Upsilon$ , here in a common elegant shape. The inscription is in provincial English runes. That is, the rune which is decisive in this respect, the  $\mathfrak{J}$  (yo, a slight variation of the  $\mathfrak{J}$ ) has as yet only been found in England, where it occurs in the Cotton Ms. Galba A, 2, (No. 13 in my Alphabet-list), a codex from the 10th or 11th century, and again in Ms. St. John's College, Oxford (No. 33 in my list), of about the same date. Of its power, therefore, there is no doubt. It is only, and can only be, yo.

The difficulty is, how to connect this stave with the 3 others. Is it to be taken before or behind, and as a separate word or as a part of one word of 4 letters?

The artist first divided his field into two halves, to get more room. He then placed 3 staves (reverses) in the under and 1 in the upper compartment. Now if we suppose the whole to be one word, and this in the nominative or genitive or dative, it would be written as we should write and divide, say, the Latin name TITUS:

Nom.	Gen.	Dat.
US	I	O
TIT -	TIT -	TIT -
In this way we get		
	yo	
	ÆLU -	

in the nom., or gen., or dat.

If we suppose the yo to be a word for itself, it can scarcely be other than a slight dialectic variation of the usual formula A or O, AH or OH, = OWNS - me.

<sup>1</sup> Dr. Julius Friedländer's sentences are very short, his meaning not always so clear as we might wish. So here. The German text may signify that this 4th Bracteate was found in a different place and at a different time to the others. But the fact is that Dr. Julius, as we have seen, knew very little of the matter. I add however, the *ipsissima verba*: — "Der Goldbracteate,  $6\frac{1}{8}$  Gran schwer, ist wie die vorigen Stücke Fig. 1, 2 in seiner wirklichen Grösse abgebildet, in Berlin gekauft, aber von unbekannter Herkunft".

But this Ring, as we have seen, is doubtless made in England. In this case the *yo*, for *ah* or *oh*, is almost or quite impossible.

I therefore take the letters to be one word, a mans-name perhaps in the nominative, *ÆLUYO*.

This is so much the more likely as this name occurs on the Northumbrian Casket (*ÆLI*), on 3 Bracteates (*ELØÆ* and *ELWU*), and is good Old-English (*ÆLA*, *ÆLLE*, *ÆLLI*, &c.), good Swedish (*ALLA*), and good Frankish and German (*ÆLLI*, *ÆLLIO*, &c.).

We have seen that this Roundlet bears two Holy Heathen Marks, mythic in origin and in signification, the Flanged Thwarts and the Triskele. It may therefore very well be that the wearer used it as not only an ornament but also as an Amulet, for some magical purpose. See hereon the text to THE AMULET RINGS. Tho not a Thumb-ring, like that mentioned by Chaucer, it may have been similarly an object of ancient overtrow (superstition):

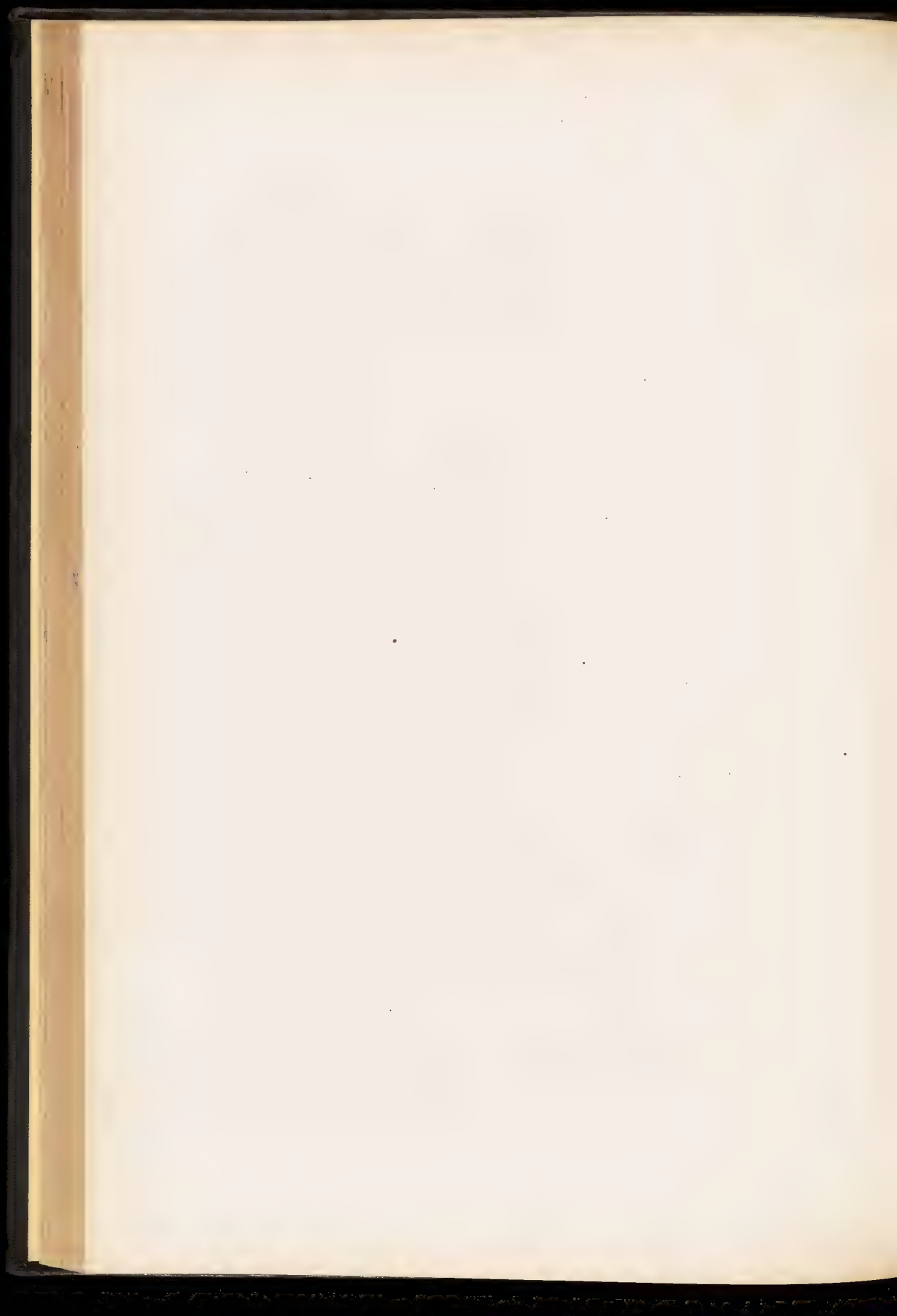
"Upon his thomb he had of GOLD a RYNG,  
And by his side a naked swerd hangyng.  
.....  
The vertu of this ryng, if ye wol heere,  
Is this, that who so lust it for to were  
Upon hir thomb, or in hir purs to bere,  
There is no foul that fleeth under the heven,  
That sche ne schal understonden his steven,  
And know his menyng openly and pleyn,  
And answer him in his langage ageyn:  
And every grass that groweth upon roote  
Sche schal eek know, to whom it wol do boote,  
Al be his woundes never so deep and wyde."

Chaucer. *Canterbury Tales. The Squyeres Tale. Line 10, 397, 8; 10, 460-69. Ed. T. Wright (Percy Society). London. Vol. 2, 1847,\* pp. 134, 136.*

If too small to have been worn on the little finger, this Ring may have been a Charm hung to the hilt of a War-sword — for Victory, as was so often the case.

As to its date. It cannot well be later than the 5th century. The heathen Symbols and the whole style and decoration connect it with the Bracteates and the Northmen. Pomerania swarmed with down-rushing clans of Gothic nationality for the first 4 or 5 centuries after Christ. But it cannot have belonged to them, for the specifically provincial English rune connects it with England, and shows that it was brought from the west. In the 5th century commenced the inroads and settlements of the Slavic peoples, Wends, Venetes, Wilzes, and what not, who at last gave this district its name, Po-Moste, afterwards corrupted into Pomerania. Between these Wendish hordes and the Northern races now sprang up an endless series of bloody wars and burnings and ravages, and thousands of Northmen fell in resisting the Wends on what had lately been Scando-Gothic ground, as thousands of Wends fell on the Scandinavian coasts and ilands in the course of their fierce forays. The Ring doubtless dates from the commencement of this second period. It had been worn by a warrior who had been in England or who had gotten it thence by barter, or it had belonged to an Englishman fighting in the ranks of his Northern brothers. Perils threatening on every side, it — with the rest of his golden treasure — had been hidden for safety under a boulder. From the 3rd period, that of the German Knights, it cannot be. These Christian Missionaries, whose chief argument was fire and sword, first appear on the stage to convert the pagan Wends in Pomerania in the 11th and 12th centuries. But all the "German" races had by this time long since *lost* their runes — *if ever they had any* —, and the style of the whole find is half a dozen centuries earlier.

Quite lately, this piece has been again discust by Prof. F. Dietrich in "Haupt's Zeitschrift für deutsches Alterthum", 8vo, Vol. 13, Berlin 1866, pp. 11. 12. Consult also J. H. Müller, "Deutsche Münzgeschichte", Vol. 1, 8vo, Leipzig 1860, p. 56. — See BRACTEATES, No. 29.





A R C H A I C

AND OTHER

SCANDINAVIAN-RUNIC MONUMENTS.

WITH MANY GREETINGS

TO

GUSTAF EDWARD KLEMMING,

BOOK-KENNER, COIN-LORIST, RUNE-SMITH;

KEEPER OF THE GREAT NATIONAL LIBRARY, STOCKHOLM.

## SCANDINAVIAN-RUNIC MONUMENTS.

All throuout this work I have gone upon the *theory* — and in my opinion the *fact* — that the oldest Northern monuments contain ancient words and forms and letters which have long since died away from among us. But if this be so, and remembering that there can be no violent leap in language, we should naturally expect that such words, forms and letters would not suddenly disappear, would long linger the one or other of them in certain localities, and might be traced in inscriptions comparatively late. Now I fancy that this is often the case, and that we thus shall be able to read carvings which have hitherto resisted the efforts of the most learned among us, simply, because they persisted in standing on "Icelandic grammatical" ground.

Or we may turn this argument round and say: — If on *later* monuments we find so many *archaisms*, what may we not expect on pieces *several centuries older*?

I have therefore collected a number of Runic remains, as far as possible only such as we may depend upon with absolute or reasonable certainty, faithfully engraved them from the originals or from the best authorities, translated them, and given such information as might be necessary or forthcoming. As in the body of my work, I have every where stated my authority. Should it hereafter turn out that an error has crept into the drawing of any particular monument, the fault is not mine; and it can only affect the piece or the letter in question, not the whole body of my argument. As in the preceding pages, here also I have studied brevity. Only occasionally has the character of the Rune-bearer compelled me to be more diffuse, sometimes to dwell on points more or less episodical.

Some other pieces not archaic but necessary to or in defence of my argument, or bearing runes or formulas also occurring on the older laves, are also here admitted, and with the others are arranged in alphabetical order for facility of reference.

Those who would storm the bulwarks of my Castle and destroy my chief arsenals, — my assertions that if we would read the Old-Northern remains we must expect olden words and word-forms and various ever-fluctuating dialects, — must therefore first encounter and throw down the similar battlements in this out-work. Till they have done the one, they cannot attempt the other.

Confined as I am in these examples to a very limited circle, the *comparatively* few Runic Monuments copied of late by trustworthy persons, — I let lie, pass by untouched, the great mass of rune-stones hitherto publisht. *One good instance is better than ten doubtful ones.* But runic studies are now actively pursued, and in a few years some hundreds of pieces will be transferred from the class "uncertain" to the class "trusty". Still, I cannot wait for ever. My book has already been delayed too long. So I give the handful that I have already gleaned. Circumstances have led me to place a few of them in the text, but the great bulk will be found in this Appendix.

It may be useful to recapitulate the result of these wanderings among *later* Runic Monuments.

*The Rune A and Æ = N.*

I have pointed out the fact that on Old-Northern pieces *A* or *Æ* is frequently written for *N* († for ‡), in such a way as to show that it is only an instance of that kind of variation which must have been regarded as a sign of mastership and elegance. But *A*, *Æ*, for *N* and *N* for *A*, *Æ* is often found on later stones.





*The Rune ᚿ for B.*

On the *Kälvesten* block, in the word KUBL.

On the *Largs* Brooch (p. 590), in MALBRIDA.

Add that in the Ile of *Man* no other rune for B has been found than this same ᚿ.

*The Rune þ for B.*

This we have on the *Forsa* Ring, in UBIURN.

On the *Rök* stone in UALRAUBAR, UALRAUBR, BÄD, UBS, IUB, NABNUM, BURNR, BRUDRUM.

*The Rune ʀ for C.*

On the *Censer*, Denmark, in FECTI.

*The Rune ᚠ for F.*

On the *Långthorä*, B, stone, in ULUEDIN.

*The Rune ʁ for H.*

On the *Haide* stone, DAHN, H, TAHR.

*The Rune ʁ, ʀ, for Y.*

*Bjälbo* stone, BYÆTA.

*Delsbo* Ring, MYH, MYH, SALUY.

*Dreg* Bell (p. 279), in YESUS.

*Frestad* stone, RYISI.

*Karleby*, DIYNO.

*Kolaby*, DOYS.

? *Nybble*, DYSL.

*Ödeshög*, DENY.

*Over-Selö*, STYINY.

*Trinkesta*, SUARTHAFDY.

*Valby*, KDFYASTR. The ʀ is here on its head, as at

*Vedelsprang*, in SYTRIKU.

This y also occurs (as ʀ, not debased into ʁ) *two several times* on the *Norsunda* stone, Up-land, (Liljegren No. 540, Bautil No. 190), as copied by Aschan in his Ms. 120 Monumenta, No. 38, now before me. We have it there in the words ÞÄNʀ, ÞAUY, *THEY*, n. pl. n., and ʀʀᚠᚠ, YFTIR, *AFTER*. Aschan's text has every appearance of being correct. At all events it makes sense of what is meaningless in Bautil, which towards the end is barbarous. But as I have no later copy I do not even know whether the stone now exists — I do not engrave it. — The inscription is:

ÞAUY KULFINKR AUK STANFRIDR AUK SIKFASTR LITU RAISA STIN DIN YFTIR AUSTIN, KUNILS. SUN.  
SIT I KIRKII.

*THEY KULFINK EKE (and) STANFRITH EKE SIKFAST LET RAISE STONE THIS AFTER AUSTIN, KUNIL'S SON. He-SAT (was settled, or perhaps was in garrison) IN GREECE.*

ÞAUY is *neuter* by a law of Northern grammar, because it grasps nouns of *different genders* (KULFINK, *masc.*, STANFRITH, *fem.*, and SIKFAST, *masc.*):

The s in KUNILSUN is taken twice, as is common in Runic writing, for shortness.

On this stone K is *always* ʀ, Y is *always* ʀ. — The scarce KIRKII, for *Greece*, apparently a dative singular instead of the usual form in the dat. pl. (KIRKIUM, &c.), reminds us of the GIKKI, *Greece*, on the Hogsta stone, East-Gotland, Lilj. No. 1184, Bautil Nos. 1151, 886.

We have perhaps this rune also on the great Jellinge stone, Denmark. I have carefully examined the block many times, as well as the cast from this part of it which is in the Cheapinghaven Museum, and agree with Kruse and others in thinking that the stone had and has ʀᚠᚠᚠᚠ, YAS SÆR, not ʀᚠᚠᚠᚠ, IAS SÆR.

*The Rune 2 for Y.*

The *Gryta* stone, in KUYUR.

*The Rune 3 for Y.*

The *Arja* stone, YSKI.

The *Flatdal* stone, SYL.

*The Rune 4 for M.*

The *Lärbro* stone, MIK.

*The Rune 5 for NN.*

The *Rike* Shield (p. 293), in KUNNAR.

*The Rune 6 for O.*

*Källbyås*, ORDA, ac. pl.

*Örsunda*, KODAN.

*Torup*, OSGUTR, OPT.

*The Rune K for Æ.*

The *Largs* Brooch (p. 590), in DELR.

*The Rune 1 for R, mostly R-final.*

*Forsa* Ring, UARR, FURIR, DIR.

*Kälfvsten*, SHUR, AUSKR.

*Rök* stone, RUNAR, DAR, FAPR, AR, UALRAUBAR, UARINT, DAR, UARIN, NART, DAR, UAR, MIR, MIR, FATLADR, EISTR, SIKRUNAR, KUNUKAR, TUAIR, TIKIR, IR, TUAIR, TIKIR, KUNUKAR, BURNR, UALKAR, SUNIR, ERAIDULFAR, SUNIR, EOISLAR, SUNIR, IRNAR, SUNIR.

*The Rune 4 for S.*

The *Lye*, A, stone, KUS.

*The Rune 1 for S.*

The *Lye*, B, stone, GUS.

*The Rune 2 for S.*

The *Lye*, B, stone, HANS.

*The Rune V (F) for U (W).*

The *Transjö* stone, FÆR.

*The Rune 3 (O) for U (W).*

*Angeby*, A, in the word OAR.

*The Rune A for Ö.*

*Långthora*, A, in SÖULFR.

*Alphabet-Stones.*

The *Bårse* Font bears the Scandinavian Futhork of 19 letters. the *Moeshowe* slab the same of 16 letters.

*Contractions on Stones.*

See the *Kleggum* block.

*Interchanged Runes on Stones.*

See the *Flatdal* and *Transjö* blocks.

*Samstave Runes on Stones.*

See for striking examples the pieces at *Kirkeby*, *Östberga*, *Stenderup* (p. 582), *Sutton* (p. 290), *Transjö* and *Vedelsprang*, B.

*Article prefix.**Gröflingbo*, DE SUN ARUAIS.*Skjern*, DÆ TURA.*Tirsted*, DÆ FÆINK UAIRA, DÆ ALIR UKIKAR.*Strong masculine (and feminine) Nouns nom. sing. in -s.**Ferslev*, LUTARIS.*Oddum*, FURALFS.*Rök*, DULFS, RUKULFS, ARUFS, IRNARS.*Saltune*, THVRGEIS.*Skälby*, ULMFRIS.*Uppgrenna*, OSLAKS.Probably also the KIS, in *Lagnö*, KIS-LAUKE; *Rennbotorp*, KIS-LAUKE; *Skänila*, KIS-LAUH.

We have on the *Kirna* stone, East Gotland, the mans-name, g. s., KISA; on the *Kororp* stone, East Gotland, the mans-name, ac. s., KESLIK; on the *Mällösa* stone, Upland, the womans-name, ? n. s., KASLAUK, (spelt KISLAUH, n. s., on the *Skänila* stone, Upland, KISLAUK, n. s., on the *Österunda* stone, Upland and the *Lagnö* stone, *Södermanland*). We have also the mans-name KISMUNTR, n. s., on the *Löttinge* stone, Upland, and KISMUNTAR, g. s., on the *Tjursåker* stone, Upland. Besides these we have another compound (Latinized), TURGESIUS, as the name of an Ostman, a Danish or Scandinavian sea-king, in the 9th century. For the Irish Annals of the Four Masters (compiled from the most ancient manuscripts) inform us that in the year 843 the Abbey of Clonmacnoise was burnt by the Ostmen under a chieftain of that name. It occurs again (THURGEIS, nom. sing. masc., on a Latin grave-stone [date 12th or 13th century]) in *Saltune* Church, Ålborg Stift, North Jutland, Denmark.

Now these rare instances of s exactly answer to the very common later forms with R. For the names KAIR, KAIRI, masc., KAIRA, fem., KAIRLAUK, fem., KAIRMUNTR, masc., and DURKAIR, masc., perpetually occur.

I therefore look upon the above s as mostly equal to the later R.

Still this KIS *may* be an independent root, and I therefore do not insist on these examples, especially as Prof. Carl Sæve thinks that they are not decisive.

In the third volume of his "Samlingar", Plate 59, Figure 191, Sjöborg gives the drawing of a stone at *Skåning* in Vagnhärad Socken and Höllebo Härad, Södermanland, Sweden, beginning with the mans-name SKANMALS. Liljegren had no other authority than Sjöborg, yet he quietly (No. 856) alters this name to the later SKANMALR. I dare not engrave or insist on this nominative singular masculine in s, which is apparently quite correct; as I have not been able to obtain any old or any later copy. The block is a Christian monument, ending with the usual: KUÐ HVALBI SALU HANS.

Of the *Bjurbäck* stone, Bredaryd Parish, Finnheden, Småland, Sweden, no one can tell me anything, and no other drawing is known than No. 1028 in Baulil (No. 1252 in Liljegren). It is here and there injured. The beginning is:

| ʒ ʒ ʒ ʒ | \* | ʒ ʒ ʒ | \* | ʒ ʒ ʒ | \* | ʒ ʒ ʒ |

IFAKRS SATI STIN DASI.

IFAK SET STONE THIS.

This IFAKRS (the lower part of the IF is gone) is apparently the well-known maus-name UNFAIKR, UFAIKR, OFAKR, &c. &c. The stone is large and the runes tall.

I suspect another example of this n. s. m. in -s on the *Rångstad* stone, Upland, (Baulil 505, Liljegren 245, Dybeck folio No. 246), which begins:

| ʒ ʒ ʒ ʒ | \* | ʒ ʒ ʒ ʒ ʒ ʒ ʒ ʒ ʒ ʒ ʒ ʒ ʒ ʒ ʒ |

IUFUR OK FÜKS LITU RISA STIN.

IUFUR EKE FUK LET RAISE this-STONE.

Now a name FOX is very unlikely. As taken from a false and cowardly animal it would have been an insult in the old warlike age. It is, as far as I know, unknown in Scandinavia. Neither am





*Strong masculine Nouns, ac. sing. in a Vowel.*

Arjá, in SUNI, UNULFU.

Björklänge, SUNO.

Bogesund, A, SUNI; *Bogesund*, A, B, AKRU. See these stones under *Tryggevælde*.

Ek, AIRIKI.

? Frössunda (under *Angeby*, B), BIURNO.

Fuglie, SUNU.

Grana, BRUDURI.

Hageby, DUNTI.

Kiljivesten, SUNU.

Kumla, FADURI.

Ludgo, VINI.

Nyble, KRIMU.

Rök, SUNU, STRONTU.

Rycksta, SUNI.

Salmunge, FADURI.

Stenby, DÖRFRDAIU.

Valleberga, SUINI.

Vedelsprang, A, SUTRIKU.

To these may likely be added:

AKLA. — For the stone at *Brumby* in Upland we have not only the drawing in Bautil, No. 662, (Liljegren No. 788), but Bure's Copper-plate, his Ms. Sveonum Runæ No. 144, and his Ms. Runahäfd No. 122. All these agree in one word, AKLA, ac. sing. masc., an old accusative form, with the final vowel A, of the mans-name (variously spelt), AIKIL. This, then, seems an indubitable instance of these antique accusatives. Bure's text runs:

†††††††††† \* ††† \* †††††† \* †††††††††† \* †††††† \* †††††††††† \* ††††† \* ††† \*  
††† \* †† \* †††† \* †††††††††† \* †††† \* †††††† \* ††† \* ††††††††††

HADINTIS LAT RAISA STAIN DANA AFTIR HULMFAST, BUTA SIN, AUK AT AKLA, SUN SIN. KUD HIALBI OT PAIRA.

HATHINTIS LET RAISE STONE THIS AFTER HULMFAST, BONDE (*husband*) SIN (*her*), EKE (*and*) AT (*to, after, in memory of*) AKIL, SON SIN (*her*). — GOD HELP OND (*soul*) THEIR

When two or more persons, deceased, are prayed for on these monuments, the formula is (perhaps without exception) in the *singular* — SOUL or OND THEIR — *not* in the *plural*, SOULS or ONDS THEIR.

ANARI, PUTR. — Yet another instance must be mentioned, not authoritatively appealed to, as I have found it only in Göransson's woodcut (Lilj. No. 1135, Bautil No. 851). It is the stone in *Län-köping*, East Gotland, which reads as follows:

††††† : †††††††††† : †††††††††† : †††††††††† : †††††††††† : †††††††††† : †††††††††† : †††††††††† :

IUAR RAISTI IFTIR ANARI, PUTR SIN, TRIK KUDAN.

IUAR RAISED AFTER ANAR, THUND (*Lord, Chief, Master*) SIN (*his*), DRENG (*soldier, Captain*) GOOD.

The *q* for *p* is also found on other stones. The word is therefore PUTR, the same as DUNDR, a name of (w)oden, but also given, like all such words, to kings, chieftains, famous men, and even used for *man* in general, *man* = *hero*.

Both ANARI and PUTR have the antique vowel in the ac. sing.; the one as *i*; and the other in the so often employed dim vowel-equivalent *Λ*, which we can only, and vulgarly, represent by *E*. — The rare word THUNTR occurs again (in the ac. sing., as THUNTI) on the *Hageby* stone, which see.









All this is besides similar vowel-ending accusatives which we cannot fix, for they may be derived from a known or unknown side-form with a nominative in I or A.

*Strong masc. Nouns, nom. pl. in -R (= -S).*

*Frestad*, NURMINR.

*Fyrby* (under *Lund*), MENR.

*Lund*, LANMITR.

Several such archaisms are found in N. I. skinbooks. See the remarks on the Lund stone.

*Strong masc. Nouns, nom. pl. in -U.*

*Alfvelösa*, IUKU.

*Nouns, gen. pl. in -IA.*

*Ludgo*, UKSNIA. So on the *Grinda* stone (under *Rycksta*) KRISTUNIA, if this word be here in the plural. So sometimes a vowel is added in other cases; thus KIRIKIUM (= KIRIKUM) on the Rycksta stone, DUFERDAU on the *Stenby* stone, &c.

*Neuter Nouns, ac. pl. in -A.*

*Källbyås*, ORDA.

*Nasal Nouns.*

*Alfvelösa*, FATRAN, ac. s. m.

*Ingle*, KUNAN, ac. s. f.

*Möllösa*, STUKN, ac. s. m.

*Slöta* (under *Falstone*, England), FÆLEHAN, ac. s. f.

*Valtorp* (under *Falstone*, England), FELAHAN, ac. s. f.

*Nasal Nouns fem., gen. sing. in -UR.*

*Arsunda*, RUNUR, womans-name.

*Föle*, KIRKIUR.

*Hanstad*, IKUR, womans-name. So on the *Runeberg* (under *Hanstad*) INKUR, womans-name.

*Körpebro*, KUNUR.

*Örsunda*, IKUR, womans-name.

*Törnely*, KUNUR, womans-name.

*Urvalla*, KUNUR, womans-name.

*Nouns fem., ac. sing. in -O.*

? *Karleby*, STRO (= SUSTRO).

*Nasal Adjectives.*

*Granby*, ON-BOTUN, d. s. f. def.

*Adjectives, ac. s. m. in -NA.*

This half-Gothic form (HIBNA, from HIBANA, HIBINA, HIB'NA) occurs on the *Hiermind* stone.

*Adjectives, ac. s. m. in -U.*

*Asfërg*, KUDRU.

An ancient u-ending in the adjective, ac. s. m., is found on the *Kül* stone, East Gotland. I know it only from Göransson (Bautil No. 865, Liljegren 1160), and therefore do not engrave it. Part of the runes is hidden by a pillar in the church:

†††††† : R | h ..... N | f : f | b R : h | t : N | h | f N

HALTAN RIS ..... ULF, FADR SIN UASKU.

HALFTAN RAISED [this - stone after] ..ULF, FATHER SIN (his), the - RASH ( - gallant, brave).



Perhaps the Harg stone (Lilj. No. 434) may be one day re-found, and the correctness of the above forms decided. Meantime I thus draw attention to it, as it may long since have been destroyed.

On the other hand we have occasionally on Runic monuments, as often in Old-English and other Northern skinbooks, a 3rd person plural past in I or E.

Another stone, elegant and apparently correct, that at *Söderköping*, East Gotland, known to me only in Göransson's work and which I cannot guarantee, is Liljegren's No. 1121, Bautil No. 926. The runes þlā are doubtful, only fragments remaining. Inscription:

þlā þlā . þlā þlā þlā þlā . þlā þlā . þlā þlā (þlā þlā) þlā þlā . Rlā þlā . þlā þlā .  
þlā þlā . þlā Rlā . þlā þlā : þlā þlā

ASA AUK ÞORKAIR AUK ALA (DIR L)ETU REISA EFTIR TOFA. HIRUARD HAKU.

ASA EKE (and) THORKAIR EKE ALA THEY LET RAISE - this AFTER TOFI. HIRUARTH HEWED  
(the stone and runes).

So we have on the *Alunda* block, Upland, (Lilj. No. 280):

UK SLUD IGGU.  
EKE (and) SLUTH HEWED - the - runes.

But in Bure's Ms. Runahäfd, No. 5, this is given, apparently with greater exactness:

UK SLUD IKU.

They both agree in the U for I in the verb.

*Verbs. — 3 pl. p. in -UN.*

? *Östberga*, RAISDUN.

*Verbs. — Infinitive in -AN.*

*Arsunda*, RISAN.

*Forsa* Ring, SKILAN.

*Halla*, RISAN.

*Maeshowe*, A, SÆHIAN.

*Seddinge*, KAURUAN.

*Sigtuna*, A, RAISAN.

On the *Frössunda* stone, Upland, (Liljegren No. 508, Bautil 51) we have Rlā Rlā Rlā Rlā Rlā. I have no doubt that this Rlā in Rlā is — if correct — a bind-rune, l and Rlā and Rlā and Rlā, and therefore RITAN.

*The formula A, A MIK (OWNS ME) &c.*

*Censer*, A.

*Chatham Brooch* (p. 586), Old English, AH.

*Delsbo* Ring, A MYH.

*Hainhem*, A MIK.

*Hrafnskestaðr*, FIKIL A.

*Kareby* (under *Censer*), A M (— MIK).

*Lärbro*, A MIK.

*Larys Brooch* (p. 590), A, twice.

*Othem*, A MIK.

*Rike Shield* (p. 293), A MIK.

*Rute*, A MIK.

*Sutton Silver Shield-boss* (p. 290), Old-English, ME AG.

*A - prefix.*

*Title*, ARISA.

*FILA*, fele, much.

*Urbunda*, FULH-FILA.

## GODS names of.

IUI, *Forsu* Ring. dat. s.IONAR, *Ostbergu*. — IUR, *Glavendrup*.[WODEN]. — IOMIN (or OMIN), *Stenderup* (p. 582).

## H prefixat.

Kirkelby, HUAT (= UAT).

Lagnö, HAFT (= AFT).

## HIFNI, English form, for HIMNI

Ludgo, UNT HIFNI.

IAR, the I<sub>n</sub> of the Gommor stone.

Bällestad, A. IAR MEKSTAD.

## IR, those. See IMÆ in the Word-roll.

Bällestad, A. IR, n. pl. m. Those.

## I (KI, GI, H, &amp;c.) as prefix.

HRAITE, *Barnspike*.HRISTI, *Langthoru*, B.HILBI (or I<sub>n</sub>LBi), *Granby*.IRASV, *Danmark*.ISI, *Salmunge*.

There is a stone at *Hanunda*, in Hökhufvud Socken, Frösåker Härad, Upland, which I cannot engrave for want of a good modern drawing, but which offers a clear example of HRIITI (= RITI) in the 3 s. p. The following copies are known to me: 1) Bure, Ms. Sveonum Runæ, No. 177; 2) Bure, Ms. Runahäfd, No. 224; 3) Bure, Copper-plate, 4to, No. 90; 4) Aschan, Ms. 120 Monumenta, No. 84; 5) Verelius, Runographia, p. 59; 6) Dijkman, p. 85<sup>1</sup>; 7) Bautil, No. 556; 8) Liljegren, No. 269; 9) Notes by Prof. C. Sävæ, who saw the stone in 1858. From a comparison of these sources the inscription is:

†RRIINIR \* IV \* NIIRINIR \* IV \* HIRIVIT \* IIA \* IITN \* RIRIT \* HIRIT \*  
 IVIT. A ..IV \* RIRINR \* HIR \* INRIRIRIT \* RIRIT \* RIRIT

ORNIUTR AK UHNIUTR AK SIHNIUTR DIR LITU RASA STAN AFT(i)R (s)IK, FADUR SIN. DURFASTR HRIITI RUNOR.

ORNIUT EKE UHNIUT EKE SIHNIUT THEY LET RAISE this - STONE AFTER (S)IK, FATHER SIN (their). THURFAST WROTE these - RUNES.

There are minute differences in letter-shapes, &c., in the above 8 copies, but they ALL agree in the word HRIITI.

The *Grynstad* stone, Tible Parish, Häbo Hundred, Upland, also has a clear HRIITI. This block is about 7 feet high, and more than 4 in its greatest breadth. The runes have been so much restored in later times that the freshness of the carving is gone, and the stone has been broken, so that the UD and part of the H (in KUD HIALBI) and the upper part of TAIN D (in STAIN DINO) are now gone. But it was perfect in older times, and all these runes were there when the block was copied by Aschan (Ms. 120 Monumenta, No. 80) by Bure (Ms. Runahäfd, No. 393) and in Bautil No. 308. It is No. 29 in Liljegren. Dybeck's engraving (Sverikes Runurkunder, folio, No. 14) shows that the former transcripts were correct. It stands in a glen, by the side of an old wheel-road now only used in the winter. The inscription is:

<sup>1</sup> In his "Historiske Annærekninger Öfver och Af En dehl Runstenar, i Sverige, .... Åhr Christi 1708." 4to. Stockh. 1723.







*Rike* Shield (p. 293), KUNNAR GIRM MIK.

*Sylling*, ASLAKR MARKADI MIK.

*Vamblingbo*, OLAFR LUÐR GIARÐI US.

*N not yet elided.*

*Hanstad*, DISUN, n. pl. n.

*Eke*, ANSUAR, mans-name.

*Hammarby*, ONTSUAR, mans-name.

*Vesterby*, ANSUAR, mans-name.

*Ångvreta*, UNRU, mans-name.

*Bällestad*, A, UNUIK. mans-name.

*Granby*, ONBOTUN, adj. def.

*Stärkeby*, UNFAIKR, mans-name.

*Östberga*, ÐONAR, later ÐOR.

*Bällestad*, B, ON; *Fjuckby*, AN; the later O, A, Å, &c.

*Rök*, ON, ON, ON.

There is yet an additional example of the precious archaistic ANS on the *Eggelunda* stone, Jerfälla Socken (Parish), Sollentuna Härad (Hundred), Upland, Sweden. But this block is much defaced. Only two large pieces remain. They are engraved in Dybeck's Svenska Runurkunder, 8vo, Vol. 2, No. 52. What is left is as follows:

\* (IA).SKAUTR \* LIT \* RAISA \* STAI(NA) ..... BUANTA ...

The upper part of the I and about 2-thirds of the A are broken away, as well as the whole of the next-following letter. But this third stave *must* have been N, for no other combination is here possible. The name *can* only have been ANSKAUTR. This is here spelt IANSKAUTR, this i-sound being prefixt also in other names into which this ANS (or AS or OS &c) enters. The commonest form of this mans-name is of course ASKAUTR, OSKUTR, but it assumes many shapes. The first element is found on the stones as ÆS, ANS, AOS, AS, ES, IAS, YS, OIS, ONTS, OS, ONS, US, &c. There is the space of exactly one stave between the A and S, and this is so much the surer as the writing is very regular and measured. The name has therefore undoubtedly been IANSKAUTR.

At the end of the scoring, at the part now broken away, has probably stood the usual SINA or SIN, ac. sing. masc.

The whole then will be:

(IA)SKAUT LET RAISE STONE (this after N. N., father his, and N. N. after) BONDE (husband) SIN (her).

The stone was therefore raised by the son (IANSKAUTR) and the widow of the deceased, as in hundreds of similar instances.

Quite lately (1866) Mr. Dybeck has republisht this stone in a smaller and less careful shape in his Sveriges Runurkunder, II, No. 36. His engraver has quite misrepresented the beginning of the carving, and we must therefore hold to Dybeck's earlier and better plate.

ONS and ANS being the same, and the N often being sharpened or filled by an appended T or D, while in some cases the N itself falls away, ONS and ONS (or ANS) are identical. The usual OSMUNTR is therefore the older ONSMUNTR, and this name we have — as OSMUNTR — on the *Alsike* stone, Upland, Sweden, Liljegren No. 567. Three copies are now before me, all substantially the same and substantially correct, save that 7 runes have been added in Bautil, perhaps hewn on the stone by a later hand. The transcripts are:

1. Bautil, No. 1127.
2. Bure, Ms. Runabäfd, No. 1.
3. Bure, Copper plate.

All agree in the first word, the one here in question. The carving is:

OSDMUNTR AUK EIR, SUNI KURIPAR, SATI STEN IFTR SIKULF, FUDU SIN, SUTA BURUDUR. ULFKIL IUK RU.

OTHSMUNT EKE (and) EIR, SONS of - KURITH, SET this - STONE AFTER SIKULF, FATHER SIN (their), SUTI'S BROTHER. ULFKIL HEWED the - RUNES

In the above, as so often elsewhere, an opportunity is taken of mentioning the name of the Widow (here KURITH) as well as of the Father.

All the copies agree in the forms SUNI for the common SUNIR, SATI for SATU, FUDU for FADUR and BURUDUR for BRUDUR. The RU is the common contraction for RUNAR or RUNA or RUNI &c.

Thus OSDMUNTR is - ONSMUNTR, the usual OSMUNTR or ASMUNTR - ASMUND.

No one can inform me whether this stone now exists, nor is any later copy known.

There is another ON in a Proper-name to which I dare not appeal with confidence. It is in the inscription on the *Bägby* stone, Öland, Sweden. Comparing all the copies known to me (Liljegren No. 1300, Bautil 1057, Bure, Ms. Runahäfd No. 591 and Rhezelius) it reads:

AUSTAIN AUK ONHUATR AUK ADUATR LITU RAISA STAIN EINA AUK BRU DISA AFTIR AUI, FADUR SIN, I LIHU.

AUSTAIN EKE ONHUAT EKE ATHUAT LET RAISE STONE THIS EKE BRIDGE THIS AFTER AUIR, FATHER SIN (their), IN LLA

The principal variation here is in the second name. Rhezelius reads ONHUATR, Bure ONHUALR, Bautil has SARUATR. As the two oldest transcripts agree in the ON, and as ONHUALR is nothing, (the L, þ, arising from overlooking the left stroke in the T, þ), there is every reason to look upon ONHUATR as correct, especially as another brother has a name with the same ending, ADUATR (otherwise spelt AUDEUATR = AUDHUATR).

Yet another ON I will only mention, and that chiefly for the sake of correcting Bautil. It is on a stone about which I can learn nothing, the block formerly in the fence at *Drottningholm*, Lofö, Upland. The engraving in Bautil, No. 283, (Liljegren's No. 362), is generally very good, but I can correct it in a couple of places from Bure's Ms. Runahäfd No. 89, where he adds that there are the figures of two Unicorns on the stone. But in Bautil they look more like nondescript Horses. As thus amended, Göransson's risting reads:

IKULBIARN : 𐌺𐌺 · NIBIARN : 𐌺𐌺 : 𐌹𐌺𐌺BIARN : R 𐌹𐌺𐌺𐌺 : 𐌹𐌺𐌺 : 𐌹𐌺 : 𐌹𐌺BI : 𐌹𐌺𐌺R : 𐌹𐌺 · 𐌺𐌺𐌺𐌺

IKULBIARN OK UIBIARN OK HUKBIARN RAISTU STAIN AT GUBA, FADUR SIN ON IO.

IKULBIARN EKE UIBIARN EKE HUKBIARN RAISED this - STONE AT (to) GUBI, FATHER SIN (their).

ON IO may either be ON, at, in, living at, settled at, of the homestead called, IO; or ON may perhaps be a mans-name, and thus ON IO is ON HEWED, carved, the Runes.

Names often descending from Grand-father to Grand-son, GUBI's father was probably BIARN = BEAR. The three young men rejoiced in appellations worthy of heroes, but calculated to shock the sensitive nerves of a modern drawing-room — IGIL-BEAR (Terror-bear), WI-BEAR (War-bear) and HUG-BEAR (Hew- or Strike-bear). But this is far better than Mr. CANT, Mr. HUMBUG and Mr. SNOB, or than Mr. CHEAT'EM, Mr. MAKE-MONEY and Mr. DIPLOMAT!

ON occurs again on the *Ofvansjö* stone, Gestrikland, Sweden, (Lilj. No. 1058, Bautil 1095). This beautiful block, with most elegant runes workt in ornamental knots, is only a fragment. But in the carefully drawn copy in the refund Ms. of Bure "No. 7", No. 93, we have an additional piece to the 2 given by Göransson. Thus enlarged, the inscription in Bure is:

RUALTR OK UTR LITU RISTU STIN IFTR IRM..... ON LITSIA. ....(n)U IULBI ONTA (? hons).

RUALT EKE (and) UTR LET RIST (carve) this-STONE AFTER IRM(? unt) ..... ON (of) LITSIA ..... NOW HELP OND (soul) (his).

So far from this block showing marks of "barbarous cutting" and "letters forgotten", it is remarkable for excessive and careful adornment. Among the other "prettinesses" is, that plain letters are intermingled with the decorated, just as we often find on other stones small staves mixt with large; thus the L in RUALTR, the T in STIN, the O in ONTA and the whole of ON LITSIA are cut in plain staves. Had







rare form MODR: that is: MON dialectic for MAN, and then MONT, MOND and — the N elided — MOD, with the nominative-mark -R = MODR.

I copy from Bautil:

[illegible]

AUSTMODR, KUPFASTAR SUN, LIT RAIS(O ST)IN MINO, AUK\_KIRUA BRU MISA\_AUK HON LIT KRISTNO IOTALONT.  
OSBIURN KIRDI BRU.

ORIUN RAISTA\_AUK TSAIN [ ? STAIN ] RUNOR DISAR.

AUSTMOTH (= EASTMAN), KUTHFAST'S SON, LET RAISE STONE THIS, EKE (and) GARE (make) BRIDGE THIS. EKE (and) HE LET CHRISTEN JEMTLAND.

OSBIURN GARED (made) the - BRIDGE

ORIUN RISTED EKE STAIN ( Oriun and Stain carved) RUNES THESE.

The last name, TSAIN in Bautil, is given, perhaps more correctly, STAIN in Worm.

The name EASTMAN is here the same as *Swede*, just as we have a counter-name WESTMAN, *Norwegian*.

We have no other record than this Runic block of the spread of the Christian faith thro the folkshire Jemtland by means of the mission set on foot by AUSTMOTH.

Very remarkable is the form IOTALONT for IOMTALONT. As we all know, N is immensely slurred in the oldest times. But this very seldom takes place with M, excepting in the word KUMBL, which is very often spelt KUBL, and in an additional word or two.

We also here plainly see a dialectic o for a. In this short inscription we have:

AUSTMOBR	for	AUSTMADE ,
DINO	"	DINA ,
HON	"	HAN ,
KRISTNO	"	KRISTNA ,
IOTALONT	"	IATALANT ,
OSBIURN	"	ASBIURN ,
ORICN	"	ARICN ,
RUNOR	"	RUNAR ,

and doubtless, by analogy with KRISTNO, RAISO for RAISA.

Its contents show that this stone is from the very earliest Christian period in this part of Sweden, probably from the beginning of the 11th century.

*Antique NT, afterwards N, &c.*

Rösäis, KUNTKEI.

*RATI*, outlaw.

*Glavendrup*, AT RATA (OR RITA).

*Glimminge*, AT BATA.

*Tryggevelde,* AT RITA.

RELIEF-STONES.

*Habblingbo, Laivide; Sanda, A.*

*The formula REST IN THY GRAVE!*

*Nærað*, NÆUT KUBLS!

*Piedsted*, LIL RASTÆ!

TATR, *mans-name*.*Björkö, Krokstad; (Eke, TATA, ac. s.).*

TS = ST.

*Högtomta*, ITSIN, DURTSIN, and, on the *East Stenby* stone there mentioned, TSIN *mans-name* nom., and TSINAR *mans-name* gen. and ac.

þAN (THAN).

*Bällestad, A, DAN.**Granby, DAL.**Lye, B, DEN.*

And on many other stones. See the remarks on the Granby block.

þRU (THRUCH, *stone-kist*).*Rösås, STEN-PR.*

(WRITAN.)

*Carlisle, VARAITA, 3 s. p.**Signilsberg, URITA, inf.**Stenby, URT (= URIT or URAIT).*

[VERY SHORT CARVINGS.]

*Haverslund* (under *Sandwich*, England), HAIRULFR.*Runnbötorp*, KISLAUK AUK ÞORD.*Stenderup* (p. 582), IOBIN BIKI IOBIN.

[BI-LITERAL CARVINGS.]

*Slöta, Ugghen* and *Vinge* (under *Fulstone*, England).

[RUNIC BELL.]

*Dref* (under *Holmen*, Norway).

[RUNIC COMB.]

*Lincoln* (under *West Thorp*, Sweden).

[RUNIC FONT.]

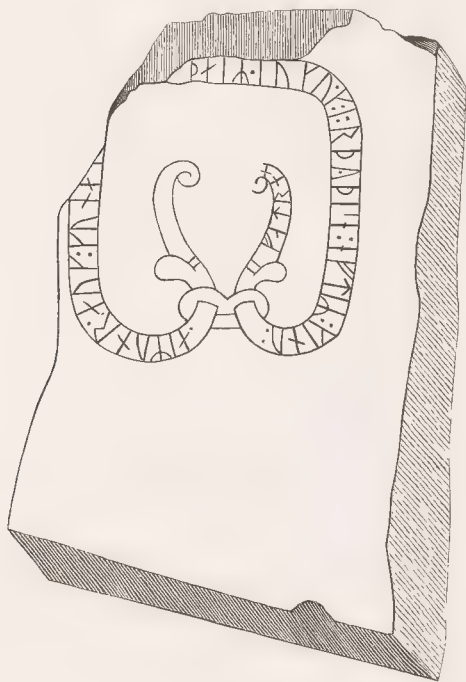
*Bårse*, Denmark.

With regard to the more or less olden-tongued laves which follow, we must remember how FEW they NEEDS are, only a handful among the scattered monuments spared by time. Like as the heathen Old-Northern pieces are so rare — as being the oldest — that we can count them on our fingers; so the next-earliest class, those in Scandinavian runes from pagan times to a little way on in the Christian period — the other kind most likely to preserve local waifs and strays of the older folk-talks — are of course too too scarce, tho more numerous than their foregangers. The great mass of extant runic pieces, those which count by *hundreds* instead of by *tens*, run from about the 12th century to a little later than the reformation; but among this *comparatively modern* rank and file we can seldom expect to find runic or linguistic “archaisms”.



## ALFVELÖSA, ÖLAND, SWEDEN.

*From GÖRANSSON'S Bautil No. 1064, and JOHAN BURE'S Ms. Runahäfd, No. 610.*



As this stone, No. 1317 in Liljegren, bears the precious archaism *FATRAN*, an example of the Nasal nouns masculine in *-N*, I will state what I know of its history.

The oldest copy known to me is that in Rhezelius' Ms. "*Monumenta Runica in Ölandia*", formerly preserved in Upsala, now in Stockholm. Prof. Sæve informs me that in this transcript the block was then nearly perfect, and reads:

AUMUNR : AUK : KUNA(R ..... ) PAIR : IUKU : KIRBU : DINA : IFTIR : KINU : FATRAN :

Next comes Bure's Ms. *Runahäfd*, No. 610:

AIMUNR : AUK : KUNA(.....) PAIR : IUKU . KIRBÜ : DISE : EFTIR : KINU : FATRAN.

We then have Bautil's No. 1064, where the stone is more damaged:

EIMUNR : AUK : KUNA(..... IU)KU : KIRBU : DISN : IFTIR : KINU : FATRAN.

The variations are not important, evidently sprung from the bad state of the block, so that † and ‡, &c. might easily be mistaken. But all agree in the word *FATRAN*.

When describing the antiquities in Gräsgårds Härad, Smedby Socken, Ahlquist<sup>1</sup> mentions this block as still lying out at Alfvelösa. Its size, he says, was then about 5 feet high by 4 broad. He reads:

AUMUNR : AUK : GUNAR ..... THAIR : UKU : GIRDU : IFTIR : KINU : PATRAN.

But he does not say whether he copied direct from the stone. Perhaps however, the first word was really AUMUNR. — The inscription then will be:

AIMUN (or AUMUN) EKE (and) KUNAR ....., THEY YOUNKERS (those youths), GARED THIS AFTER KINA, their-FÆDER (father's brother, uncle).

This PATRAN [= FADRAN], here ac. sing. masc., answers to the Old English FÆDERA, gen. sing. FÆDERAN; O. Frisic FEDERIA, FIDIRIA, FEDRIA, g. s. FEDRIA (but we have the older gen. in the compound FIDIRAN-SUNU, *uncle's son*, the O. Engl. FEDRAN-SUNU, and we have the old nasal ending in the nomin. pl. FEDRIEN, FADRIEN); O. Germ. FATUREO, patrius, also FATARO, FATERRO, FETERO, FETIRO, FETERE, UETERO, gen. s. FATERIN, FATERRIN, FETIRIN, FETIRUN, FETRIN, FETEREN, FETERN, UETIRIN.

IUKU, n. pl. masc. is also a curious archaism. We have IUK, ac. s. m., a *youngster, youth*, on the Gylling stone, North Jutland, and on the Fröstorp stone, West Gotland.

There was room on the block for another name. Consequently three young men, in all, inscribed this monument to their uncle KINA.

#### ÄNGEBY (A), UPLAND, SWEDEN.

From R. DYBECK'S *Svenska Runurkunder*, 8vo, No. 64. (This stone has lately been re-engraved on a smaller scale and in a simpler manner by Mr. Dybeck in his *Sveriges Runurkunder*, fol., II, [Part 6], No. 28.)

This block, the ornament of Stora (Stour, Great) Ängeby in Bromma Socken, has suffered below from both fire and hard hands, so that a couple of runes have nearly disappeared. This, united to certain unusual Runographic forms and to an archaism in the last word, has hitherto prevented its being correctly redd. But the inscription, which begins on the right, below, is clearly as follows:

ÞYIRUTR LYT RAESA STAEN IFTYR BIRA, FADUR YKYKRIDAR. HAN OAR IRFYKR URDN (YKYK)RID(? ar). KIR RYTU.

THYIRUT LET RAISE this-STONE AFTER BIRI, FATHER of-YKYKRITH. HE (Thyirut) WAS IRFING (heir, inheritor) WORDEN (become) of YKYKRITH. KIR WROTE (= carved these runes).

I have here exprest A, where used as a vowel, by Y rather than æ, but my readers may substitute the latter, should they prefer, for, as we know, it has both powers. The name ÞYIRUTR is apparently the same as that otherwise spelt ÞORUTR, ÞURUTR, ÞURUNTR, &c.

A remarkable peculiarity, of which we have examples elsewhere, is the Runic elegance — or whatever we may call it — by which † (A) is used for † (N) and † (N) for † (A). This is the case here thro the whole carving.

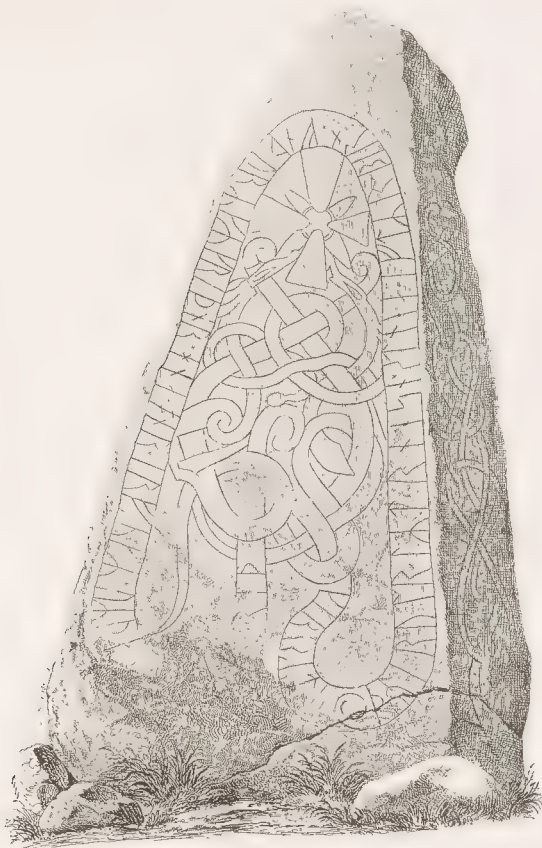
The † (o) for a dull w or u is also very noteworthy.

In the word YKYKRITH we have the place which has suffered. But there can be little doubt of the name. The upper part of the A is plain, and we have distinct traces of the Y the A and the Y. Probably beyond the bend was originally †R, which would complete the usual genitive form (YKYKRIDAR = of-†(N)KYKRITH), but just at this spot the stone is again injured.

The antique RYTU, for the commoner RYTI, cannot be gainsaid.

<sup>1</sup> Ölands Historia och Beskrifning, af Abraham Ahlquist; 8vo, Vol. 2, Part 2, Calmar 1827, p. 154. — The copy in Linné's Öländska och Gothländska Resa, 8vo, Stockholm och Upsala 1742, p. 77, is barbarous.

Thus the whole is quite simple. THYRUT, probably a distant relation, having succeeded to the property of YKYKRITH, who may have died abroad, piously and dutifully erects this stone to the memory



of BIRI the father of the deceased. Had YKYKRITH been alive or in the country, he would of course himself have raised, ere he died, a memorial to his father.

ÄNGEBY (B), UPLAND, SWEDEN.

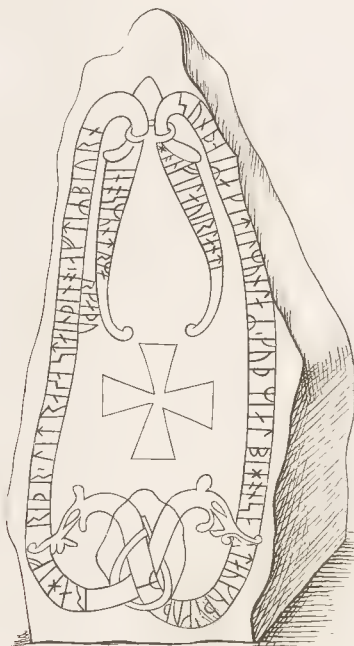
*From GÖRANSSON'S Baitil, No. 28.*

This stone formerly stood in the Parish of Lunda, Seminghundra Härad, but nothing is now known of it, as far as I can hear. It is No. 525 in Liljegren, but he also was not aware of any other copy than Baitil's. Should it ever turn up, it will probably show a couple of woodcutter's errors in

Bautil. Thus in the first word, RAHNFRIDR, the crosstroke was doubtless forgotten on the 4th stave, which of course should be N. So in the word HIALBI, there is some mistake in the first letter, which in the woodcut is  $\Psi$  (M) instead of \* (H). The K in KUDS is to be taken twice.

The exact locality of UIRLAND has not yet been ascertained, save that it lay on the Baltic. See Egilsson's Lexicon, s. v. VERLAND. Brocman (Ingvar's Saga, p. 207) concludes that it was a part of *Estland*. This is so much the more likely as Estland is called in Finnish both ESTINMAA and WIRONMAA.

The word MARKADU, otherwise MARKADI, is plain.



Taking the copy as we find it, the stone reads :

RAH(N)FRIDR LIT RASA STAIN DINO AFTIR BIURN, SUN DAIRA KITILMUN(T)AR.

KUD (H)IALBI HONS AT AUK\_KUD(S) (M)UDR.

HON FIL A UIRLANTI.

IN OSMUNTR MARKADU.

RAHNFRITH LET RAISE STONE THIS AFTER BIURN, SON THEIR KITILMUNT (= son of them, *Kitilmunt* and his above-named widow *Rahnfrith*).

GOD HELP HIS OND (soul), EKE GOD'S MOTHER!

HE FELL ON (in) UIRLAND.

IN (but) OSMUNT MARKT (carved these runes).

HON and HONS, for HAN and HANS, are evidently dialectic.

There is a fellow-stone to this, also now lost or lost sight of. It is the block formerly at Frössunda, a neighboring Parish, raised by the same Lady to the same son, and carved by the same stone-smith. We have it in Bautil as No. 51, No. 508 in Liljegren. — It runs thus :



RAHNFRIDR LIT RT (= RITA OR RISTA) STAIN DINO AFTIR BIURNO, SUN DALRA KITILMUNTAR.

HON FIL A URLATI (= ÜURLANTI).

KUD HIALBI HONS ANT AUK KUPS MUDIR.

OSMUNR MARKADI RUNARRITAR.

RAHNFRITH LET WRITE STONE THIS AFTER BIURN, SON THEIR (of them) KITILMUNT (and Rahnfrith).

HE FELL ON (in) UIRLAND.

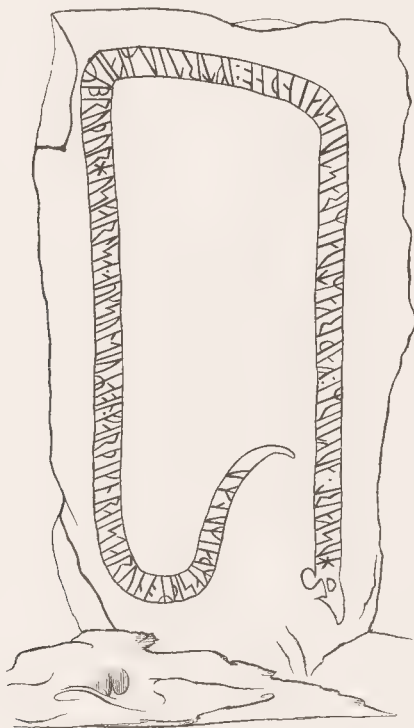
GOD HELP HIS OND (soul), EKE GOD'S MOTHER!

OSMUN (= OSMUNT) MARKT (carved) these - RUNE-WRITS (rune-staves).

The variations in spelling, by the same rune-carver, are curious. Most remarkable — if we could recover the stone and find the transcript correct — is the antique o in BIURNO; but I dare not insist upon it.

# ÄNGVRETA, UPLAND, SWEDEN.

From a drawing by LARS BURE, kindly communicated by Prof. CARL SÄVE, and in three places corrected from the texts of Bantil and JOHN BURE.



Nothing can be more striking than the simple but elegant heathen grave-block at *Ängvreta* (in books barbarized to *Ingvreta*), in Hällnäs Socken, Upland. Of its present fortunes I know nothing, but it was still standing in 1829. It was nearly 7-feet high.

The only hitherto published engraving is that in Bautil, No. 576 (Lilj. No. 265); but it is evident at a glance that Göransson was in this instance furnished with a careless transcript; the size is also too small — the letters consequently compressed and scarcely legible — and the whole is badly printed.

But, more than a century before, this stone had been copied by Lars Bure, as well as by Johan T. A. Bure (Ms. Runahäfd No. 206). Both these transcripts are superior to that in Bautil, and the drawing by Lars Bure is so satisfactory that I engrave it here. Only I amend it in 3 places where the readings in John Bure and in Bautil are evidently correct. Thus I have changed Lars Bure's  $\text{r}\text{n}\text{a}\text{i}\text{l}\text{a}$  to  $\text{r}\text{n}\text{a}\text{i}\text{l}\text{a}$ , his  $\text{p}\text{i}\text{k}$  to  $\text{p}\text{i}\text{k}$ , and his  $\text{B}\text{H}\text{A}\text{I}\text{I}\text{t}$  to  $\text{r}\text{i}\text{n}\text{a}\text{i}\text{i}\text{t}$ .

But *all* the texts, Bautil included, agree in the words for which I give this stone, namely, the rare  $\text{istain}$ , and the still rarer name  $\text{unru}$  (otherwise  $\text{uru}$ ) with the  $\text{n}$  still unelided; and they *all* have the curious  $\text{huskarlsa}$ .

The scarce  $\text{fadrkar}$ , *father-and-son*, has as yet only been found in Old-Swedish and Norse-Icelandic, and in those dialects it has long since died out.

$\text{huskarlsa}$  is apparently a lipping lave of an older  $\text{huskarlas}$  or  $\text{huskarles}$ , and the ac. sing. masc.  $\text{tiuraon}$  for  $\text{tiuran}$  reminds us that we have elsewhere  $\text{kudoan}$  for  $\text{kudan}$  (good, ac. s. m.).

The mans-name  $\text{unru}$  ( $\text{uru}$ , our  $\text{unroo}$ ) will mean  $\text{unrest}$ ,  $\text{restless}$ ,  $\text{fierce}$ ,  $\text{warman}$ . Spelt  $\text{unruh}$ , it is still used in Germany.

After this ingress we come to the carving, which I read and render:

$\text{HUSKARL AUK TIURI, FADRKAIR TUAIR, RASTU ISTAIN DNO (= DINO) IFTR TIURKAIR, BRUDUR HUSKARLSA, AUK SUN TIURAON FARDIKN.}$

$\text{RAISTA RUNOR DISAR DAIR UNRU.}$

$\text{HUSKARL EKE TIURI, FATHER-AND-SON the-TWO (they two, father and son), RAISED STONE THIS AFTER TIURKAIR, BROTHER of-HUSKARL, EKE (and-after) his-(Huskarl's)-SON DEAR (beloved) FARTHIKN.}$

$\text{RISTED (carved) RUNES THESE THEY UNRU (= Unru and his kin or men).}$

## ÄRJA, SÖDERMANLAND, SWEDEN.

*From a drawing made by the Rev. AXEL WÆTTER in 1857, kindly communicated by Prof. CARL SÄVE.*

In many ways interesting is this ancient heathen stone, hitherto only known to us in the woodcut of Göransson (Bautil No. 698, previously used in Peringsköld's Vita Theoderici p. 402, No. 968 in Liljegren). By Göransson's scale it was about 7 feet 3 inches high. It was formerly in the western gable of Ärja old Church, in Åker Socken and Hårad, but in 1818 was removed to Öfvergården in the same parish. We can now refer to it with confidence, thanks to the new copy here before us. It reads:

$\text{AMUIT RSTI (= RAISTI) SINA DINA UTI SUNI SINA UNULFU, AKU HREINKI BRUDUR SINA.}$

$\text{UARDI UTI TERIBINA I KALMARNA SUTUM, A FURU AFU SKANU.}$

$\text{YSKI RSTI (= RISTI) RUNA DASI.}$

$\text{AMUIT RAISED STONE THIS AFTER SON SIN (his) UNULF, EKE (and after) HREINKA, BROTHER SIN (his).}$

$\text{They-WORTH OUT DREPEN (they were slain far away, they fell in the outland) IN KALMAR SOUNDS (channels), ON their-FARE (voyage) OF (from) SKÅNE.}$

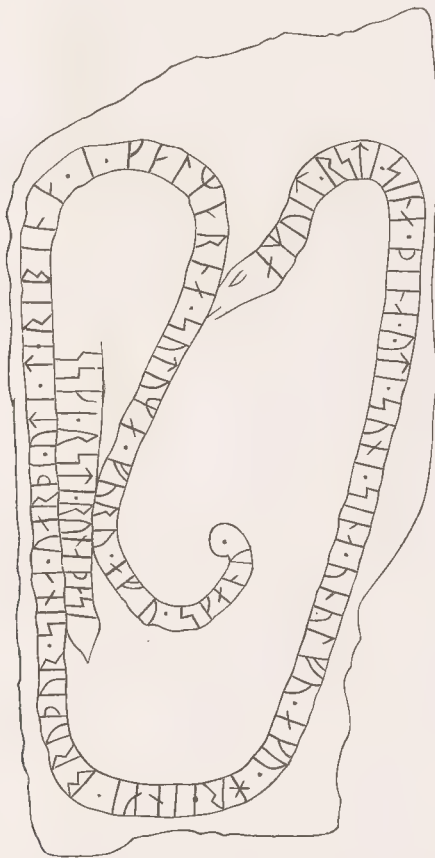
$\text{YSKI (= ASKAIR) RISTED RUNES THESE.}$

Barring small variations in the shape of the letters, this exactly agrees with the woodcut in Bautil, save that we have there  $\text{suna}$  for  $\text{suni}$ ,  $\text{hrenki}$  for  $\text{hreinke}$ , and — evidently a mere misdrawing by his artist —  $\text{öli}$  for  $\text{öti}$ .

$\text{RSTI}$  twice appears, a contraction for two different words. —  $\text{SINA}$  stands for  $\text{stina}$ , by the usual lipping of the  $\text{r}$ . — Whether  $\text{suni}$  or  $\text{suna}$  be the reading on the block, the form is equally antique. —

UNULFU yet retains its ancient vowel in the ac. sing. — AKU and AFU for AUK and AF are also valuable archaisms. — UARDI, usually UARÐU, is another example of the *i* for *u*. — TERIBINA would otherwise be TRIBINA. — FURU, from FARA, shows the vowel-change before the final *u*; in N. I. it would have been FÖRU or FÖR. — In YSKI I take the first rune to have been an O. N. *γ*, the word being thus the usual ASKAIR, older ANSKAR<sup>1</sup>. If not, if it be SSKI, the word is of course a contraction, but for what name I do not know.

If I am right in my conjecture that this stone must be from the close of the heathen period in Södermanland, say the last half of the 11th or beginning of the 12th century, we must at once reject the uncritical idea of this being "a very early instance of the definite Post-article" in the word KALMARNA, gen. pl. fem. The *n* is a part of the root, and this post-article is very much more modern<sup>2</sup>.



<sup>1</sup> The essential *r* is often elided in this as in other Runic words. Thus on the Lund stone, *ISKIS*, g. s.; on the Skåsla stone, Upland, *OSKIS*, g. s.; on the Ravnkilde stone, N. Jutland, *ISCI*, ac. s.; on the Thisted stone, N. Jutland, *ISKI*, ac. s. The small variation *YSKI*, here in the nom., is an exact counterpart.

So we have on the Helgvi stone, Gotland, (C. Silve, Gutniska Urkunder, No. 35):

LAFRANS ..... AF YSKILAIM  
Lafrans ..... of Yekilaim

for YSKITIL-HAIM, with the usual Gotlandic slurring of the *h*; the still older form would be ANSKITIL-HAIM. And this pronunciation subsists to this day, the place being still called YSKILAIM.

<sup>2</sup> The etymology of this old place-name is handled by G. V. Sylvander, in his "Kalmar Stads Byggnadshistoria", Vol. 1, 8vo, Kalmar 1864, pp. 8-25.

## ÅRSUNDA, GESTRIKLAND, SWEDEN.

*Copied from GÖRANSSON'S Bautil, No. 1096.*

Since this was engraved for Bautil, some 120 years ago, no other copy has been made. It is given by Liljegren as No. 1054, but he knows only Bautil's transcript. Nor does any other drawing exist at this moment, and as little can we say whether the block is now in being. Consequently we must either *take* Bautil's drawing or *leave* it. For the former step there is every reason. Many of Bautil's woodcuts have turned out absolutely correct, while many more are incorrect only in a trifling letter or two. There is nothing in the above inscription which should make us suspect any fault. At all events it must be substantially accurate, for the peculiar form given to the word *RISAN* is one which, as being apparently barbarous (*RIST*) never would have been purposely invented. This stone has also been used and referred to by Prof. Carl Säve, and we have no higher authority in Scandinavia. I therefore unhesitatingly admit it into this collection. — It reads, quite plainly:

ANUNTR, SUN RUNUR AT UI, LIT RISAN EFTIR ÞURKER, BRUDUR SIN, OK KÜDEFI MUDUR SINA, UK EFTIR ISBIORN OK OIFUD.

ANUNT, SON of - RUNA AT UI, LET RAISE AFTER THURKER, BROTHER SIN (*his*), AND - after KÜTHEFA MOTHER SIN (*his*), AND AFTER ISBIORN AND OIFUTH.

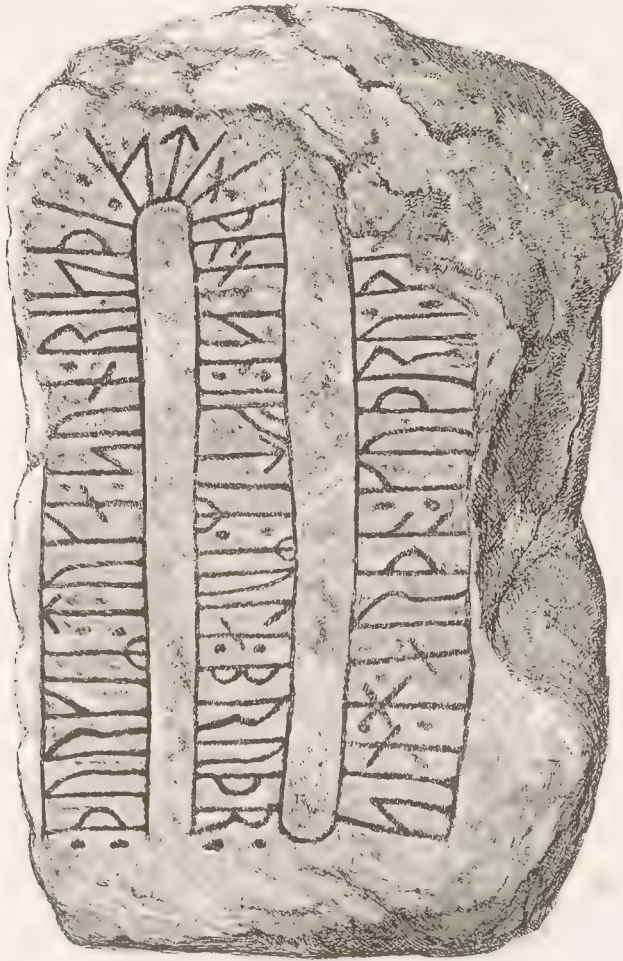
As RUNA, here with the excessively antique genitive in -UR, RUNUR, is feminine, THURKER was apparently ANUNT'S Brother by his father's second wife, KÜTHEFA.

We have here the AN in RISAN as a bind-rune (†), as plainly as on the Halla stone. This old infinitive in -AN is here no more incredible and impossible than is the equally antique gen. in -UR, of the female name RUNA. In the same manner the NT in ANUNTR is also a double-rune.



## ASFERG, NORTH JUTLAND, DENMARK.

*From the block itself, now in the Museum, Cheapinghæven. Drawn and chemityped by J. M. PETERSEN. May 1865.*



About 1795 a barrow in Asferg Sogn, Nørrehald Herred, (Ommerland), Randers Amt, was dug away. In so doing the men took out a number of stones, this one among them; but, from its appearance, it may have originally stood on the cairn, and may have gradually sunk down till it was hidden by the soil. This is one of the evils attending the helter-skelter opening of grave-mounds by careless or ignorant people, that many circumstances of scientific interest are never enquired into. And afterwards it is too late: The name of the mark or open land where this stone was found is "Eistrup Møllens Mark", and hence it has sometimes been called the Eistrup stone. It was at once made to do duty as a gang-block, and was placed outside the door of the Mill. But in 1810 it was "frithed",

by the Danish Antiquarian Commission, and in 1825 was sent in to Cheapinghaven and deposited in one of the niches of the Round Tower. In March 1867 it was thence removed to the Hall of the Museum.

The runes were first made public in 1827<sup>1</sup>, and again by Rafn in his *Pirée*, p. 209; but the former editor could not read the closing 5 staves, while the latter gave 4 of these correctly but could not decipher the last — which is † (N). — Observe the form here given to the s. — We cannot decide whether † here signifies the older æ or the later o. To be on the safe side, I have given it as o. — The inscription reads ploughingwise, and is heathen. It has the striking ac. s. masc. KUPRU for the usual KUPAN. In other words, the R has been retained from the nominative or else dialectically added (of which we have other examples), while the N is nasalized and silent, in this process the A becoming u.

The runes read :

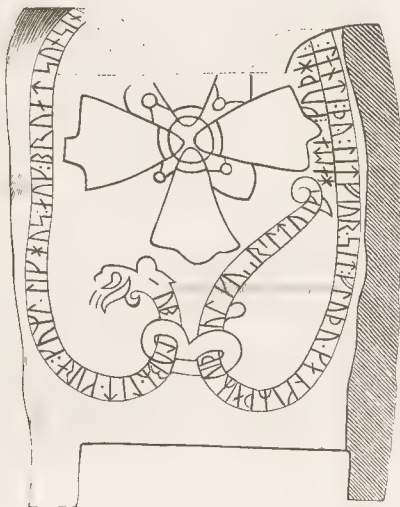
DURKIR, TUKA SUN, RISDI STIN DONSI IFTIR MULA, BRÖDR SIN, HARDO KUPRU DIN.

THURKIR, TUKU'S SON, RAISED STONE THIS AFTER MULI, BROTHER SIN (his), a-HARD (very) GOOD THANE (soldier, hero, chief).

This monolith is about 3 feet 7 inches high by about 2 feet 3 broad. The runes are 5 inches high.

#### ASPÖ, SÖDERMANLAND, SWEDEN.

From GÖRANSSON'S *Bautil*, No. 735.



In the doorway of Aspö Church, in the "Härad" or Hundred of Selebo, this block has done service as a stepping-stone for centuries, and the rising is now partially destroyed. Fortunately it was examined by Brocman (*Sagan om Ingvar Vidtärne*, 4to, Stockholm 1762, pp. 188, 189), and bitterly does he complain of the way in which it suffered from the tramp of people going in and out of

<sup>1</sup> *Antiquariske Annaler*, Vol. 4, Kjöbenhavn 1827, p. 523.

church. He also says that part of the inscription was covered by the wall, — which we can see at once by a glance at Göransson's woodcut. But he cut away part of the brickwork, and thus added some letters. The staves between *UUD* and *UULTU* were, he says, nearly obliterated, but Bautil's drawing enables us to decipher them. Misled by his theory, he gives the last runes as *KUMI BI*, and entirely misses the meaning of the inscription. His text is:

𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋𐀌𐀍𐀎𐀏𐀐𐀑𐀒𐀓𐀔𐀕𐀖𐀗𐀘𐀙𐀚𐀛𐀜𐀝𐀞𐀟𐀠𐀡𐀢𐀣𐀤𐀥𐀦𐀧𐀨𐀩𐀪𐀫𐀬𐀭𐀮𐀯𐀰𐀱𐀲𐀳𐀴𐀵𐀶𐀷𐀸𐀹𐀺𐀻𐀼𐀽𐀾𐀿𐁀𐁁𐁂𐁃𐁄𐁅𐁆𐁇𐁈𐁉𐁊𐁋𐁌𐁍𐁎𐁏𐁐𐁑𐁒𐁓𐁔𐁕𐁖𐁗𐁘𐁙𐁚𐁛𐁜𐁝𐁞𐁟𐁠𐁡𐁢𐁣𐁤𐁥𐁦𐁧𐁨𐁩𐁪𐁫𐁬𐁭𐁮𐁯𐁰𐁱𐁲𐁳𐁴𐁵𐁶𐁷𐁸𐁹𐁺𐁻𐁼𐁽𐁾𐁿𐂀𐂁𐂂𐂃𐂄𐂅𐂆𐂇𐂈𐂉𐂊𐂋𐂌𐂍𐂎𐂏𐂐𐂑𐂒𐂓𐂔𐂕𐂖𐂗𐂘𐂙𐂚𐂛𐂜𐂝𐂞𐂟𐂠𐂡𐂢𐂣𐂤𐂥𐂦𐂧𐂨𐂩𐂪𐂫𐂬𐂭𐂮𐂯𐂰𐂱𐂲𐂳𐂴𐂵𐂶𐂷𐂸𐂹𐂺𐂻𐂼𐂽𐂾𐂿𐃀𐃁𐃂𐃃𐃄𐃅𐃆𐃇𐃈𐃉𐃊𐃋𐃌𐃍𐃎𐃏𐃐𐃑𐃒𐃓𐃔𐃕𐃖𐃗𐃘𐃙𐃚𐃛𐃜𐃝𐃞𐃟𐃠𐃡𐃢𐃣𐃤𐃥𐃦𐃧𐃨𐃩𐃪𐃫𐃬𐃭𐃮𐃯𐃰𐃱𐃲𐃳𐃴𐃵𐃶𐃷𐃸𐃹𐃺𐃻𐃼𐃽𐃾𐃿𐄀𐄁𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑𐄒𐄓𐄔𐄕𐄖𐄗𐄘𐄙𐄚𐄛𐄜𐄝𐄞𐄟𐄠𐄡𐄢𐄣𐄤𐄥𐄦𐄧𐄨𐄩𐄪𐄫𐄬𐄭𐄮𐄯𐄰𐄱𐄲𐄳𐄴𐄵𐄶𐄷𐄸𐄹𐄺𐄻𐄼𐄽𐄾𐄿𐅀𐅁𐅂𐅃𐅄𐅅𐅆𐅇𐅈𐅉𐅊𐅋𐅌𐅍𐅎𐅏𐅐𐅑𐅒𐅓𐅔𐅕𐅖𐅗𐅘𐅙𐅚𐅛𐅜𐅝𐅞𐅟𐅠𐅡𐅢𐅣𐅤𐅥𐅦𐅧𐅨𐅩𐅪𐅫𐅬𐅭𐅮𐅯𐅰𐅱𐅲𐅳𐅴𐅵𐅶𐅷𐅸𐅹𐅺𐅻𐅼𐅽𐅾𐅿𐆀𐆁𐆂𐆃𐆄𐆅𐆆𐆇𐆈𐆉𐆊𐆋𐆌𐆍𐆎𐆏𐆐𐆑𐆒𐆓𐆔𐆕𐆖𐆗𐆘𐆙𐆚𐆛𐆜𐆝𐆞𐆟𐆠𐆡𐆢𐆣𐆤𐆥𐆦𐆧𐆨𐆩𐆪𐆫𐆬𐆭𐆮𐆯𐆰𐆱𐆲𐆳𐆴𐆵𐆶𐆷𐆸𐆹𐆺𐆻𐆼𐆽𐆾𐆿𐇀𐇁𐇂𐇃𐇄𐇅𐇆𐇇𐇈𐇉𐇊𐇋𐇌𐇍𐇎𐇏𐇐𐇑𐇒𐇓𐇔𐇕𐇖𐇗𐇘𐇙𐇚𐇛𐇜𐇝𐇞𐇟𐇠𐇡𐇢𐇣𐇤𐇥𐇦𐇧𐇨𐇩𐇪𐇫𐇬𐇭𐇮𐇯𐇰𐇱𐇲𐇳𐇴𐇵𐇶𐇷𐇸𐇹𐇺𐇻𐇼𐇽𐇾𐇿𐈀𐈁𐈂𐈃𐈄𐈅𐈆𐈇𐈈𐈉𐈊𐈋𐈌𐈍𐈎𐈏𐈐𐈑𐈒𐈓𐈔𐈕𐈖𐈗𐈘𐈙𐈚𐈛𐈜𐈝𐈞𐈟𐈠𐈡𐈢𐈣𐈤𐈥𐈦𐈧𐈨𐈩𐈪𐈫𐈬𐈭𐈮𐈯𐈰𐈱𐈲𐈳𐈴𐈵𐈶𐈷𐈸𐈹𐈺𐈻𐈼𐈽𐈾𐈿𐉀𐉁𐉂𐉃𐉄𐉅𐉆𐉇𐉈𐉉𐉊𐉋𐉌𐉍𐉎𐉏𐉐𐉑𐉒𐉓𐉔𐉕𐉖𐉗𐉘𐉙𐉚𐉛𐉜𐉝𐉞𐉟𐉠𐉡𐉢𐉣𐉤𐉥𐉦𐉧𐉨𐉩𐉪𐉫𐉬𐉭𐉮𐉯𐉰𐉱𐉲𐉳𐉴𐉵𐉶𐉷𐉸𐉹𐉺𐉻𐉼𐉽𐉾𐉿𐊀𐊁𐊂𐊃𐊄𐊅𐊆𐊇𐊈𐊉𐊊𐊋𐊌𐊍𐊎𐊏𐊐𐊑𐊒𐊓𐊔𐊕𐊖𐊗𐊘𐊙𐊚𐊛𐊜𐊝𐊞𐊟𐊠𐊡𐊢𐊣𐊤𐊥𐊦𐊧𐊨𐊩𐊪𐊫𐊬𐊭𐊮𐊯𐊰𐊱𐊲𐊳𐊴𐊵𐊶𐊷𐊸𐊹𐊺𐊻𐊼𐊽𐊾𐊿𐋀𐋁𐋂𐋃𐋄𐋅𐋆𐋇𐋈𐋉𐋊𐋋𐋌𐋍𐋎𐋏𐋐𐋑𐋒𐋓𐋔𐋕𐋖𐋗𐋘𐋙𐋚𐋛𐋜𐋝𐋞𐋟𐋠𐋡𐋢𐋣𐋤𐋥𐋦𐋧𐋨𐋩𐋪𐋫𐋬𐋭𐋮𐋯𐋰𐋱𐋲𐋳𐋴𐋵𐋶𐋷𐋸𐋹𐋺𐋻𐋼𐋽𐋾𐋿𐌀𐌁𐌂𐌃𐌄𐌅𐌆𐌇𐌈𐌉𐌊𐌋𐌌𐌍𐌎𐌏𐌐𐌑𐌒𐌓𐌔𐌕𐌖𐌗𐌘𐌙𐌚𐌛𐌜𐌝𐌞𐌟𐌠𐌡𐌢𐌣𐌤𐌥𐌦𐌧𐌨𐌩𐌪𐌫𐌬𐌭𐌮𐌯𐌰𐌱𐌲𐌳𐌴𐌵𐌶𐌷𐌸𐌹𐌺𐌻𐌼𐌽𐌾𐌿𐍀𐍁𐍂𐍃𐍄𐍅𐍆𐍇𐍈𐍉𐍊𐍋𐍌𐍍𐍎𐍏𐍐𐍑𐍒𐍓𐍔𐍕𐍖𐍗𐍘𐍙𐍚𐍛𐍜𐍝𐍞𐍟𐍠𐍡𐍢𐍣𐍤𐍥𐍦𐍧𐍨𐍩𐍪𐍫𐍬𐍭𐍮𐍯𐍰𐍱𐍲𐍳𐍴𐍵𐍶𐍷𐍸𐍹𐍺𐍻𐍼𐍽𐍾𐍿𐎀𐎁𐎂𐎃𐎄𐎅𐎆𐎇𐎈𐎉𐎊𐎋𐎌𐎍𐎎𐎏𐎐𐎑𐎒𐎓𐎔𐎕𐎖𐎗𐎘𐎙𐎚𐎛𐎜𐎝𐎞𐎟𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖

Prof. Carl Sæve thinks that the above remarkable name UBLUBR would have been in Norse-Icelandic UPP-LUMBR, and in olden Swedish UPP-LUMBR, and that this LUMBR (gen. LUMS, ac. LUM) is the same word as the name of the famous West-Gotland Law-man. He adds, that UPP-LUMBR was perhaps a LUM from UPLAND, to distinguish him from some namesake in a neighboring folk-shire.

We see above that a father raises a Runic Stone, a Tomb and a BRU (BRIDGE) in memory of his son. This BRO in olden days signified, not only a *Bridge*, technically so called, but also a *Hand-bridge*, *Cause-way* over a Marsh, &c.

And in times and lands where forests were dense, rocks and marshes abounded, and roads were few and bad, especially in landscapes full of lakes and rivers and streams and torrents and brooks, *fords* would be often troublesome and dangerous, and much loss of life would occur — as is still the case in Iceland. Therefore would the building of a BRIDGE be an act equally of piety to the dead and service to the living, and would often be resorted to by a wealthy father or son or mother or widow or comrade to perpetuate the memory of those nearest and dearest. Accordingly we frequently meet on these old inscribed blocks with such phrases as the above LIT KIRA BRU; while others testify that an equally serviceable ROAD was made. In the same way we have Roman Inscriptions perpetuating the memory of distinguisht BRIDGE-BUILDERS, and Eastern carvings announcing the names of men who in those hot lands have made WATER-TANKS for the behoof of their fellow-citizens. It is related of Benedict, the 12th Bishop of Skara in Sweden, that at his own cost he built 5 BRIDGES and made many miles of ROADS, besides other acts of munificence and mercy.

"Straverunt alii nobis, nos posteritati;  
Omnibus at Christus stravit ad astra viam."<sup>1</sup>

Thus the Hauggrän stone, Gotland, begins:

SIGMUTR LET RASA SAIN EFTIR BRUDR SINA, AUK BRO KIERUA EFTIR SIKBIERN. SANTA MIKAL HIE (lbi at h)ANS.

SIGMUND LET RAISE this - STONE AFTER BROTHER SIN (his), EKE (and) BRIDGE GAR (make)  
AFTER SIKBIERN. SAINT MICHAEL HELP OND (soul) HIS!

And ends:

HIER MUN STANTA  
STAIN AT MERKI,  
UMIETR A BIERGI,  
IN BRO FURIR.

HERE MUN (may, shall) STAND  
this - STONE AT (as) a - MARK,  
UNMETE (large) ON the - BERG (hill),  
IN (= but) this - BRIDGE FORE (before it).

So LEIKNIR, on the Hangvar stone, Gotland, RAISTI STAIN OK BRO GIERNI in memory of his father and his brother. — On the Gryta stone, Upland, DIALFI, out of love to his daughter, KIARDI BRO. — The Balingstad stone, Upland, speaks of a Lady who, having lost her husband and her sons (mayhap in some great battle) LIT KIARA BADI BRO AK RITA STAIN EFTIR them. — On the Odensåker stone, East Gotland, a father KARDI BRU to his son KUNAR, and expressly adds:

IAN SU SKAL HAITA KUNAS BRU.  
IN (= but) SHE (it) SHALL HIGHT (be named) KUNAR'S BRIDGE.

So on the Mora stone, Södermanland, a Lady KIARDI BRU for the soul of her husband's father. On the Thorslunda stone, Upland, a Carl KIRDI BRU for his son's soul. — On the Vickby stone, Up-

<sup>1</sup> On a road-side stone in Silesia. Quoted by Celsius (from Zeill. Germ. Nov. Antiq. part 1, p. 523) in Acta Literaria Svecim, 4to, Vol. 2, p. 279, Upsalæ 1729.



land, two friends KARPU BRU DISA IFTIR a deceased brother-in-arms. — On the Fitja stone, Upland, two sons LITU AKUA STAN UK BRU KIRA UFTIR their father. — On the Bro stone, Upland, a highborn widow LIT KEARA BRU DESI AUK RAISA STAIN DINA EFTIR her husband ASUR, the son of a mighty Earl HAKUN. This block was perhaps carved in the 11th century: — On the Ryda stone, Upland, the father and mother LITU RAISA STIN DINA ..... AUK BRU KIARA after their deceased son. — On the Broby stone, Upland, his three sons raised a BRU, a Stone and a Cairn (grave-mound) AT (in commemoration of) their father. — On the Sandby stone, Sealand, Denmark, a chieftain raised both stone and BRU IFT his brother. — On the Dynna stone, Norway, a Lady KIRDI BRU IFTIR her daughter, "the Beauty of Hadeland".

One of these old memorials has *two riming lines*! This curious monument I am here enabled to give, for the first time, with apparent completeness and correctness, having found it in the lately recovered manuscripts Aschan, Ms. 120 Monumenta (No. 35), and Bure, Ms. Runahäfd (No. 228). It is No. 35 in Liljegren, No. 322 in Bautil, the now lost Mansänge stone in Upland, a tall pillar-block. Comparing the copies, the carving was as follows:

ʀ þ ʀ ɪ · ʏ ʀ ʀ ʀ ʀ ʀ ʀ · ʀ ʀ ʀ · ʀ ʀ ʀ ʀ ʀ ʀ · ʀ ʀ · ʀ ʀ ʀ ʀ ʀ ʀ ·  
 ʀ ʀ ʀ ʀ ʀ · ʀ ʀ ʀ ʀ ʀ · ʀ ʀ ʀ ·  
 ʀ ʀ ʀ ʀ · ʀ ʀ ʀ ʀ · ʀ ʀ ʀ  
 (Reverst runes, above) ʀ ʀ ʀ ʀ ʀ ..... ʀ ʀ ʀ ·

KERA MANSENKI-BRO BREDA UK KIARDA.

AUKAR KERDI BRO.

BIORN RUIR HIO.

FULKIR (kerpi-me)RKI.

GAR=they (they shall make) MANSENGE BRIDGE BROAD EKE (and) GIRDED (walled, parapeted on each side).

AUKAR GER'D (made) the-BROO (= bridge).

BIORN the-RUNES did-HEW (carved).

FULKIR ger'd the-MARK.

Only Aschan has the double-rune, for þ (N) and ʀ (K), in MANSENKI. The other copies have a simple ʀ. — RUIR is of course RUNES, but probably the cross-stroke on the ʀ had become more or less illegible, and the carving really showed RHTR (RUNR).

As we all know, men and women sometimes did not leave it to posterity to erect their memorial stones, but themselves raised and inscribed blocks to perpetuate their name. Very often they built a BRU for the same purpose. The famous Upland magnate IARLABAKI raised many stones to himself while yet alive, how many we do not know, but six still remain. One of them, (Vallentuna, Upland, Lilj. No. 445, Bautil 60), does not mention any Bridge:

IARLABAKI LIT RAISA STAIN DINA AT (sik kui)KUAN. HAN ATI TABU ALAN. (Kup hialbi) ONT HANS.

IARLABAKI LET RAISE STONE THIS AT HIMSELF QUICK (while yet alive). HE AHTE (owned, posset) TABU ALL (the whole of Ta-by and its surrounding districts). GOD HELP OND (soul) HIS.

But on the five other stones, erected at different places in the same province, he announces that he has made BRIDGES as a pious duty. I will give one of these blocks (Täby, Upland, Liljegren No. 645, Bautil 119, as corrected from the Mss. of Bure and Aschan, and proved by Dybeck, Fol. II, No. 11):

IARLABAKI LIT RAISA STAIN DISA AT SIK KUIKUAN, AUK BRU DISA KARMI FUR ONT SINA, AUK AIN ATI ALAN TABU.

IARLABAKI LET RAISE STONE THIS AT (to) HIMSELF QUICK (yet alive), EKE (and) BRIDGE THIS GARED (made) FOR OND (soul) SIN (his), EKE (and) ONE (he-alone) AHTE (owned) ALL TABY.

The other 4 stones<sup>1</sup> are nearly identical in language. "The shortest, not in Liljegren and Baulis, is another Täby stone, Aschan, Ms. 120 Monumenta, No. 19:

IARLABAKI LIT (rai)SA STAINA DISA AT SIK KUIKUAN, AUK BRU DISA KARDI FUR ONT SI(na). ATI AIN TABU.

Instead of *to gar a bridge*, we sometimes have on these old Runic monuments the simple verb BRUKIA or BRUKIA, *to bridge*.

Scores of other examples might be added. But these will be sufficient to show the wide spread and long continuance of a pious and useful custom, doubtless of very high antiquity both in the East and the West.

I have met with a couple of examples also in our British lands, and more might doubtless be collected.

Thus the old BRIDGE at Rochester, which would have cost in our day upwards of £ 70,000, was built from religious and patriotic motives by Sir Robert Knolleys about the year 1392. This is in the south, in Kent, but we have another instance in the North-country. In the valuable paper on "Testamentary Curiosities" printed by the Rev. James Raine, Jun. M. A. in the *Archæologia Æliana* for Feb. 1858, we have at p. 198:

"1625. George Atherton of Foxton, beeing visited with sicknes, about two or three daies next before his death, beeing in his chamber at Foxton, did say that hee did not well knowe what his filiall and childes porcion and rights was, but he gave it freele to his mother, sayeing further of his said mother, and acknowledging that hee had often offended her, and thereupon craved pardon at her handes, and did entreat her that *shee would cause A BRIDGE to be made* and laid over Barton Sike to helpe poore people over the becke when the water was upp and high, which otherwise would cause the poore people to goe farr about."

The latest example known to me at home of this BRIG-BUILDING from a feeling of piety to the deceast is that of the old Dinan Bridge, not far from Kilkenny, Ireland. It bears the following inscription:

"PATRICIUS DOWLYE SUIS EXPENSIS HUNC PONTEM EXTRUXIT, ANNO D'NI 1647. ÆTERNAM ILLI UXORI AC LIBERIS REQUIEM PRECARE VIATOR."

PATRICK DOWLYE BUILT THIS BRIDGE AT HIS OWN COST, IN THE YEAR OF OUR LORD 1647  
TRAVELER, PRAY THAT HE, HIS WIFE AND CHILDREN MAY HAVE EVERLASTING REST!

See the Minutes of the April Meeting of the Kilkenny Archæological Society, 1862.

In fact this BRUGGE-BUILDING, for the repose of the departed, is even found in Romances as a regular form of pious duty. Thus in one of the texts of the Middle-North-English Poem yclept "The Childe of Bristowe"<sup>2</sup>, we have, lines 205-16:

"When thei had broght him in his grave,  
his sone that thought his soule to save,  
yf God wold gef hym leve,  
al the catel [property] his fader hade,  
he sold it up, and money made,  
and labored morow and eve.  
He sought aboute in that contré tho [then],  
where any almes myght be do [done],  
and largely he dud [did] hem [them] yeve [give],  
WAYES AND BRUGGES for to make,  
and pore men for Goddes sake  
he yeaf [gave] them gret releve."

<sup>1</sup> Since the above was written at least one other of these stones has been found, that at Hagby in Täby, (Dybeck, *Runa-folic*, 1865, Pl. 4, Fig. 2), in which IARLABAKI not only announces that he has raised the block AT SIALFAN SIK, but also commemorates himself as a *Road-maker*, (LIT) BRAUT RUPIA.

<sup>2</sup> W. C. Hazlitt, *Remains of the Early Popular Poetry of England*, London 1864, p. 118.

But, there must have been many such Bridges in England from the early English times, and on or near them would often stand Runic stones announcing the names of their builders. Certain it is that in the Old-English Charters are *scores* of Bridges among the boundaries, sometimes nameless or called from some local feature, but usually bearing a *mans-name*, mostly of course that of the chief who caused it to be made. Thus ÆLFRIÐES BRYCG (Kemble No. 724); ÆLFSTANES BRYCG (Kemble No. 308 and 538); BICAN BRICG (Kemble No. 1209); CEOMMAN BRICG (Kemble No. 652); EGGÜLFUS BRUGGE (Kemble No. 987); HUNAN BRICG (Kemble No. 443); and so on.

We may judge of the usual strength and durability of these Bridges in our North by the old Norse-Icelandic proverbial phrase "gamall sem steinabrá"<sup>1</sup>, *gamel* (old) *sem* (as) *a - stone - bridge*, and by the lines of Eyvind Scald in the Prose Edda:

En vær gátum	<i>En</i> (but) <i>we gat</i> (made)
stillis lof	<i>the - sovrán's lofe</i> (praise)
sem steina brú. <sup>2</sup>	<i>sem</i> (as) <i>a - stone bridge</i> .

(But in our lasting lays we built up the praise and fame of the monarch as enduringly as a Bridge of Stone!)

#### BÄLLESTAD, UPLAND, SWEDEN.

These remarkable blocks, which were united by a line of stones and evidently belong to the same period, are or were standing in a shaw near Ävavik, in Vallentuna Parish and Hundred, close to a four-sided Stone-setting called ARKIL'S THING-STEAD (Doom-ring, Assize-place). I cannot learn whether they still exist, nor have I been able to find or hear of any modern copy. We must therefore first endeavor to fix the text from the materials left us in older authorities. In so doing we get no help from Liljegren (Nos. 449, 450), who knew no better transcripts than those in Baultil Nos. 52-56.

We will first take the runes as copied or communicated by Aschaneus about the year 1630-40, in his Ms. "120 Monumenta" stone No. 8, about the same time by Bure in his Ms. Runahäfd No. 457, and by Dr. Ol. Celsius from a transcript made by him in June 1727 (Acta Literaria Sveciæ, 4to, Upsaliæ 1730, pp. 79, 88, 89). But I alter the latter's barbarous order in accordance with the proper arrangement of the lines by Bure and Liljegren:

##### Aschaneus.

𐀀𐀚 . 𐀚𐀚𐀚𐀚 . 𐀀𐀚 . 𐀚𐀚𐀚 .  
 𐀚𐀚 . 𐀚𐀚𐀚𐀚 . 𐀚𐀚 . 𐀚𐀚𐀚𐀚 .  
 𐀚𐀚𐀚 . 𐀚𐀚𐀚𐀚𐀚 .  
 𐀚𐀚𐀚𐀚 . 𐀚𐀚𐀚𐀚 .  
 𐀚𐀚𐀚 . 𐀚𐀚𐀚𐀚 . 𐀚𐀚𐀚𐀚 .  
 𐀚𐀚𐀚𐀚 . 𐀚𐀚 .  
 𐀚𐀚 . 𐀚𐀚𐀚𐀚𐀚 .  
 𐀚𐀚 . 𐀚𐀚 . 𐀚𐀚𐀚𐀚 .

##### Bure.

𐀀𐀚 . 𐀚𐀚𐀚𐀚 . 𐀀𐀚 . 𐀚𐀚𐀚 .  
 𐀚𐀚 . 𐀚𐀚𐀚𐀚 . 𐀚𐀚𐀚𐀚𐀚𐀚 .  
 𐀚𐀚𐀚 . 𐀚𐀚𐀚𐀚𐀚 .  
 𐀚𐀚𐀚𐀚𐀚𐀚 .  
 𐀚𐀚𐀚𐀚𐀚 . 𐀚𐀚𐀚𐀚 .  
 𐀚𐀚𐀚𐀚 . 𐀚𐀚 .  
 𐀚𐀚 . 𐀚𐀚𐀚𐀚𐀚 .  
 𐀚𐀚 . 𐀚𐀚𐀚𐀚 .

<sup>1</sup> Saga Hrolfs Gautrekssonar, ch. 1, in C. C. Rafns Færðaldar Sögur Norðrlanda, Vol. 3, Kaupmannahöfn, 1830, p. 61.

<sup>2</sup> Skaldskaparmál, ch. 55, in Edda Snorra Sturlusonar, Vol. 1, Hafniæ 1848, p. 470.

*Celsius.*

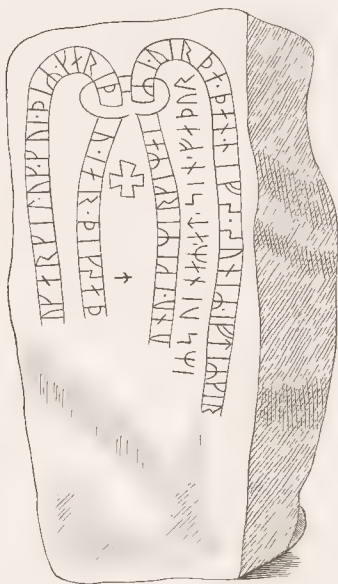
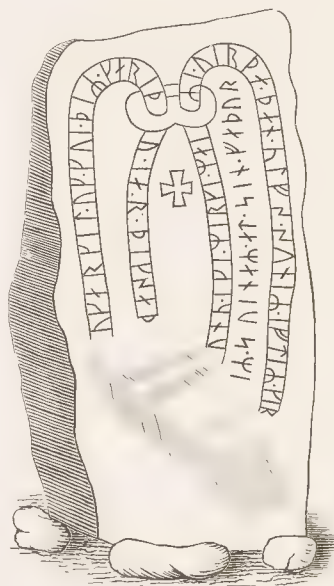
𐀀𐀚 · 𐀓𐀚𐀓 · 𐀀𐀚 · 𐀚𐀓 ·  
 𐀓𐀚 · 𐀚𐀓𐀚𐀓 · 𐀓𐀚 · 𐀓𐀚𐀓𐀓𐀓 ·  
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 𐀓𐀚 · 𐀚𐀓 · 𐀚𐀓𐀓𐀚𐀚 ·

Correcting the one of these copies by the other, we get the following text:

*STONE A.*

UK, ARKJL UK KUI  
 DIR KIRIDU (OF KARIDU) IAR DIKSTAD  
 UNUIKI MIRKI (OF MARKI),  
 MAIRI UIRDA (OF UIRMI)  
 DAN ULFS SUNIR  
 IFTHIR KIR,  
 IR SUINAR  
 AT SIN FADUR.

Let us now take the same stone as given by Göransson in

*Bautil No. 52.**Bautil No. 56.*

As we see, the two copies supplied to Göransson differ only in a couple of runes. No. 56 has DIKSAD, the overwritten  $\tau$  (found in No. 52) being accidentally omitted, while the incorrect NIFS of



No. 52 is rightly given ULFS in No. 56. Both have KARIDU, MIRKI and URDA, which accordingly may be supposed to have been the reading of the stone. — Thus, as far as we can see, the real stave-rime stanza is:

UK, ARKIL UK KUI  
DIR KARIDU IAR DIKSTAD  
UNUIKI MIRKI,  
MAIRI URDA  
DAN ULFS SUNIR  
IFTER KIR,  
IR SUINAR  
AT SIN FADUR.

Now this must surely be translated as follows:

UK, ARKIL EKE (*and*) KUI  
THEY GARED (*made*) BY *this* - THING-STEAD  
UNUIKI'S MARKS (*memorial-stones*),  
MORE WORTHY  
THAN - *that* - *which* ULF'S SONS (*raised*)  
AFTER KIR.  
THOSE SWAINS (*young men*)  
AT (*to*) SIN (*their*) FATHER.

In case this be so, we have here the following remarkable archaisms:

IAR, by, near, at. See  $I_n^*$  in the WORD-ROLL. — UNUIKI, with the N. The uncompounded UIKI is a common mans-name. — DAN, afterwards AN, EN. See some remarks hereon at the close of the *Granby stone*. — IR, nom. pl. masc., Those. See IME in the WORD-ROLL.

The THING-STEAD, where all the folk assembled and where all could see the monuments of the dead, is mentioned again in the same way on the Aspa stone, Södermanland, (Liljegren No. 868, Bautil No. 807, Rev. A. Wætter in 1857), which ends:

STAIN SIRSÍ  
STANR AT UBI  
O DIKSTADI AT MIRKI.  
STONE SA (= *this*)  
STANDS AT (*to*) UBA  
ON (*at, near*) the - THING-STEAD AT (*as*) a - MARK.

The other block had suffered more. At all events our materials are not so satisfactory. We must make the best of them. First we take Bure's copy, in his Ms. Runahäfd No. 456, and that by Celsius, in the book quoted and with the same modified order of the runes:

## Bure.

RÍHÁÐN · HÁHÁH ·  
NÝ · HÁHÁH ·  
NÝ · H · YHÁH ·  
HÁ · HÁHÁH ·  
NÝHÁ · RÍHÁ ·  
HÁHÁH · NÝHÁ ·  
HÁHÁH ·  
HÁ · HÁHÁH ·

## Celsius.

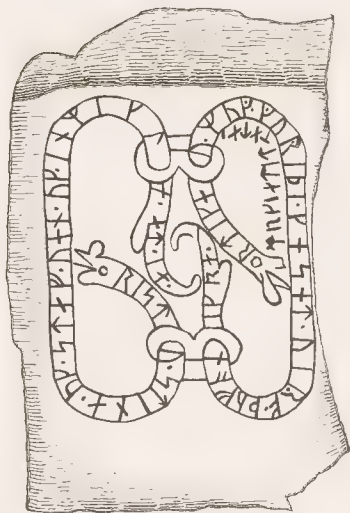
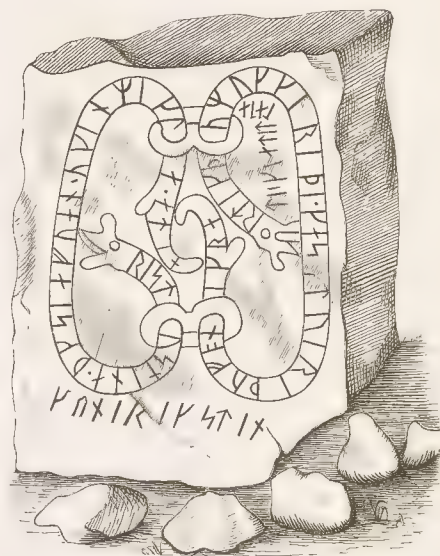
RÍHÁÐN · HÁHÁH ·  
HÁHÁH · HÁHÁH ·  
NÝ H · YHÁH ·  
HÁ HÁHÁH ·  
NÝ · HÁHÁH ·  
HÁHÁH · HÁHÁH ·  
HÁ · HÁHÁH ·  
HÁHÁH · HÁHÁH ·  
HÁHÁH · HÁHÁH ·  
HÁHÁH · HÁHÁH ·

The last words may have been hidden by earth or grass when Bure's copy was taken. As before, putting these two transcripts together, and guessing at a letter or two, I propose:

## STONE B.

RISTU STINA  
UK STAF UAN  
UK IN MIKLA  
AT IARTIKNUM,  
UK KIRIM  
KAS AT UIRK-DUF  
ON IKR-A;  
TUM AT ITLATA.  
KUNIR IK STIN.

But fortunately we have two other copies, one by Aschaneus, in his Ms. 120 Monumenta, No. 9, which I engrave here, and that in Bautil, a woodcut which I here repeat:

*Aschaneus.**Bautil No. 53<sup>1</sup>.*

The above mutually correct each other, and both establish the probability of the text just given. In the difficult name of the deceased, the *NIK*, *NIK*, *NIK* and the blundered *NIK* are all harmonized by the well-known runic name *nom. UIRKER*, accus. and in composition *UIRK*; that the other part of the name is *DUF* is clear. *DUF* also is a name on the monuments, but I have not before seen this *UIRKDUFR*. In bad copies of monuments *Y* is often written instead of *D*, and *TUM* will make sense of what is otherwise nonsense; this adjective for *DEAD* assumes many forms, with and without *N* in the accusative, on the runic stones. I believe therefore the above reading to be substantially correct, and would translate this 8-lined alliterate verse:

<sup>1</sup> Previously published in E. J. Bjoerner's *Prodromus Tractatum de Geographia Scandinavie veteri*, 4to, Stockholm 1726, p. 9.

RAISED *these* - STONES  
*and* - *this* - STAVE WAN (*wrought, made*)  
 UK THE MICKLE (*Great*)  
 AT (*as*) TOKENS,  
 EKE (*and*) GARED (*made, raised*)  
 a - BEACON AT (*to*) UIRK-THUF  
 ON (*at*) IKR-A;  
 to - *him* - DEAL AT (*in*) JUTLAND.  
 KUNIR HACKT (*carved*) *this* - STONE.

There can be little doubt that the UK of the former stone is the same man as the UK IN MIKLA of this.

The variations RISTU, with U after a singular, and KIRIDI, with I, may really have been on the stone. ON for O or A is not so very uncommon on heathen monuments like these. ITLATA more probably signifies Jutland, in Denmark, than Italy-land (Italy).

It is not quite clear what was the exact meaning of the STAF here mentioned in connection with the stone. We have it again on the Vreta block, which see in the remarks on the *Hanstad stone* in this Appendix, and which belongs to this same province of Upland. It is replaced by the word STAK in Södermanland on the versified Fyrby stone<sup>1</sup> (Dybeck, 8vo, No. 55):

AKUART, HASTAIN,  
 PA HULMSTAIN, BRUDR,  
 MENR KUNASTA  
 A MIDKARDI,  
 SETU STAIN  
 AUK STAKA MARGA  
 EFTIR ARALSTAIN,  
 FADUR SIN.

AKUART, HASTAIN,  
 THEY HULMSTAIN, BROTHERS,  
 MEN *the* - KEENEST (*bravest*)  
 ON MID-GARTH (*this* - *mid* - *earth*),  
 SET *this* - STONE  
 EKE (*and*) STAKES MANY  
 AFTER ARALSTAIN,  
 FATHER SIN (*their*).

Here PA, in the second line, may be THO, THEN; or a rare nom. sing. masc. for THE, THAT; or a nom. pl. masc. for THE, THOSE (they with Hulmstain and his brothers); I prefer the last.

This STAK is the word probably intended on the Söderby stone, West Gotland: RISPSTAN DANSI, STEI DANSI, *raised stone this, stake this*, Lilj. No. 1356, Bautil No. 978, P. A. Sæve in 1863.

Then we have also the MARK, as in this way added to the stone. On the Ek stone, West Gotland, THIRTY MARKS are made to Erik.

Perhaps these terms usually applied to different kinds of pillars (sometimes, maybe, of wood) and stones or Bauta-stones, raised in the remarkable Stone-settings and other graves and mounds decorated with blocks, stone walls, rings of granite, single or double or multitudinous warden-stones, &c.

The KAS is now in different parts of Scandinavia (KASE, KÅS) masculine; in N. I. (KÖS, gen. KASAR) fem.; it is very rare on these stones. But we have it again on the Näle block, Upland, (Dyb., 8vo, No. 93): LIT STAIN HKUA AUK KASI, *let both-stone hew (fashion) and Kase*. The word signifies a heap, pile; but in Swedish also a Beacon, Watch-mound. Fire-beacon.

All the Proper names on the Bällestad stones are known on other runic monuments.

<sup>1</sup> See this stone also under LOND. in this Appendix.

Göransson devotes 5 wooden blocks to these Bällestad stones. No. 52 and 56 are separate copies of stone A, engraved above; No. 53 is the view of stone B just given; No. 54 fills a whole folio page, and represents the two blocks as then existing in the woodland. On the extreme left, among trees, and with lesser stones close by, is the block B; a line of small stones runs due right, and connects this with block A, close to a tree. Still farther to the right we see the THING-STEAD or Doom-ring, a nearly perfect square or parallelogram of stones close to each other, with a large block in the centre. As No. 55 in Göransson's Bautil we have a separate engraving of the Thing-stead. The general view, No. 54, is very imposing and characteristic, notwithstanding the rudeness of the woodcut, and I am sorry that its size and expense prevent me from repeating it here; reduced to one third or one fourth, it would lose too much of its effect.

#### THE RUNIC ROCK AT BARNSPIKE, CUMBERLAND, ENGLAND.

*From a Photograph and a Sketch kindly communicated by the Rev. JOHN MAUGHAN, B. A.,  
Rector of Bewcastle, Cumberland.*



Runic Carvings on a natural open-air rock are very rare in the North. As yet not half a dozen have been found, and these only in Sweden. I have now the pleasure of making public one discovered in England, and remarkable and instructive to us in this work for its archaic language and its many curious bind-runes. It was first seen in March 1864 by C. Watson, a shepherd on the moors, while he was sheltering under a crag just opposite to it. It is on the north side of the crag, and this is almost the only one of the large rocks in the whole range whose face would admit of such an inscription, the faces of the others are so rugged. Near the centre of the range, and on the top of the crags, is an old Ring-barrow, on which is a heap of stones here called a pike, hence the name Barnspike, and Barnspike Crag. About 50 yards south of the Barrow is the inscription, probably carved by that same BARN who would seem to lie buried in the Ring-cairn.

I have only seen one very short notice of this discovery, that given in "The Builder", London, October 8, 1864. But previous to this I had been in communication with Mr. Maughan respecting it, and that gentleman was indefatigable in forwarding all the information he could collect. He was even obliging enough to send me a long and valuable article on the Runic Rock, with permission for me to use it in these pages. This essay, in the form of two letters to myself, I here have the pleasure of subjoining, with many thanks. It will also appear in the Mémoires of the Roy. Soc. of North. Antiquaries.

Bewcastle Rectory, Cumberland, May 8. 1865.

"Dear Sir!

"The above curious Scandinavian Inscription, found by a shepherd last year, is engraved on one of the Barnspike Crag, in the parish of Lanercost, about three miles east from Bewcastle.



"The Barnspike crags are a narrow range, about half a mile long, jutting out of the moor-land, on the west crest and near the summit-level of the hill, and form a part of the high mountainous range of country which stretches through a considerable portion of England northwards into Scotland, and was termed by the Romans the "Pennine mountains" — also called the back-bone of England. They are at the head of the Vale of Bewcastle, which possesses many features of natural beauty, and is perhaps one of the most perfect specimens of a mountain amphitheatre to be found in the British Islands. The crags are about 1200 feet above the sea level, and overlook the large vale of Cumberland, and the waters of the Solway Frith, by which the Norse invaders probably effected a landing in this part of Cumberland, where we find many traces of them, in their monuments, as well as in the provincial language of the people. The inscription is on the north side of one of these crags, and well protected from the effects of the weather.

"It is a very remarkable one, quite unique in England, and may be read as follows:

BARANR · HRAIT · AT · GILLHES · BUETH  
 IAS · UAS · DAUTHR · I · TRIKU · RAB  
 D · VAULKS · AT · FADRLAND · NU  
 LLANERKASTA

*Baran wrote [this inscription] in memory of Gillhes Bueth who was slain in a truce by Robert D Vaulks for his patrimony now called Llanerkasta.*

"The many bind-runes in this inscription are very curious. In *Baranr*, the *r* final merely denotes the nominative case. The *h* in *Gillhes* is characteristic. *Dauthr* may be *deuthr*. *Triku* may be *trigu*. This word occurs on the Kirkbraddan stone No. 1, Ile of Man (Cumming, Plate 3, Fig. 12). *Rab* is probably for *Robert*, and *D* for *de*. *Vaulks* is the modern *Vaux* or *Vallibus*. *Fadrland* is ambiguous, and perhaps not correctly read. *Llanerkasta* may be *Llanerkeste*, evidently the present *Lanercost*. The first letter is double *L*, and the Welsh spell the word *LLAN*, "a church", in the same way at the present time. Can the word *Lanercost* denote the "Church over the *keste* or *cyst* — the grave"? intimating that there had been a church and a cemetery there before the monastery was built. The inscription appears to have been written on the folds of a serpent, which are faintly indicated on the photograph. This gives only the portion of the crag on which the inscription is written. The Camera would not cover any more of it, but there is nothing omitted of any value or interest.

"This Runic Find is itself but a small page of history, but its humble record is a valuable confirmation of one of the traditions of the district, and refers to events connected with the Barony of Gilsland, which comprises an area of about 100,000 acres of land. The northern boundary of this Barony passes close to Bewcastle, or, as it was formerly called, Bewcastle Dale, also extending over a very large area, the limits of which cannot now be very accurately defined. The inscription therefore refers to the final disposal of lands of very great importance.

"According to the Chronicle of the Monks of Wetheral, the whole of the County of Cumberland was given by the Conqueror to Ranulf de Meschynes, and by him the Barony of Gilsland was given to Hubert de Vaux.

"A statement is also made by Mathew, the Monk of Westminster, that Randal Meschynes rendered efficacious aid to the Conqueror in his conquest of England — that he governed the County of Carlisle as Cumberland was then called — and that William took it from him, and gave him for it the County of Chester.

"These statements however are doubtful, as the kingdom of Cumbria was at that time held by the Scottish prince, and the Norman Conqueror would have no power to make such a Grant. Besides this, so late as 1092 we find that this part of Cumberland was held by Dolfin, whose name is recorded in a Scandinavian Runic Inscription lately found in Carlisle Cathedral.

"The few historical records of this period, which have any bearing on this matter, are both doubtful and discrepant. Some state that the Barony of Gilsland was given by Henry the first to Hubert de Vallibus, or Vaux: others that the gift was made by Henry the second: while from others it

might be inferred that the grant was made by Henry the first, and regranted and confirmed by Henry the second. It is possible that there may have been more than one person bearing the respective names of Bueth and Hubert. One thing appears certain, that the Bueths were the larger and more ancient possessors.

"The following are some of the records bearing on this point.

"In the British Museum is a Charter of the time of Henry the first (1100 to 1134) — a grant from David of the lands of Annandale to Robert de Brus — "even unto the bounds of Ranulf Meschyn — to be held with the same customs which Ranulf ever had in Carduilh, and in his land in Cumberland". From this it appears that Ranulf had an interest in lands at that time in Carlisle, or Cumberland, although it still belonged to the Scottish crown. Annandale is defined as running to the bounds of Ranulf, almost leading to the inference that he held by a similar grant.

"Camden says: — "*Leven*, the other of the rivers .... runs by nothing memorable besides Beucastle (as they commonly call it) a castle of the Kings, which in these solitary parts is defended by a small garrison. In the public records it is written Buethcastle; so that one might imagine the name were derived from that Bueth, who about Henry the first's time almost got the entire government of those parts." .... "More to the south and west lies Gillesland Barony, a tract so cut and mangled with brooks (which they call Gilles) that I should have thought it had taken the name from them; if I had not read in the Book of Lanercost-Church that one Gill the son of Bueth (called also Gilbert in a Charter of Henry the second) was possessor of it: so that probably it had this name from him." .... "The first Lord of Gillesland that I read of was William Meschines, brother of Ralph Lord of Cumberland, .... but he was not able to get it out of the hands of the Scots: for Gill the son of Bueth held the greatest part of it by force of arms. After his death Henry the second bestowed it upon Hubert de Vallibus or Vaulx. .... His son Robert founded and endowed the Priory of Lanercost."

"In a note in Gibson's translation of Camden we read that Bueth "held it but for a short time: for the father was banished into Scotland in Earl Randolph's time, and the son Gillesbueth (as he was called) was slain by Robert de Vallibus at a meeting for arbitration of all differences; so that family seem never to have claimed after. The murder was barbarous; and Robert to atone for it, built the Abbey of Lanercost, and gave to it the lands that had caused the quarrel."

"There is a *Ms.* History of Cumberland, written by a person named Denton (of the family of Cardew) during his imprisonment in the Tower. He was probably a descendant of the Bueths. William Gilpin, Esq. of Scaleby Castle, had a copy of this *Ms.* and made some additions to it.

"Mr. Denton says: — "I read of one Bueth, a Cumberland man, about the time of the Conquest; he built Buecastle, and was Lord of Bewcastle Dale: his son Gilles Bueth had, or pretended a right to all, or part of the Barony of Gilsland, at least to that part of it which adjoineth Buecastle. .... This Gilles Bueth, and Bueth his father, it is said, stood with Hubert de Vallibus, and before him, with William Meschines, when he lay there in garrison, by command of his brother, Earl Randolph in the Conqueror's time: the father Bueth being then a follower of Gospatric the Great."

"Mr. Gilpin adds: — "Attempting something afterwards, for the recovery of his ancient right, of which it seems he was dispossessed, or upon some other discontent, he was banished."

"Mr. Denton further says: — "And though the Register Book of Abbey Lanercost reports his son Gilles Bueth, who is there called Gil-fil-Bueth, to be Lord of Gilsland, yet he never possessed a foot therein, for he was an infant at the time of his father's banishment, and was afterwards seated in Scotland, where he dwelt, till he was slain. .... His children and posterity in Scotland were called of his name Gilles Bueth, or lairds of Gillesbueth, corruptly Gillesbies, or lairds of Gillesby, of the place where he dwelt, which was so called, because he first built there. .... Being thus disinherited and malecontent, he wasted the country."

"Gilpin adds: — "In King Stephen's time, when the Scots were let into Cumberland, he took that opportunity to incite as many as he could, to assist him to recover his estate in Gilsland, from Hubert de Vallibus; and it seems, notwithstanding the alliances and other obligations which Hubert had laid upon the inhabitants, to bind them to him, they took part with Gilles Bueth as the right heir."

"Denton continues: — "Afterwards when Henry Fitz Empress obtained the crown of England, and took Cumberland again from the Scots, he regranted the Barony of Gilsland to Hubert de Vallibus. Afterwards about the tenth year of King Henry II. Hubert died; so that the King rather

confirmed Gilsland to Hubert de Vallibus, than made a primary grant of it: for if Hubert then lived, he was of extreme old age. .... By virtue of the Grant by King Henry II. unto Hubert de Vallibus, Robert de Vallibus, his son, a valorous gentleman, and well learned in the law of this land, entered into the barony of Gilsland, and enjoy'd the same."

"Gilpin adds: — "But yet not so, but that Gilles Bueth still continued to give him disturbance."

"Denton again says: — "Whereupon a meeting for agreement was appointed between them, under trust and mutual assurance of safety to each other (which meeting they called *Tryste*). At this meeting Robert de Vallibus slew the said Gill; which shameful offence made him leave arms, and betake himself to his studies at the Inns of Court, .... yet could not his conscience be quiet until he made atonement for the murder of Gilles Bueth, by endowing holy Church with part of that patrimony which occasioned the murder; and therefore he founded the priory of Lanercost in Gilsland. Robert died without issue male, and Hugh his kinsman and next heir succeeded him."

"The preceding records are confused and contradictory. It appears however that Bewcastle took its name from the family of Bueths, who were the owners, before the Conquest, certainly of Bewcastle, and probably of the Barony of Gilsland; and that the Vaux were probably the more recent owners of Gilsland, but certainly never owners of any part of Bewcastle.

"The event to which the inscription refers would take place between 1100 and 1169. Bueth's murder occurred before the foundation of the Priory of Lanercost. On a tablet fixed in the wall of the Church is the following inscription:

"... Robertus de Vallibus filius Hubert. Dns de Gilsland, fundator Priorat. de Lanercost. A. dni. 1116. Adargan Uxor ejus sine prole."

"The date 1116 is probably an error for 1161. The Church was consecrated by Bernard, Bishop of Carlisle, in 1169, and eight years cannot be considered too long a period for its erection.

"The Priory of Lanercost is about 8 miles south from Bewcastle, and near the Priory are traces of the Bueths. About half a mile south of the Abbey is a small village called Boothby, formerly Bowethby. The word means the "dwelling of Bueth". A large portion of the vale of Lanercost, west of the Priory, is called Buetholm, evidently a corruption of Buethsholm, "the home of Bueth" — probably one of the ancient family residences. These names lead to an inference that Bueth was owner here as well as at Bewcastle. About 15 miles north-east from Bewcastle is a place called Bewshaugh. This also probably took its name from Bueth, and shows that he was an extensive landowner.

"The family of the De Vallibus evidently came with the Conqueror from Normandy. Denton says: — "The French word Vaulx (pronounced Vaux) became thence a surname to him and his posterity there and to divers other families, that took their beginning from the younger brothers of this house; as Vaux of Triernain, &c." The name is borne by many ancient families on the Continent of Europe, as well as by the Lord of Vaux in Normandy. The barony of Gilsland went from Robert, who died without issue male, to Hugh his kinsman and next heir; then to Ranulph; then to Robert; then to Hubert; and then, by marriage of Hubert's daughter, to Thomas de Multon.

"Bueth has been generally considered as an Anglo-Saxon, and sometimes of Scottish or Celtic descent. The inscription leads to a supposition that he might be of Norse origin.

"There is an ancient document — a record of an inquisition upon the possessions of the Church of Glasgow (preserved in the Chartulary of the Bishopric there) made about the year 1118, concerning lands in the province of Cumbria and belonging to the Church of Glasgow — made by the help and investigation of old and wise men of all Cumbria — and sworn to by numerous witnesses, among them "Gill son of Boed". This is probably the Gillies Bueth of the inscription from whom Gilsland was named, and who at that time recognized allegiance to David of Scotland, as prince of Cumbria. The term "Gille" was probably an ancient name of the Bueth family. We read that Gilemor (the *great* Gill), the son of Gilander (the *red* Gill) who was Lord of Treuerman and Torcrossoc, first made a chapel to the Virgin at Treuerman, with the consent of Edelwan the Bishop; no doubt Egelwyn the bishop of Durham from 1056 to 1069. This carries us back to the Conquest. Treuerman is in the barony of Gilsland, about five miles from Bewcastle, and probably belonged to the Bueths at that period, Gilander being the Lord, and Gilemor after him. This shows that the Bueths had a right to at least a portion of the barony.



"In the Grant of Henry the second to Hubert de Vallibus is the remarkable expression — "all the land which Gilbert son of Boete held the day on which he was alive and dead, of whomsoever he may have held it". This denotes that it was his inheritance, and not a recent possession, and that he had a legal tenure although it might be only under the Scottish Prince of Cumbria.

"On the south-east of Lanercost, at a short distance, is the Manor of Denton. It is said that Robert de Vallibus gave this manor to the surviving relative of his victim, and from him we have a long trace of the lineage of the Bueths. Bueth-barn, — i. e. the son of Bueth —, is mentioned as holding it of the gift of Wescop, son of Gilles Bueth, the gift being confirmed to him by Robert de Vallibus. After him we have Robert fil Bueth, son of Bueth-barn, as the last male of the name at Denton. It passed to the son of his sister, who took the name of John of Denton, from whom a long line descended; Mr. Denton, the author of the *Ms. History*, being probably one of that line.

"The term Bueth-barn is remarkable when contemplated with the Runic inscription. On the top of Barnspike crags there is an old Ring-barrow, possibly the grave of Barana who wrote, or caused the inscription to be written, and whose name is still borne by the crags. He may have been one of the Bueth race, and if so, then they were probably of Scandinavian origin.

"A family of the name of Barron were for a long time owners of a portion of the land lying between Barnspike crags and Bewcastle. An old highly sculptured grave-stone in Bewcastle Churchyard commemorates the death of John, the last of the Barrons in this district, who died A. D. 1770. The sculpture has a horse's head, and apparently an arm holding a battle-axe.

"The Runes are not in the same style, and apparently not by the same hand, as the Norse Runes lately discovered in Carlisle Cathedral. They are probably of a little later date, and show that the Northmen had a continued settlement in this part of Cumberland about that period.

"This district is now quite classical in Runic Inscriptions; — two of the Anglo-Saxon [= Old-Northern] Runes, at Bewcastle and Ruthwell; two of the Norse [= Scandinavian] at Carlisle and Barnspike; and one, doubtful, at Bridekirk.

*"Additional observations, communicated June 24, 1865.*

"The sketch here given represents a portion of the Barnspike Crags. It is not a very good one, but it is a correct view of them.

#### BARNSPIKE CRAGS, FROM THE WEST.



*a.* ROCK BEARING THE RUNIC INSCRIPTION.

*b.* ORDNANCE-SURVEY POLE, ON SITE OF THE RING-BARROW.

"They are not a regular stratum of rock, with a good face of precipice, but mostly separate blocks of stone, lying in all positions, and many of them appear as if they had fallen forward from the regular stratum, being detached by the weather, or perhaps by some great convulsion. The crag which bears the inscription is far from the largest, but it is the only one with a tolerably smooth surface.



The ground slopes down from the ridge just in front of it, forming a sort of gullet between it and the large adjacent crag immediately north of it, which shelters it from the northern storms. The letters average about 3 inches in height, and they are from about 4 to 6 feet from the surface of the ground from which the crag is rising. The crag itself is a block of rock jutting upwards from the ground about 9 feet high, 8 feet broad, and 7 to 10 thick.

*John Maughan.*"

After Mr. Maughan's valuable historical comment, I have little to add. From the facts and dates brought together by Mr. Maughan, the carving would seem to have been made about 1160-70. The runes, if I mistake not, are:

BARAN\*RRIT\*AT\*PIL\*E\*RI\*  
 IYIN\*AN\*RI\*RI\*RI\*  
 AT\*AN\*RI\*RI\*RI\*RI\*RI\*  
 FARR\*RI\*

We are here at once struck by the number and boldness of the monograms. We have AR and AN in BARANR, TE in HRAITE, AT in AT (3 times), LL and ES in KILLHES, BU and ED in BUED, AS in IAS and UAS, TA and DR in TAUPR, TR and KU in TRIKU, AU in UAULES, ET and AN in FETRLANA, NU in NU; and LL, AN, ER, ASTE, in LLANERKASTÆ.

As the rock is so rough and weatherworn<sup>1</sup>, we cannot decidedly say whether the *Y* in KILLHES be dotted or not. If *Y*, we must read GILLHES.

RAB doubtless is the same as ROBERT, which name is still popularly pronounced RAB, ROB, RABAT, RABIT, &c., in Cumberland.

I read and translate:

BARANR HRAITE AT KILLHES BUED, IAS UAS TAUPR I TRIKU, RAB AT UAULES, AT FETRLANA, NU LLANERKASTÆ.

BARAN WROTE (*these runes, = carved this stone*) AT (*in memory of*) KILLHES (= GILLIES) BUETH, AS (*who*) WAS DEAD (*fell, was slain*) IN (*at*) the-TREW (*truce*), at-the-hand-of-RAB (= ROBERT) AT UAULES (= DE VALLIBUS, DE VAUX), AT (*for, on account of*) his-FATHER-LANE (*hereditary fief, paternal estate*), NOW LANERCOST.

The form BARANR (properly a variation of the name BIURN, BIRN, BARN, &c.), with the nominative-mark R, is excessively rare and valuable, and is a distinctive mark of Scandinavianism; compare the BURNR of the Rök stone. The nom. masc. R-mark in TAUPR is also a Scandinavian feature. The old Scandinavian word for *truce* is TRYGGÐ, TRYGG, fem., still left in the Swedish TRYGG; and the Norse-Icelandic phrase for *to betray or slay in a truce* is SVÍKJA or VÆLA Í TRYGG or TRYGGÐUM, VEGA Á VEITTAR TRYGGÐIR; here we have a dat. fem. TRIKU (from a nom. s. TRIKA), a plainly Scandinavian word; but hitherto not found, as far as I am aware, in any Scandinavian skinbook. I only know it on one other monument, the Runic Cross at Kirk Braddan, Ile of Man (Munch, *The Chronicle of Man and the Sudreys*, p. XXIII, No. 12; Cumming, Pl. III, Fig. 12), a defective inscription which ends:

... (e)R OSKITIL UULTI I TRIKU, AIDSOARA SIN.

(*N. N. raised this Cross after N. N.*)

AS (*whom*) OSKITIL WILED (*deceived, betrayed, slew*) IN a-TREW, OATHSWEARER SIN (*accus. sing. masc., this N. N. being his — Oskitil's — fellow Jurymen, brother swearer, consacramental, fosterbrother*).

If I am right in translating FETRLANA by *paternal feudal estate*, we have a word not found before, and which could not be found, in Norse-Icelandic, and with FETR for FADR and LANA (dat. sing. neut.) for LANI. The *feudal* system not being known at this time in the High North, the N. I. term for *paternal estate* was FADERNI (neut. s.) and FEDRMUNIR (masc. pl.)

<sup>1</sup> It was also, as Mr. Maughan informs me, scratched a good deal by the peasants when they scraped away the moss.

At all events it is clear that the dialect is slightly Anglicised Scandinavian of the Mainland not Icelandic or North-English, and that the language is older than at the time fixt (1160-70) was used in Sweden or Norway or Denmark. Thus in these sheltered Cumberland wilds the Norse or Dansk clan-speech had subsisted with less change than in the Scandinavian home-land.

In his memoir "On the early history of Cumberland" (Archæological Journal, Vol. 16, 8vo, London 1859, p. 234) Mr. J. H. Hinde denies the correctness of this tradition respecting the foundation of Lanercost Priory, as given above by the Chroniclers. But it would seem to be confirmed by this Runic Carving.

Unhappily, this monument has already been injured. Our distinguisht English Runologist Dr. E. Charlton, of Newcastle-on-Tyne, thus writes me, Dec. 11, 1865: — "On the 17th of November I made a long daysjourney to see the Barnspike inscription. It was a ride of 39 miles over deep mossy moors, but the day was very fine. On coming to the inscription judge of my horror to see that it was freshly cut as on a tombstone of yesterday. The stone had been covered with black paint, and then each letter of the inscription had been cut out afresh with a sharp tool. Its value is destroyed altogether in order to get a good photograph! However I found two strokes where the spoiler's tool had not been, and these were filled with the old lichen that covered the rest of the stone. Moreover the shepherds assured me that when first found it was all covered in the same way, but that it had been treated as above described. I have no guarantee, however, that the present letters are the correct ones, excepting so far as I can judge from the divisions of the words and the closest examination of each individual letter. My own reading of the Barnspike inscription is but slightly different from that given in the Builder for Oct. 8, 1864. The only difference is in the last three words, which to me give the old name of Lanercost Fetrlana (Feideland?). I have seen the photograph. It has been taken *after* the injury was done to the inscription. Still I believe it to be genuine, at least I hope so, and if so it is a most interesting confirmation of a long established tradition."

#### BÅRSE, SEALAND, DENMARK.

From "Annaler for Nordisk Oldkyndighed og Historie", 8vo, Kjøbenhavn 1846, pp. 283-95 and Tab. 2.

This font, of coarse granite, in Bårse (old name Borghus) Church, Bårse Herred, near Præsto, Sealand, is in two parts. The upper is 18 inches high by 2 feet 3 inches in diameter, the basin itself being 9½ inches deep by 19½ across at the top. The lower part is 21 inches high from the old floor, but only 12 from the new floor, which last is markt by the dotted line. It is about 2 feet in diameter below. Its style and the form of the letters seem to point to the 12th century.

The basin is divided by simple pillars into sections 10 inches broad, all but one which is 14 inches. Three of these contain the inscriptions, the others have leaf ornaments. All the work is a rough rising on the stone, and is not in relief. The leaf decoration is shown by the separate plate.

As we see, the letters are twofold, first two lines of Roman-Gothic, and then the SCANDINAVIAN FUTHORK, 19 Runes.

+ BONDØ FRISØ ME FECIT

ESGERVS ROT HOC (or perhaps HOCCE) FECIT PIERI

BONDØ the - FRISER (Frislander) ME MADE.

ESGER the - RED THIS LET MAKE.

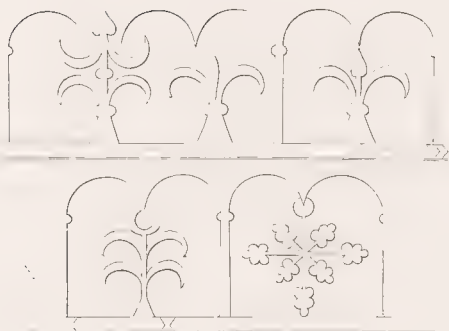
Followed by the Runic Scandinavian staverow:

ᚠ ᚡ ᚢ ᚣ ᚤ ᚥ ᚦ ᚧ ᚨ ᚩ ᚪ ᚫ ᚬ ᚭ ᚮ ᚯ ᚰ ᚱ ᚲ ᚳ ᚴ ᚵ ᚶ ᚷ ᚸ ᚹ ᚺ ᚻ ᚼ ᚽ ᚾ ᚿ ᛀ ᛁ ᛂ ᛃ ᛄ ᛅ ᛆ ᛇ ᛈ ᛉ ᛊ ᛋ ᛌ ᛍ ᛎ ᛏ ᛐ ᛑ ᛒ ᛓ ᛔ ᛕ ᛖ ᛗ ᛘ ᛙ ᛚ ᛛ ᛜ ᛝ ᛞ ᛟ ᛠ ᛡ ᛢ ᛣ ᛤ ᛥ ᛦ ᛧ ᛨ ᛩ ᛪ ᛫ ᛬ ᛭ ᛮ ᛯ ᛰ ᛱ ᛲ ᛳ ᛴ ᛵ ᛶ ᛷ ᛹ ᛺ ᛻ ᛼ ᛽ ᛿ ᚰ ᚱ ᚲ ᚳ ᚴ ᚵ ᚶ ᚷ ᚸ ᚹ ᚺ ᚻ ᚼ ᚽ ᚾ ᚿ ᛀ ᛁ ᛂ ᛃ ᛄ ᛅ ᛆ ᛇ ᛈ ᛉ ᛊ ᛋ ᛌ ᛍ ᛎ ᛏ ᛐ ᛑ ᛒ ᛓ ᛔ ᛕ ᛖ ᛗ ᛘ ᛙ ᛚ ᛛ ᛜ ᛝ ᛞ ᛟ ᛠ ᛡ ᛢ ᛣ ᛤ ᛥ ᛦ ᛧ ᛨ ᛩ ᛪ ᛫ ᛬ ᛭ ᛮ ᛯ ᛰ ᛱ ᛲ ᛳ ᛴ ᛵ ᛶ ᛷ ᛹ ᛺ ᛻ ᛼ ᛽ ᛿

F. U. D. O. R. K. H. N. I. A. S. I. R. L. M. GE. D. G. E.

The 3 last runes were used as ciphers in the middle age, for 17, 18, 19, in the Lunar cyclus of 19 years, in connection with the other letters when used in Calendars &c. for numbers from 1 to 16, in the above order.

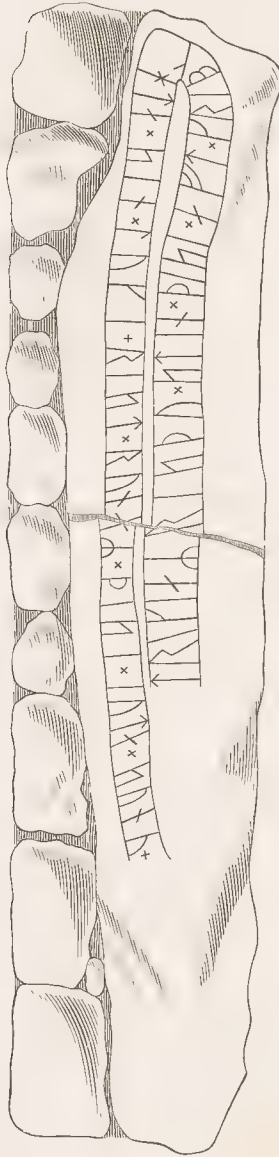
Besides these 3 last uncommon letters, the shape of the N is also unusual.



A rune-stone bearing the first 13 letters of the Scandinavian alphabet — the rest broken away — has lately been found in the Church of Astrup, near Varde, North Jutland. It is engraved at p. 316 of Prof. Thorsen's *Danske Runemindesmærker*<sup>1</sup>. — See the Charnay Brooch (p. 587) and Bratteate No. 22 (p. 533).

<sup>1</sup> An article signed J. T. F., in "Notes and Queries", London, Nov. 3, 1866, says: — "The whole alphabet, or a portion of it, is not infrequently met with as a bell inscription, from the fourteenth or fifteenth to the seventeenth century. The letters are often in reversed order, or otherwise misplaced. Encaustic tiles with the alphabet are also found, and I have seen a "christening-bowl" of coarse pottery, dated 1718, with the alphabet as far as P. .... Of the alphabet bells at the following places, I have seen casts or rubbings, if not the originals: Side, Gloucestershire; Bemerton, Wilts; Patrington, Yorkshire; Barnetby, Burton Stather, S. Ferriby, and Horkstow, Lincolnshire. The following are given in Lukis's book, but with no particulars respecting the kind of letters used: Hoby, Leicestershire; Eiford, Staffordshire; Leighton Bromswould, Hunts (three). The *Manual of Eng. Ecclesiology* mentions one at Eltisley, Cambridgeshire; but does not give the letters at all. .... I know of alphabet tiles at Holy Trinity, Hull, Laund, Leicestershire; and one formerly at St. Nicholas's Chapel, York Minster. .... There are two or three alphabet bowls in private collections in Sussex." — But to these alphabet pieces in England many others could be added.

## BJÄLBO, EAST GOTLAND, SWEDEN.

*From GÖRANSSON'S Bautil, No. 889.*

Whether this stone still exists, I cannot tell. I only know it from Bautil, which was also the only copy known to Liljegren (No. 1183). It was in the vestry wall of Bjälbo Church, Göstring Härad. The runes are so large and the woodcut also so large, that a mistake in the transcript is not



likely. Supposing it to be correct, we are struck by 2 peculiarities, — the rune  $\text{ᚢ}$  for  $\text{ᚦ}$  in the word  $\text{BYÆTA}$ , — and the nominative form  $\text{SUNU}$ , as we have elsewhere  $\text{SUNI}$ , for the usual  $\text{SUNR}$ . The form  $\text{BYÆTA}$  may at first sight seem impossible, tho the runes are clear, we having first  $\text{ᚢ}$  and then  $\text{*}$ , which last is evidently the old  $\text{ᚦ}$ ; but the word  $\text{BUANTI}$  rejoices in a vast variety of spellings. Thus we have the *nominative*  $\text{BONTI}$ ,  $\text{BUANTI}$ ,  $\text{BUNTI}$ ; *genitive*  $\text{BOANTA}$ ,  $\text{BUATA}$ ; *accusative*  $\text{B}$  (contraction),  $\text{BYÆTA}$  (on this block),  $\text{BOENTE}$ ,  $\text{BOANTA}$ ,  $\text{BOANTI}$ ,  $\text{BOATA}$ ,  $\text{BONA}$ ,  $\text{BONDA}$ ,  $\text{BONTA}$ ,  $\text{BOTA}$ ,  $\text{BOUNTA}$ ,  $\text{BUANTA}$ ,  $\text{BÜANTA}$ ,  $\text{BUANTI}$ ,  $\text{BUATI}$ ,  $\text{BUNTA}$ ,  $\text{BUNTO}$ ,  $\text{BUONTA}$ ,  $\text{BUOTA}$ ,  $\text{BUTA}$ ,  $\text{BUTNA}$ ; *genitive plural*  $\text{BOANTA}$ ,  $\text{BUTA}$ .

In  $\text{KRIBYÆTA}$  the  $\text{B}$  is taken twice, as usual. If not,  $\text{KRI}$  will stand for  $\text{KIRI}$  or  $\text{KARI}$ , both which we have elsewhere as a mans-name in the accusative, as well as  $\text{KIRA}$  and  $\text{KARA}$ .

We begin below on the right, and descend down along the left scroll:

TRIKIAR RISDU STIN DISI AFT KRIB BYÆTA SIN.

LUKI RIST RUNAR DISI, IUTA SUNU.

*DRENGS* (soldiers, henchmen, his men) RAISED STONE THIS AFTER KRIB, BONDE (Lord, chief-tain, master) SIN (their).

LUKI RISTED RUNES THESE, IUT'S SON.

There is not the slightest mark of Christianity on this ancient block, which, by Göransson's scale, was 14 feet high and upwards of 2 feet broad at broadest, the runes from 6 to 8 inches high. — The name  $\text{KRIB}$  is more usually spelt  $\text{GRIP}$  ( $\text{GRIPE}$ ,  $\text{GRIFF}$ ,  $\text{GRIFFIN}$ ,  $\text{Vulture}$ ). Should  $\text{*}$  be a bind-rune for  $\text{ᚦᚦ}$  ( $\text{AN}$ ), the word will be  $\text{BYANTA}$ .

#### BJÖRKLINGE, UPLAND, SWEDEN.

From DYBECK'S "Sveriges Runurkunder", folio, No. 243.



Stands on a heath, northwards in the Parish, near the highroad between Upsala and Gefle. About 5 feet 4 above ground. Greatest breadth about 4 feet 8. Is No. 530 in Bantil, No. 252 in Liljegren.

The last rune stands plainly on the stone, and is especially mentioned by Dybeck in his text, p. 36. It is o [ʔ or œ], which is thus for elegance given on this block in three different shapes, ʔ, 4 and k. Consequently we have here the antique accusative SUNO, for the later SUN.

The text runs taking RENUIDR as a female name:

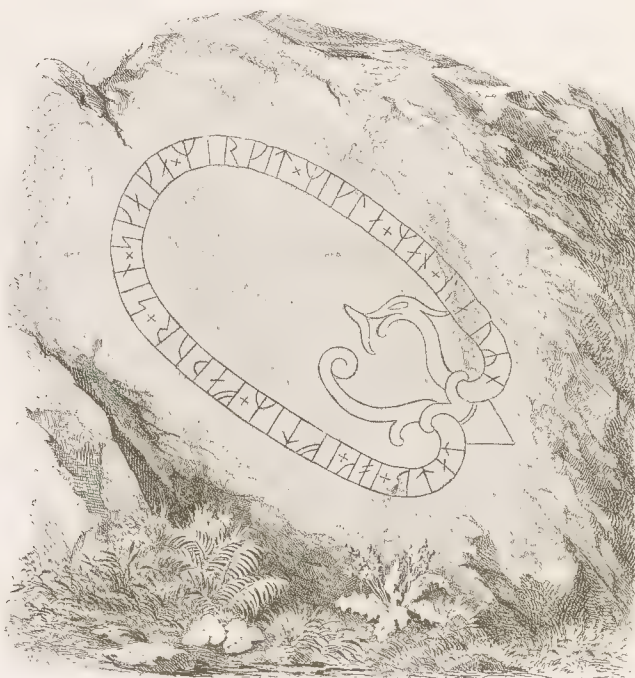
KAKULFR OK RENUIDR LITU RITA STEN IFTR OODBIARN SUNO' [or SUNGE].

KAKULF (= GANGWOLF, *Wolf the Walker*) EKE RENUITH LET WRITE (*carve*) this-STONE AFTER OOTHBIARN (= AUTHBIARN) their-SON

But both KAKULFR and RENUIDR may be masculine, (KAKULFR is certainly so): in that case the name of OOTHBIARN's father perhaps once followed the word SUNO, and may have disappeared.

### BJÖRKÖ, SÖDERMANLAND, SWEDEN.

From R. DYBECK'S "*Svenska Run-urkunder*", 8vo, No. 3.



In Vesterling Parish, Björkö shaw, north of the village, a ground which was formerly a heathen burial-place, are still numerous stone-settings, barrows, ship-forms, and other funeral remains. One of these is a hillock-rock, or large earth-fast stone, on whose eastern side is the above carving. A rune or two at the beginning and the end are, as we see, reverst or turned upside-down, for convenience of

reading from below. The inscription points back to a very old but *not* the oldest period, and there is, as often on these monuments, no sign or shadow of the Christian faith.

Beginning at the lowest or left bend we read :

TATR IOK IFTIR FADUR SIN, SKAKA.

MIRK IT MIRLA

MAN UARA.

TAT HEWED AFTER FATHER SIN (*his*) SKAKI.

MARK IT (*the*) MICKLE

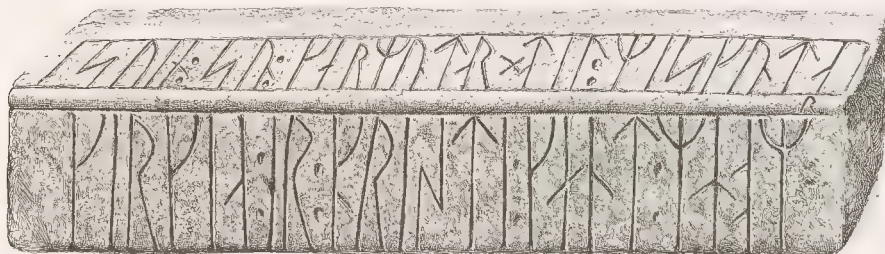
MUN (*this*) WAR.

(*A mighty memorial-mark shall this be!*)

The mans-name TAT (here with the nominative-mark -R) is plain enough. See also the KROK-STAD and THISTED stones. — The last 2 lines are in stave-rime verse.

# BRYNDERSLEV, NORTH JUTLAND, DENMARK.

*Drawn and Chemityped by J. MAGNUS PETERSEN from the original block, then in the Round Tower, Cheapinghaven, now in the Museum. (Fitted thither in March 1867.)*



This stone was formerly in the south wall of the Church at Brynderslev, in Hjørring Amt and Børglum Herred. But it was long ago removed to the Round Tower. Probably it was originally placed in some conspicuous part of the Church, to commemorate its consecration and dedication in the name of CHRIST, and to perpetuate the name of its builder or donor. — The block is 4-sided, about 4 feet 8 inches long, and each side 1 foot broad. The lower runes are 10 inches high, the upper a little shorter.

The bind-rune AN in MANOM is conspicuous, and we have also the binds UN (thrice) and AR. The R in MISKUNTAR is carved below the A, there being no room left at its side.

We begin below from left to right, ending with the *right* half of the upper line. Then we take the *left* half of the top line, which gives us the name of the Founder or the Architect.

KIRKIA IR KRISTI KÆNT, MANOM TIL MISKUNTAR.

SUIN SUN KARMUNTAR.

*This - CHURCH IS CHRIST'S KENNED (known, made known, named), to - MEN TILL (to, for) MISEN (mercy, pity).*

*(This is named Christ's Church, for the salvation of men.)*

SUIN, SON of - KARMUNT.

We have here the Latin Genitive, KRISTI, instead of the Danish KRISTS. The mark K, for K, in this word, also perhaps a Latinism, has its parallel on a few other stones.

This piece was first made known by Worm, in his *Monumenta* p. 295; but he only gives the lower line of runes. The top of the stone may have been then built over, or otherwise hidden. Prof. Rask supplied a new engraving (Plate 3, Fig. 2) as appendix to his paper on this monument in "*Antiquariske Annaler*", 8vo, Vol. 3, Kjøbenhavn 1820, pp. 83-92 (reprinted in his *Samlede Afhandlinger*, Vol. 3, pp. 428-34); and Rafn gave the runes in his *Pirée*, p. 220. But no one has yet observed the plain R between the two lines at the end of the stone.

As we see, the above MISKUNTAR is an instance of the sharp N (= NT or ND), the T or D being absent in this word in the old times in all the Northern dialects, even yet unknown in Norse-Icelandic (MISKUNN, gen. s. MISKUNNAR, fem.), scarce in the present Swedish, and only fixt in the Danish, where the introduction of this false T or D is, as I have said, properly merely orthographical, to sharpen or accentuate the N, and accordingly is very seldom pronounced — where it is pronounced the tongue having been nearly always corrupted and misled by the eye. The word itself, from MIS-KUNNA(N), to MIS-KEN, MIS-KNOW, know on one side, see thro one's fingers at, overlook, ignore, take no account of, pity, pardon, is still used in this sense of to ignore, pity, compassionate in the two forms MIS-KEN and MIS-KNOW (or MIS-KNAW) in our Northern provinces. It is very scarce on Runic monuments. But we have it again on a Swedish stone, Upsala, (Uppland, Lilj. No. 109, Bautil 417, as corrected and guaranteed by Bure, Ms. Runahäfd, No. 413):

KUD KIRI MISKUN! (*God gave [show] mercy!*)

We also have it on the Tufta stone, Gotland, (Säve No. 96, Lilj. 1742):

SARTUS BARTOLIMEUS IRNI MISKUNAR SIAL (roþ)URMS.

SAINT BARTHOLOMEW EARN (*arn. give, get, show*) MISKUN (*mercy, grace, pity*) to-the-SOUL of-ROTHURM!

In this sense the old verb IRNA (ARNA) governs a *genitive* of the thing given and a *dative* of the object. MISKUNAR is therefore quite correct here in the *genitive*, and SIAL in the *dative*.

So some words on the west portal of Lye Church, Gotland, found by P. A. Säve in 1863, begin:

MISKUNNI US GUD.

MISKUN (*pity*) US, GOD!

## BUGÅRD, WEST GOTLAND, SWEDEN.

*From a Drawing made in 1862 by P. A. SÄVE, kindly communicated by Prof. C. SÄVE.*

A question of great importance with regard to runic monuments, which often cannot be translated until it be cleared up, is — whether they may bear a *mans-name* which is also that of a God. We are all aware that the names of the Gods are quite common in *compounds*; but do they occur in their simple form as borne by men? This has always been strenuously denied, but without ground.

To put this question out of doubt, I have thought it right to engrave the above block, which lies half overturned in a field at Bugård, under Frölunda, on the Harslätt, in the Parish of Tidevad (not of Odensåker, as stated by Liljegren). It is called *Kungahalla*, and is 6 feet 8 inches high, 2 feet 5 at broadest and 15 inches thick. In Bautil it is No. 969, in Liljegren No. 1335. It is given in Bure's Ms. 7, No. 116, b, as then standing "I Vasbo wid Ostbron millan Äggeby och Svenby ägor i Jällesta gäll". — The inscription is very simple:

DIR OSTI BRIDR RAISTU STIN DINI IFTR POR, FADUR SIN.

THEY OSTI BROTHERS (*those men, Osti and his brothers*) RAISED STONE THIS AFTER THOR, FATHER SIN (*their*).



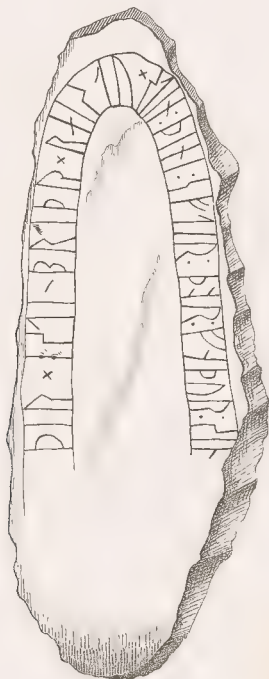
We have another runic instance on the stone at Onsala in Upland, Sweden, as given by Göransson (No. 170 in his *Bautil*; incorrectly copied by Liljegren No. 1556):

ÞÆR . 4P . 4IRIB . 1111 . 4TR4 . 4IRVI . 1P414 414 414 . 41444 .  
 411 . 4IR41 . 41111 . 4114

In the last word but two 4 (if correctly copied) stands for 4, as so often is the case, while 4 is evidently a woodcutter's mistake for 4. The word is the common and well-known B4RVI.

DOR OK SIRID LITU KARA MIRKI IFTIR SIN SEN SIHDOR. KUD BARKI SIULU HANS.

THOR EKE SIRITH LET GARE *this - grave - MARK AFTER SIN (their) SON SIHTHOR. GOD BARG*  
*(bless, save) SOUL HIS!*



In both the above inscriptions are 2 variations of the o. See also the 2 a's on the Bugård stone.

This mans-name THUR or THOR also occurs in the Norse and Swedish Diplomataria, and in other Scandinavian parchments, and is also (DONAR) a well-known O. German name. THUNOR (or THUNUR) was also the name of the nobleman, in the service of Egberht king of Kent, who murdered the young princes Ethelred and Ethelbyrht<sup>1</sup>. THURR was one of the Moneyers of Edward the Confessor; and THURUS, Alderman of Mid Anglia, was one of the chieftains sent by king Hardecnut to devastate Worcestershire<sup>2</sup>.

<sup>1</sup> Sim. Dunelm. Hist. Beginning. — Flor. Wig. ad Chron. Ap. — O. English Chronicle, s. a. 640. THUNOR's crime and sudden death is also mentioned in a Charter of king Edward, about 1040, Kemble 4, p. 237.

<sup>2</sup> Florentii Wigornensis Chronicon, s. a. 1041.

In the treasury at Durham is preserved a Charter dating from about the year 1200, or a little later. It acknowledges the grant of a large estate of waste land, for cultivation by the receiver, and the building by him on this property of a Church which he endows with a ploughgate of land and gives to St. Cuthbert and his monks for ever. The name of this immigrant settler is THOR THE LONG, the freehold is Aednamah, and the granter is Aedgar King of Scots. Attacht to the Charter is an elegant Seal, engraved by Prof. Wilson the size of the original<sup>1</sup>. "It represents Thor habited in mantle and tunic, seated, and holding his sheathed sword; and around it is the singular legend,

THOR ME MITTIT AMICO  
[THOR ME SENDETH TO HIS FRIEND],

indicative of its use chiefly for affixing to letters of friendly intercourse."

There is also the common side-name THURI, a derivative of THUR; and Prof. Sæve informs me that there is an old homestead in Gotland called THORS, pointing back to an original owner called THOR. Such genitive forms of estates are common in that island.

The womans-name THORA is very common, even at present.

Another of these old mythical appellations, WODEN, is found as a mans-name. VODIN was hight the bishop of London slain, with his attendant clergy, by Hengest, for reproaching Vortigern, his father-in-law, on his marrying Rowena (Rumwen)<sup>2</sup>. A deed from John, Prior of Hexham in Northumberland, executed between 1189 and 1194, is witness, among others, by a "Magistro Johanne filio OTIN"<sup>3</sup>. The same name occurs in Sweden. See "Svenskt Diplomatarium", Vol. 2, No. 1451, anno 1304, OHINUS; Vol. 3, No. 1880, an. 1312, ODINNUS; No. 1888, ØDHINNUS; No. 2256, an. 1320, ØDINUS. In Hildebrand's "Svenska Sigiller", fol., Part 1, Class 2, No. 151, the seal of the first-named is engraved, and it is there s. ODHINI SACERDOTIS, o and ø and ö continually interchanging. We have also this name in Norway. Thus, ad an. 1411<sup>4</sup>, ASGRIMER ODENSSON, showing that ASGRIM's father was called ODEN; and accordingly the latter is named on the same page as ODEN SIGURDASON, and again several (4) times as ODEN, without the name of his father SIGURD. That this is not "miswritten" AUDUN, or any other name, we see from the context, for the expression is "adernefinder ODEN". So at the year 1498 we have ODEN TRONSON, and an. 1505 again ODEN TRONSSON<sup>5</sup>. — See the WODEN of the Nordendorf Brooch<sup>6</sup>.

<sup>1</sup> D. Wilson, *Prehistoric Annals of Scotland*, 2nd ed., 8vo, London 1868, Vol. 2, p. 401; see also Raine's *North Durham*, App. p. 38.

<sup>2</sup> "This VODIN is named as the successor of Guidelin in the see of London, with a notice of his having been put to death by the Saxons, in the catalogue of bishops compiled by Joannes Phurmius in the beginning of the eleventh century." — Haigh, *Conquest of Britain*, p. 221.

<sup>3</sup> Raine's *Priory of Hexham*, 8vo, Vol. 2, p. 88. (Surtees Soc., Durham 1865, Vol. 46.)

<sup>4</sup> *Dipl. Norv.*, 8vo, Vol. 2, p. 426.

<sup>5</sup> *Id.* Vol. 4, p. 756 and 764.

<sup>6</sup> Among the many reasons for giving to a child the name of a God, is one of which we have an early instance (46 years before Christ) in the two Egyptian Tablets of the Ptolemaic Period translated and commented on by Samuel Birch, Esq. (*Archæologia*, 4to, London 1863, Vol. 39, pp. 315-48). The long inscription on that to Pasherentpah, the husband, contains also the following sentence: — "I had daughters; when I reached the age of forty-three no male child was born to me. The image of that god Aiemhept, the son of Ptah, gave me a male child; his name was called Aiemhept, surnamed Petsabesi, born of the lady Ta-aiemhept justified, daughter of the divine father, prophet of Horus lord of Kham, Hapi." — That to Ta-aiemhept, the wife, in a still longer carving, tells us: — "The heart of that chief attendant was very anxious that I should bring him sons, for I had not brought forth to him a male child, but only daughters; I made a prayer with the chief attendant to the person of that noble god, the great in continual rewarding, to give a son to him who had not; Aiemhept, the son of Ptah, listened to our vows, and attended to his wishes. The person of that god came at close of day to that chief attendant in a dream. He said, 'Let there be made a great couch in the hall (of the lord) of the Upper and Lower World, in the place in which his form is hidden. I will give to you in return for it a male child.' When he awoke he did so . . . . that great god, he delighted their hearts with all things; he rendered me pregnant of a male son. . . . . I gave to him his name to be Aiemhept." Aiemhept, or Imouthos, was the Egyptian Æsculapius.

## CARLISLE, CUMBERLAND, ENGLAND.

*From a transcript by Dr. EDWARD CHARLTON, Secretary of the Newcastle Society of Antiquaries, engraved in the *Archæologia Eliana*, August 1858, 8vo. Newcastle-upon-Tyne, p. 67.*



In 1856, during the repairs made in Carlisle Cathedral, Mr. C. H. Purday, the intelligent Clerk of the Works, discovered this Runic inscription on a stone about 3 feet from the ground in the western wall of the south transept, after the plaster and white-wash had been removed from that part of the building. The Newcastle Society of Antiquaries immediately interested themselves in the matter, and at their suggestion the Dean and Chapter have taken steps to protect the carving from casual injury. Dr. Charlton's interesting paper on this striking Runic scribble is printed pp. 65-68 of the August number of the Society's Transactions. My reading of the "risting" nearly coincides with that of the above archæologist.

In this carving we are struck by first the **A** for **U**, and next by the great number of Associated or Bind-runes in so small a space. We have **N<sup>u</sup>** in **TOLFIN<sup>u</sup>**; **AR** in **ÜARAITA**; **AD** in **ÜARAITA DÆSI**, an example of the end of one word being bound on to the beginning of another, which is not common, but of which we have a few instances, among others also at Maeshowe; **SI** (**H**) in **DÆSI** and **DISI**, the **4** and **1** here joining in one; **ÜA** in **ÜARAITA**, and **ST** in **STAIN**. In **TOLFIN<sup>u</sup>** (= **TOLFINR**) we have the nom. R-mark half dissolved, as on the Vinge stone (which see under Falstone, England) we have **HARALT<sup>e</sup>** for **HARALTR**.

The whole will therefore be:

**TOLFIN<sup>u</sup> ÜARAITA DÆSI RÖNR A DISI STAIN.**  
**TOLFINÆ WROTE THESE RUNES ON THIS STONE.**

This is the dialect of Scandinavia in Scandinavian staves. But the **ÜA** in **ÜARAITA** shows the only gradual melting away of the **w** or **ei** into the **y** or **i** of the Early English, and would therefore point to the 11th century. And, as Dr. Charlton observes, p. 68: "All that we know is, that connected with Carlisle, or at least with the neighbouring country, there were three or four individuals of the name of Tolfin or Dolphin. One of these, as we learn from the Anglo-Saxon Chronicle, was Governor of Carlisle about the year 1092, when William Rufus came into Cumberland and rebuilt, as it is said, the castle of Carlisle, dispossessing Dolphin, who had before governed the country. .... Possible it is, that Tolfin of Carlisle, proud of his Norse descent, had cherished the memory of his ancestors and their mode of writing, and it may well be, that upon one of the stones lying ready for the building of the south transept of the Cathedral, he may, with the sharp pick of one of the workmen, have inscribed this memorial of his name. Whoever the Tolfin was, he wrote in nearly pure Norse, and in good Norse characters, though the execution of the letters is very slight, as they are merely superficial scratches on the stone, and average about three and a half inches in length."

A facsimile of Dr. Charlton's engraving, and a translation of his essay, will be found in the Norse "Illustreret Nyhedsblad", fol., Christiania, No. 35 for 1859 (28 August), p. 154.

I was enabled myself to examine this interesting block in December 1866, and can testify to the accuracy of Dr. Charlton's copy. The runes are carved over the tooling-marks on the stone, which thickly slant from right to left.

## CENSER, DENMARK.

*Drawn and Chemityped by J. M. PETERSEN from the original, in the Old-Northern Museum, Cheapinghaven.  
Here engraved 2-thirds the full size, the Runes separately 1-half.*



It is not known from what Danish Church this Bronze Runic Censer was obtained, but it probably came from Jutland. Besides many non-runic, seven other such bronze Thuribles, inscribed with runes, are in the same Museum. This one, which is late in the Middle Age, is a good example of the continued use of the common formula *A (owns me)* on all sorts of things. In Prof. Worsaae's "Nordiske Oldsager", 2nd ed., 1859, Nos. 540, 541, are engraved two bronze Danish Censers; No. 540. remarkable for its figure-decoration, has *no* Runes, but the other (from what Church is unknown) *is* so inscribed, as follows, the staves being Runic but the words Latin. We will call this last Censer *B*:



XXVIFINIR : I I IZNY : RANWUKJ : VIFULID

Here and there injured, and the K in IAKOBUS quite gone.

† MAGISTER IA(K)OBUS RUFFUS MÆ FECID.  
MASTER JACOB RUFUS (*the red*) ME MADE.

The one now before us, which we will name Censer A, reads:

† MAGISTER IAKOPUS MÆ FECIT.  
TOKÆ KOPTÆ MIK.  
MARII A.  
MASTER JACOB ME MADE  
TOKÆ CHEAPT (*bought*) ME.  
MARY OWNS - me.

The Church to which this Censer was given by Master Tokæ was therefore probably dedicated to Saint Mary. Hence the closing formula. A similar phrase apparently occurs on a fine and very old stone Font, rudely and curiously carved on all the four sides, in the Church at Kareby, Inlands Södra Härad, Bohuslän, Sweden. The fourth side bears a line of runes which have never been deciphered, the last word being a Bind-rune. See Elfsyssel, by G. Brusewitz, pp. 91-94, where all the 4 sides are carefully engraved, the Runic side at p. 94.



There being no more room in the rune-space, the last word is a bind, a samstave, 4. r and R (o, K and R) in one. I would read and divide:

RADE SA ER KANN! — A M (= Mik) NOR K (= Kirkia). — LAS (= Laurentius) G (= Gerþe), I OKR.

REDE SA AS CAN (*Let him rede, decipher, make out, this who can!*) — OWNS ME NOR CHURCH.  
— LAS GARED (*made me*), IN ACRE.

Should this be correct, the Font was not made for the Church where it now stands, but perhaps for the Church at NOR (now NORUM) some Swedish miles North-west, in Inlands Norra Härad; and, singularly enough, a Home-stead still called ACRE (ÅKER), is found only a short distance to the north of NORUM.

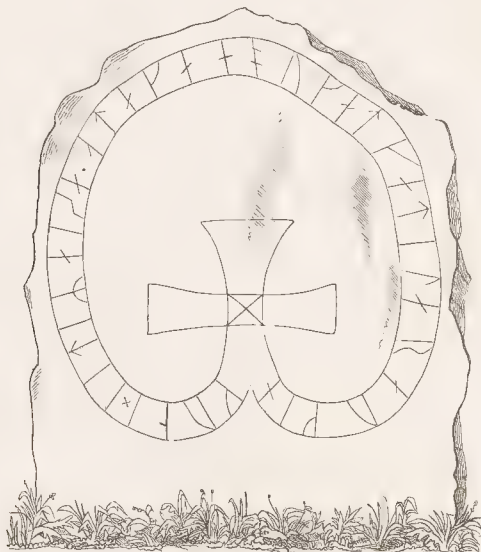
Master JACOB and Master JACOB RUFFUS (*the red*) may have been the same person. Three of the Censers in the Danish Museum were made by JACOB RUFFUS, and another in the Church at Svinninge, Fyn, (Pontoppidan, *Mamora Danica*, fol., Vol. 1, p. 238), also bears his name. This last, like two of the others, is in Latin, tho in runes. The fourth is also in Latin, but ends with two Danish words, all in Runes.

#### DANMARK, UPLAND, SWEDEN.

From DYBECK'S "*Sverikes Runerklænder*", folio, No. 184.

Formerly in the wicket of the Parish Church of Danmark, Vaksala Hundred, Upland; now in its north-west corner. Is more than 5 feet above ground, and more than 4 feet broad. No. 413 in Bautil, which is quite correct, and No. 205 in Liljegren. Dybeck continues, but dotted, the side-stroke of the þ in KUNI, as tho it were þ. But this is an error. However the stone may have suffered at

this spot, the letter is, at it was in Göransson's time, only and clearly 𐌿 (X). The mans-name KUNI is common enough. I presume that no one will deny the IRAISA of this piece, for the usual RAISA. — Göransson's woodcut had been previously published by Johan Peringskiöld, in his "Monumenta Uplandica per Thiundiam", folio, Stockholmæ 1710, p. 275.



I read and divide :

KUNI LIT IRAISA AT AKAE, OUK AT KATIL AR-AUKIN.

KUNI LET IRAISE (*raise this stone*) AT (*to*) AKI, EKE (*and*) AT (*to*) KATIL YEAR-EAKEN (*year-eakt, stricken in years, advanced in life, the aged*).

I have not met with this AR-AUKIN, = THE-OLD, elsewhere.

The fanciful way of carving the 𐌿 (A) in the second AT is very curious. Thus A has three different forms on this stone.

#### DELSBO, HELSINGLAND, SWEDEN.

*From the woodcut in "Delsboa Illustrata, eller Delsbo Socken i Norra Helsingland. .... Af KNUT NILSSON LENÆUS, Stockholm 1764." 8vo, p. 54.*

Delsbo Church, North Helsingland, was burned in 1740, and the curious old Iron Runic Ring, one inch thick and 12 inches in diameter, on the Church-door, suffered severely. But it was carefully restored, and now has its place on the modern vestry door.

The old Ring, exactly engraved, so as to show its divisions and quasi-serpentheads, was first made known in the book of Lenæus. It agrees with the translation made by the great Swedish Runic

antiquary J. T. A. Bure, in the year 1642-48, or about a century before the fire. It is No. 1953 in Liljegren, but I do not quite follow his or Bure's reading.

Metal Rings on the doors of temples and other buildings have doubtless been used from the earliest times. Several such, from the middle age, inscribed with Runes, still exist in Scandinavia, mostly with a religious formula in Látin. In heathen times similar temple-rings existed. Thus Snorre informs us in his *Heimskringla* (Olaf Tryggvasons Saga, Ch. 65) that Earl Hakon had made a large ring of gold, and affix it to the door of the old Idol-house at Lade. When Olaf Tryggvason had the temple burnt, he first removed this precious piece: — "Hann tók gullhring micinn or hofshurdunne, er Hácon Jarl hafði látit gera".



The Delsbo ring bears the following risting:

SIA MA DU A MYH.

AI MA DU FA MIK.

KUNNAR KÆRDI MIK.

KIRKAIN A MYH.

SALUY MARIA!

SEE MAY THOU ON ME.

NOT MAY THOU FANG (*get*) ME.

KUNNAR GAR'D (*made*) ME.

the - CHURCH OWES (*hath, possesses*) ME.

SALVE MARIA! (*Hail Mary!*)

We have here both the archaistic *Y* for *Y*, and the olden formula *A MYH* (*OWNETH ME*). We also see the Post-article creeping in. It is here in its first stage, mechanically added after the noun; KIRKA IN (or HIN), *Kirk the (the Church)*. — See the *Forsa Ring*.

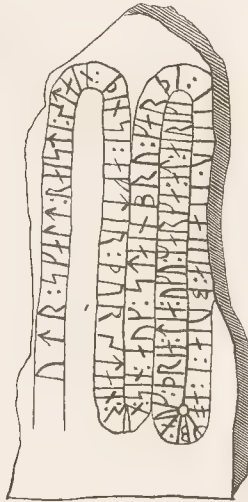
Since writing the above, I have fortunately found this piece beautifully drawn by his own hand, but on a very small scale (much less than that of Lenæus), in the Runic Manuscript of Bure, Vol. 7, No. 138. The differences from the copy in Lenæus are very slight; the 2 dots are absent between *MA* and *DU*, the last *ME* is written *YI\**, and there is not quite the same ornamentation, the drawing giving chiefly circlets not angles.

## EK, WEST GOTLAND, SWEDEN.

As this stone is of great value from its giving another clear example of a strong masculine noun in a vowel in the accusative singular, I have been wishful to give all the copies known to me, for the block itself is not perfect. It formerly stood in Ek Parish, on the road to Skara, but is now a mile (Swedish) therefrom, in the Park of Ingarud, to which it was removed by the late Baron Posse. It is No. 1334 in Liljegren's Run-urkunder.

The first transcript known to me is that of Johan Bure, in his Ms. 7, No. 116, c<sup>4</sup>. It is here dated "Widh Wackerborgh mot Eks ägor i Wasbo. 3 Jan. 1622". His drawing, now for the first time engraved, only gives the Runic side, omitting the other on which is carved a large animal, perhaps a Lion. As we perceive, the drawing is only a rough and hurried sketch, scribbled down in his note-book. But it is plain and substantially correct. Thus when first placed on paper, in 1622, the stone was already defective on the upper part of the right side, so that a few letters, containing a Proper Name in the accusative singular masculine, could no longer be made out.

*J. Bure, 1622.*



The runes, carved ploughing-wise, read as follows:

UTR SKALT RAISTI STAIN DINSI AFTIR DURSTAIN, SUN SIN; AUK STAIN-BRU KARMI (AFTIR ..... A),  
BU(T)A I EOMBI; AUK DRIA-TIAUKU MARKA AT AIRIKI.

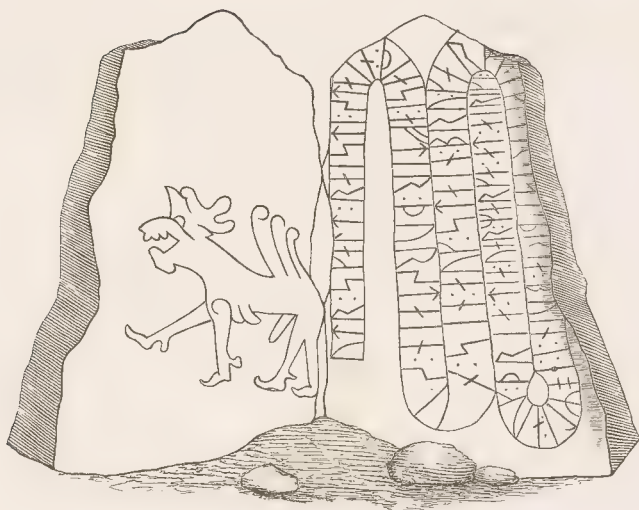
It is clear that the word following KARMI was AFTIR; but the next, a mans-name in the accusative, it is impossible to make out. We can only see that it has ended in A. In the word BU(T)A, the top of the T was gone even thus early.

Next in order comes Göransson, who has given this monument in his Bautil, No. 972. By his appended scale the block was then about 6 feet high by about 4 broad. He copies both sides in one plane, in order to show the Lion, or whatever deer it may be, and the runes on one woodcut.

<sup>1</sup> He has also entered the Runes in his Ms. Runahäfd, No. 567.

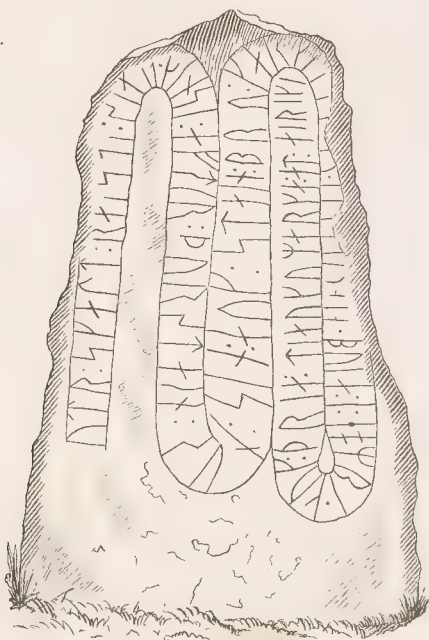


*J. Göransson, 1750.*



Here there is no where any improvement, and to the imperfections of the original Göransson's draughtsman has added three gross faults, — † (A) instead of † (N) in the word DINSL, † (N)

*P. A. Sæve, 1862.*



instead of † (A) in BUTA, and †R (AR) for FN (KU) in TIAUKU. — The beast also is evidently "wilder" than he need have been.

The third and last sketch known to me is that taken by the Intendant Pehr A. Sæve in 1862. He found the stone deep sunken, and had to dig it out and copy it in very bad weather. For an exact tracing of his original rough drawing I am indebted to his brother, Prof. Carl Sæve of Upsala.

Barring wearings and damages, sustained by the stone since 1622, this copy exactly agrees with that of Bure. All three unite in the word here insisted on — AIRIKI, instead of the later AIRIK. I translate the whole:

UTR, SCALD, (= *The Bard Otter*) RAISED this-STONE AFTER (in memory of) THURSTAIN, SON SIN (his); EKE (and) a-STONE-BRIDGE GARED (made, fiat, built up, placed) AFTER ....., BONDE (yeoman) IN EOMBY; EKE THIRTY of-MARKS AT (to, in memory of) AIRIK.

Perhaps the Bonde in Eomby may have been the Foster-father of THURSTAIN, who may have lost his mother very early, as her name is not here added to that of the lamenting father. AIRIK (= ERIK) may have been a friend or brother-in-arms of the deceased THURSTAIN, and all three may have fallen together by land or by sea.

The EOMBY of this stone has never yet been identified. Prof. Sæve has communicated to me the following interesting note thereanent: — "This block originally stood not far from the lake YMSEN, which is probably a contraction of YM-SJÖN (the-SEA [= lake] YM), for close to this lake formerly lay the old Folkunga property YM-SJÖ-BORG, and we have still YM-SJÖ-HOLM. This YM has most likely in ancient times had the form IUM (JUM = YUM), or EOM, and a homestead there would then be called EOM-BY or JUM-BY. This *may* have been the oldest name of YM-SJÖ-BORG or YM-SJÖ-HOLM. — In case any old JOMS-WIKING ever settled here, the name both of the Hall and the Lake may have been thence derived".

The MARKS I take to have been *Standing Stones*, perhaps arranged as a Ship, a Triangle, a Circle, or some other formal Stone-setting. From the language employed, *Stone*, *Stone-Bridge* and *Marks* may all have been Memorials, the dead heroes actually lying far off in some other land, or deep beneath the billows.

The Lion, if Lion it be, may have been an early personal bearing or favorite family mark, altho not in the sense of the later "Coat of Arms". This stone, which is evidently very old, if not heathen, forbids the idea of any formal blazon. Prof. Sæve reminds me that the Lion is suggestive of the arms of the Folkungs (a Lion over Three Streams) which afterwards became the arms of the whole Götaland. At this moment the animal has nearly disappeared from the stone. According to a sketch by P. A. Sæve, all that is now left is:



There is an inscribed Rock in Sweden which apparently offers a remarkable counterpart to this monument. It is called in the runes a MARKI, and this MARKI, MIRKI, MERKI is frequently employed of a rock or great earthfast boulder or unusually large block. I refer to the Rock in South Åby Wood, Vestermo Socken, Södermanland. It is only known to me in the engraving of Göransson, Bautil, No. 766, Liljegren No. 993. By the appended scale in Bautil this rock was about 16 feet high, and the runes in the round-square runic band about 8 inches high. Being so very large, the letters must have been wonderfully plain, and accordingly Göransson's drawing seems absolutely correct. Only in one place is there a woodcutter's error, for the word *FRATHBIRKT* is clearly a mere miscutting of the woodcarver for *FRATHBIRKT*. Liljegren knew only of Göransson's plate, and I can give no further information about it. But it is very remarkable, very old (? from the 9th century), and heathen. At the top of the rock

and between the band-ends is carved a rude face with mustachios. Beneath this is — most likely — THOR'S HAMMER (shaped thus T), and the head is therefore apparently that of THU(NO)R. See the similar head on the Skjern stone, and the remarks thereon. Altering the *Y* in FRAUBIURN, the runes are:

†HYN†R • †NY : †R†N†B†N†R† • N†N (mustachioed peak-bearded head) †IR† •  
 †Y†Y† • †I†N† • †† • †IR†B†N†R† • ††B†N†R • †I†

ASMUNTR AUK FRAUBIURN LITU KIRA MAKI SIOUN AT HIRBIURN, FADUR SIN.

ASMUNT EKE FRAUBIURN LET GARE MARKS SEVEN AT (*in minne of*) HIRBIURN, FATHER SIN (*their*).

MAKI is here for MARKI, the R elided, as often in this word.

SIOUN, as far as I can see, is SEVEN, ac. pl. neut., thus an exact parallel to the BRATIAUKU MARKA = THIRTY MARKS of the Ek bloek. But in this case we have here the first example yet found in Scandinavia of this word *with the final N still left*, as in most of the Old-English dialects, tho in the North-English the N is often absent. On the Christian Bore stone, Norway, we have (dat. pl.) SIOT NOTOM, *seven nights*. On the Thorpe stone, Norway, SIONTI (n. s. m.) *seventh*.

#### EKALA, UPLAND, SWEDEN.

*Copied from BURE'S Ms. Runahäfd, No. 152, and DYBECK'S Runurkund, folio, No. 44.*



This stone (Liljegren No. 46), which still stands in the Parish of Outer Gran, was not quite perfect even when publisht by Göransson in his Bautil (No. 332), more than 112 years ago. But since then it has lost yet another letter, the last *r* in XLII, which is absent in the drawing of Dybeck, but which is given in Bautil.

But this stone is also found in Bure's Ms. Runahäfd, more than 100 years previous to Bautil, and here we have not only this I but also the FA in FADUR. The IR closing the word HEDINKAIR was, however, then already gone.

I therefore add the I and the FA, but in dotted letters, as they are not on the stone as it now stands.

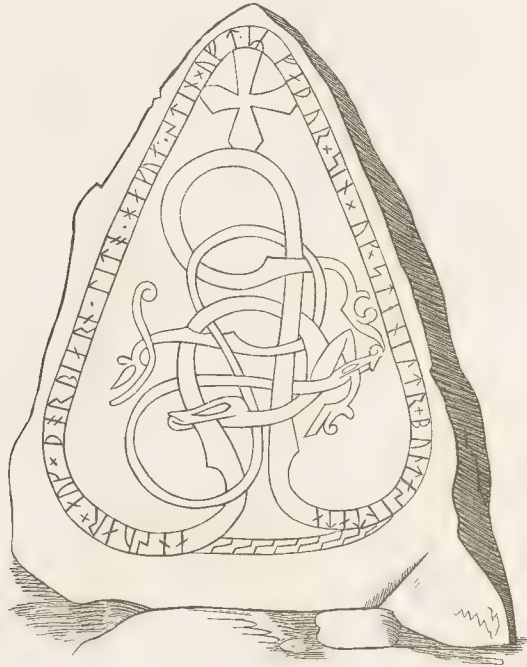
HEDINKA(ir) AUK BIORN RAISTU EFTIR KILI, FADUR SINT.

HITHINKA(ir) EKE (and) BIORN RAISED AFTER KILA, FATHER SIN (their).

The NT in SINT, for the sharp N, is here undeniable.

### EKE, UPLAND, SWEDEN.

*Copied from the woodcut in Bautil, No. 489, corrected in one place by R. DYBECK in 1864.*



No. 181 in Liljegren. Stands in Skuttunge Parish, Båling Hundred. By Göransson's scale is about 7 feet 5 inches high, greatest breadth about 6 feet. It was first copied about 1640, by Bure, in his Ms. Runahäfd No. 328. In 1864 it was examined by Dybeck, who announced (Upsala Posten, July 20, 1864) that the last word was TATA, not LATA. All authorities agree in the antique name ANSUAR. No new drawing being yet made public, I have copied Göransson's woodcut, only altering the † to ‡ in the last word.



ANSUAR AUK ÞORBIARN LITO HAKUA STIN ÆFTIR FADUR SIN, UK STENILTR BUNTA SIN, TATA.

ANSUAR EKE (and) THORBIARN LET HACK (hew, carve) this - STONE AFTER FATHER SIN (their),  
EKE (and) STENILT after - BONDE (husband) SIN (her), TATI.

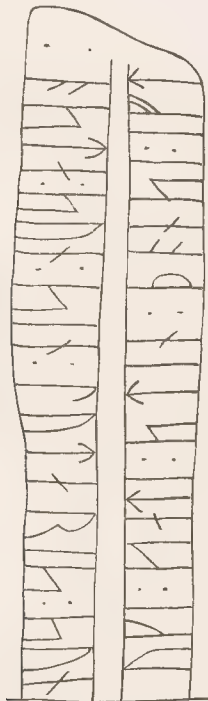
(= This stone was raised in memory of TATI by ANSVAR and THORBIARN, his sons, and by STENILT [= STENHILT] his widow).

The non-repetition of ÆFTIR or AT before BUNTA belongs to the ellipses so common in all our old monuments, runic and manuscript. It is found on many other stones.

Since writing this, I have received Dybeck's lately published 5th part of his folio Runurkunder, and find this stone engraved there, No. 209. It agrees with the above, save that Bautil gives FADUR ʒtt, BUNTA ʒtt: while Dybeck has FADUR ʒtt, BUNTA ʒtt.

### FERSLEV, NORTH JUTLAND, DENMARK.

*From drawings in the Archives of the Museum of Northern Antiquities, Copenhagen.*



In the Church at Ferslev, in Fleskum Herred, Ålborg Amt, North Jutland. It is about 3 feet high by about 11 inches broad, the runes from 4 to 5 inches high. This stone is highly interesting from its offering so plain an example of a mans-name, nom. sing., in s instead of the later r. But it has hitherto always been copied defectively. Being inside the Church, close north of the Quire Arch, it is always liable to have its foot partly hidden by earth and whitewash. Accordingly 3 runes in each

line have hitherto not been published. The earliest transcript is by Pontoppidan, *Marmora Danica*, Vol. 2, 1741, p. 233, who does not give these 3 under-staves in each line. But he adds the tradition that when the Church was built, in 1120, the stone was brought in from a cairn at Voldsted. — Between the years 1810 to 1832, however, the whole surface was visible, and as late as 1850, in September, Prof. Worsaae, who then visited the place, observed that one word was buried at the end of each line. — Fortunately, among the drawings in the Museum, Cheapinghaven, I have found *two* with the inscription entire. Both are independent copies, and both agree in the words given. The one is dated May 28, 1810, and was sent in by the Parish Priest, the Rev. Mr. Mörch. The second was forwarded by the Rev. H. C. Lyngbye in 1832. Another, the latest, is the most carefully done, but the 3 runes on each side were then hidden; it is by R. H. Kruse, in his "*Nørre-Jyllands Mærkværdigheder*", Ms., Vol. 2, p. 36. I have therefore engraved from Kruse, only adding the two words given by the older transcripts. — The carving begins at the middle of the left band, and reads thus:

LUTARIS, SUN UKI, SATI STIN DONSI APT OSTA, SUN SIN.

LUTARIS, SON of UKA, SET STONE THIS AFTER OSTI, SON SIN (his).

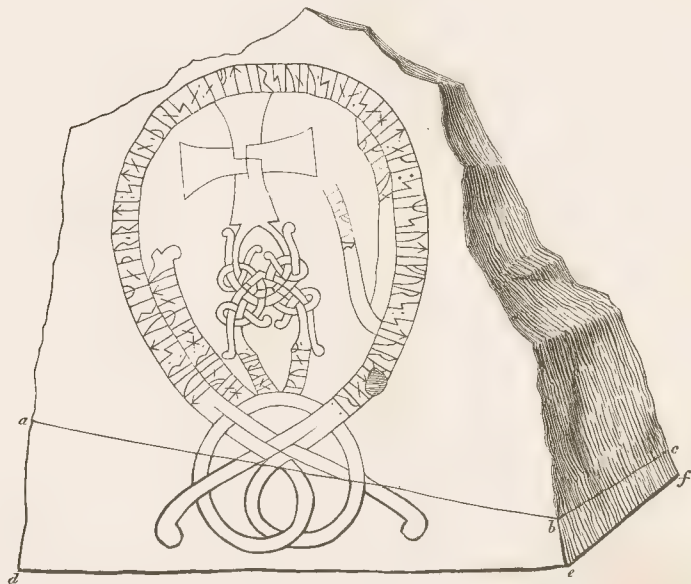
In this complete form, the rising commemorates three generations, but only on the spear-half, UKA, LUTARIS, OSTI. Should the s be taken twice, we shall then have UKIS, the gen. of UKIR.

Observe the uncommon shape of the s in the word SATI.

The stone is evidently very old, and has not the least mark or savor of Christian times.

#### FJUCKBY, UPLAND, SWEDEN.

*From a drawing made by Prof. C. SÄVE in 1858, kindly forwarded in 1863.*



Near several barrows and stone-settings stands this "inscribed stone", in Årntuna Socken (Parish), Norunda Härad (Hundred), in the province of Upland. It is of coarse grey granite, about

6 feet high and nearly as many broad below. The letters *d, e, f*, mark the ground-line in the wood-cut given by Bautil; *a, b, c* are the present ground-line, the stone having sunk considerably in the last century. The engraving in Bautil is No. 498. No. 220 in Liljegren.

The arrangement of this carving has been first understood, and the antique forms (especially the *AN*) duly pointed out and defended, by Prof. Sæve in his masterly paper "Runstenen vid Fjuckby, Uppland", in "Nordisk Universitets Tidsskrift", Uppsala 1858, Vol. 3, part 4, pp. 92-120, where he has also given an engraving of his drawing, only on a smaller scale than here. It is this his reading which I here follow. He informs me that the stone has suffered considerably, that the first name may be *LUIR* or *TULUR* or some such name, and that the last runes are very difficult to read.

As we see, the carving is an 8-lined stave-rime verse (the "Fornrydalag"), with which we are so familiar in our own earliest lays:

TUIR (? LUIR, ? LIUTR) STURIMADR  
RITI STAIN DINSA  
AFTIR SUNU SINA.  
SA HIT AKI  
SIM'S UTI FURS.  
IUFUR STURDI HARI,  
KUAM AN KRJK-HAFNIR,  
HAIMA TU.

(? UK IKUA[r runar]).

TUIR (? LUIR, ? LIUTR) STEERMAN (*ship-captain, commander*) WROTE (*let carve*) STONE THIS  
AFTER SONS SINE (*his*). SA (*he, the one*) HIGHT (*was called*) AKI, SUM-AS (*who-as, he who*) OUT  
(*abroad*) FOR (*perisht, fell*). The other-son-IUFUR STEERED (*led, commanded*) the-HERE (*fleet, army, troop,*  
*expedition*) CAME ON (*came to, reacht*) GREEK HAVENS, at-HOME DIED (*of sickness*).

(HEWED IKUA[r these runes]).

In the stave-rime of the original:

TUIR (? LUIR, LIUTR) STEERMAN  
WROTE STONE THIS  
AFTER HERO-SONS TWO.  
HIGHT THE ONE AKI;  
IN THE OUTLAND HE PERISHT.  
THEN IUFUR LED THE FLEET  
FAR AS GREEKLAND'S HARBORS.  
AND AT HOME WENT FROM US.

(HEWED IKUAR THE RUNES).

Thus we have here the antique *AN* (= *ON*, otherwise *A* or *O*), with the *N* *unelided*.

The oldest drawings of this inscription are by Bure, in his Ms. Vol. 7, No. 38, b, and his Sveonum Runæ No. 70, dated June 19, 1638. He gives the first word as *LIUTR*, in which he is followed by Celsius (Acta Liter. Sveciæ, 1728, p. 406), but in his copperplate it is *TUIR*. In Bure's time the *STURDI HARI* was still undamaged.

It was first publisht (runes alone) by Peringskiöld in his Vita Theodorici, p. 463. His text has *TUIR*, and *STURDI HARI*, as has Bautil. Celsius and Brocman (Ingv. Saga p. 154) have *LIUTR* and *STURDI KNARI*.

All the old copies are variously incorrect and confused, some of them omitting altogether the short lines.

Since the above was written, Mr. Dybeck has officially visited this stone (in 1864), and has raised it from the earth. He has given a new and elegant drawing, on a very large scale, in his Run-urkunder, folio, part 5, No. 215. This is nearly identical with Sæve's copy, in whose time it leaned so much that it could only be redd with great difficulty. In Dybeck's lithograph the first word is doubtful, but he thinks it was *LIUTR*. The last line cannot be made out. Bautil and Brocman have *UK IKU...*

The reader will observe that when Sæve copied this stone there was a chip — a crumbling from disintegration — just where  $\mathfrak{D}\mathfrak{H}$  in  $\text{STURM HARI}$  had stood, so that part of the  $\mathfrak{D}$  and the upper half of the  $\mathfrak{H}$  was gone. In Dybeck's drawing we see that still more has since fallen out, so that only a small bit of the foot of the  $\mathfrak{I}$  is visible. He reads  $\text{STURM. (H)ARI}$ . To judge by his lithograph there might have been  $\text{STURDU HARI}$ ,  $\text{STURDU}$  for  $\text{STURM}$ . When I saw the stone for a short hour in 1864, I had only time to assure myself of the perfect accuracy in all essentials of Sæve's woodcut.

The peculiar reflective form  $\text{FURS}$ , for  $\text{FUR SIK}$  (= *foor himself, went him, fared away, perisht, was slain or drowned, died a violent death, fell*), is also found on the Angarn stone, Upland, (Liljegren No. 469):  $\text{ON FURS UTI KRIKUM}$ , *he perisht in Greece*. The Old-English  $\text{FARAN}$  and  $\text{FORFARAN}$  signified both to die (a natural death) and to perish (die a violent death).

### FLATDAL, UPPER THELEMARKEN, NORWAY.

*From a drawing by M. F. ARENDT, made September 5, 1805, and now preserved in the Archives of the Old-Northern Museum, Cheapinghaven.*

By the usual fatality, all former copies of this inscription have been incorrect. It was first drawn in Lund's "*Beskrivelse over Øvre-Tellemarken*", 1785, p. 251, again in Wille's "*Beskrivelse over Sillejord's Præstegjeld*", 1786, p. 51. A third copy, of the runes only, is given in "*Nordisk Tidsskrift for Oldkyndighed*", Vol. 1, p. 407. and in Rafn's *Pirée*, p. 221. But Rafn and all later runologists have overlooked the admirable drawing here engraved.

As this monument exhibits several remarkable peculiarities, and I wisht to be absolutely sure of Arendt's exactness, I applied to my friend Prof. S. Bugge of Christiania, for a fresh copy. He has obligingly forwarded me one by the Norwegian Archæologist N. Nicolaysen. This entirely agrees with Arendt, and there is therefore no longer any doubt as to the reading. Prof. Bugge adds that he has himself seen the stone, and that the runes are clear and well preserved.

This block is about 7 feet 3 inches long by 1 foot 6 inches broad, and is of granular quartz. For some time it lay opposite the Bauta-stone on a heathen barrow called Glomshaug, near the home-stead Sundbø in the district of Bratsberg, whither it had been removed from outside the Quire door of Flatdal Church<sup>1</sup>. But as its original seat was unknown, the Norwegian Society for the preservation of the National Monuments has, for its better protection, removed it to Christiania, in whose Museum it now is. Probably it originally lay (for it is not a standing stone) in or near the Church-yard.

The risting is carved furrow-wise, and is remarkable for divers singularities. Side by side with the comparatively modern  $\mathfrak{t}$  for  $\mathfrak{E}$  and  $\mathfrak{z}$  for  $\mathfrak{O}$ , we have the Old-Northern rune  $\mathfrak{z}$  for  $\mathfrak{Y}$ . Then there is the ornamental use of one letter for another,  $\mathfrak{t}$  ( $\mathfrak{N}$ ) for  $\mathfrak{t}$  ( $\mathfrak{X}$ ) in  $\text{STÆIN}$ ; and  $\mathfrak{t}$  ( $\mathfrak{L}$ ) for  $\mathfrak{t}$  ( $\mathfrak{X}$ ) in  $\text{OKMOT, REIST and STÆIN}$ ; and  $\mathfrak{t}$  for  $\mathfrak{L}$  in  $\text{LIER}$ ; and  $\mathfrak{t}$  for  $\mathfrak{t}$  in  $\text{AUK}$ ; while the  $\mathfrak{L}$  in  $\text{KAMALS}$  is made by a slight continuation of the  $\mathfrak{A}$ -mark. Yet  $\mathfrak{t}$  is used for  $\mathfrak{L}$  and  $\mathfrak{t}$  for  $\mathfrak{t}$ , elsewhere on the stone. We have also an uncommon tale of ligatures (bind-runes),  $\mathfrak{AK}$ ,  $\mathfrak{AL}$ ,  $\mathfrak{AN}$ ,  $\mathfrak{AR}$ ,  $\mathfrak{OK}$ ,  $\mathfrak{OR}$ ,  $\mathfrak{UK}$  and  $\mathfrak{UN}$ .

But this stone is also remarkable in another respect. It is evidently only half Christian, and was prepared by either a "Prim-signad" (halfconverted man, one only signed with the Cross, *Primus Signum*, not yet baptized) or by one who had abandoned the errors of paganism and who thought well of Christ, without altogether giving up olden ideas. Thus it was carved in the transition-period, between the Pagan and Christian systems. Accordingly  $\mathfrak{ALMIGHTY}$  GOD, not CHRIST, is the Deity invoked, and for *To Paradise* or *Heaven* is engraved the mystic heathen Thwarts and Circle,  $\oplus$ , found so rarely on runic stones. This Oriental and Old-Northern mark is the symbol for *Endless Bliss in the bosom of the Deity*. See hereon Dr. L. Müller's valuable "*Religiøse Symboler af Stjerne-, Kors- og Cirkel-Form*

<sup>1</sup> According to N. Nicolaysen (*Norske Fornlevninger*, 2det Hefte, 8vo, Kristiania 1863, p. 224) it had been used as a step at the Quire door, and was fitted to the Glomshaug in 1862.



hos Oldtidens Kulturfolk", 4to, Kjøbenhavn 1864, p. 62. The block was *laid down* over the grave, in the Christian manner. See the stone to Osfrith, at Vedelsprang.



Beginning with the long line, below, we have:

OKMOTE RÆIST RUNAR DESAR, AUK BDR DÖRS ALMAKAN KUD AT HAN TAKE UIDR SYL KAMALS, ER  
DESE STEIN LIKR IBIR.

OKMOTE (= ÖGMUNDI) RISTED (*carved*) RUNES THESE, EKE (*and*) BIDDETH of - THIS (*prayeth*  
*for this, asks this at the hands of*) ALMIGHTY GOD THAT HE may-TAKE WITH (*may receive, shelter, save*)  
the - SOUL of - KAMAL, AS (*whom*) THIS STONE LIETH OVER.

For the reading of the 1st word as OKMOTE and of the 7th as DÖRS, I am indebted to  
Prof. S. Bugge. He remarks hereon, in a letter dated June 9, 1864: "ÖGMUNDI is a scarce side-form of



In his comment, Worm informs us that the drawing sent to him had \*F↑ not †F↑, 4\*H not ††H, 14H\* not 14H†, and 4H†A not 8H†A.

This gives us :

[illegible]

2. — We have thus Worm's woodcut corrected in 4 places by the drawing sent to him. But on examining the stone itself, there were still errors, for the block has RNNVY not RNVY, and (47)\*11 not 47\*11; 2 more staves are thus amended. The stone being fragmentary, we cannot make other corrections therefrom.

Taking then together the stone as we have it and Worm's original drawing, we get:

[illegible]

The old school agreed that the block was raised by his children AFTER FUHR their-FATHER — this whole rendering being quite wrong. But hence came their B in FAADIR, which of course was made to mean FATHER, tho this form FAADIR occurs on no other stone.

But we will now go further.

3. — In the Archives of the Old-Northern Museum is preserved a Paper [4 leaves in 4to, under signature "Odense Amt, Baag Herred"] by Professor the Rev. Niels von Haven, a man of talent, who was also Priest of Our Lady's Church in Odense, Fyn. He was born in 1709 and died in 1777. The leaves are not dated, but were apparently written about the middle of the last century. In this little essay the good clergyman treats at large of this stone, in connection with official enquiries and with especial reference to the text and engraving of Worm.

He first transcribes an account and a drawing of this piece made by the Parish Priest of Flenlöse the Rev. Hans Wichmann, also not dated, but written probably about the year 1740. In this account Wichmann informs us:

A. That the stone was fitted in the winter, with the help of the peasants, on a large sledge, from a barrow just opposite Lammemose Have, to Flemløse Church-yard by the Rev. Thomas Nafsen, incumbent of Flemløse from 1553 to 1598.

B. That, as the block then LAY, only 3 lines were visible. A neat drawing is then given of the monument LYING FLAT on its under side. The runes agree exactly with No. 2, only ending with the word AFTER, and consequently were copied without a fault, for they are those of the stone as we now have it as far as it goes. The rest, he says, was invisible; and he also mentions that only 3 lines were seen when a copy was made by his predecessor, the Rev. Gregers Pedersen, in 1656. — This is not to be wondered at. The stone was then LYING, and the 4th line was hidden by the soil!

4. — Prof. Haven then gives us his own reading and drawing. He introduces these by saying that he had first carefully removed all moss and dirt, and *cleared away the earth from the under part of the block*. In this way the 4th line, as previously given by Worm, again became plain. The whole stone, viewed as STANDING, as originally it crowned its heathen low, is as follows, carefully copied from Prof. Haven's elegant drawing. It will be seen that he has made the T's prettier, that is top-rounded, which is not their shape on the stone. But this way of drawing the runic T was just then fashionable. His appended scale makes the block in its greatest length 7 feet 3 inches, and 3 feet 3 inches in its greatest width.

But his drawing is also precious as giving us another example of the way in which the runecarvers accomodated, oftentimes, the form and size of their staves in accordance with the shape of







ÆFT RU, ULFS TOTR, STÆIN SÆ SI.  
 IS UÆS NURA KUPL.  
 SATU SUNIR AFTIR.  
 FUÆIR FAWDO.

AFTER RU, ULF'S DAUGHTER, let-STONE SA (this) SI (be). — (This stone shall stand in memory of Ru, the daughter of Ulf.)

AS (He) WAS of - the - NUR - men (or, of the Ner district) GUTHL. (= Temple-chief and Sheriff.)

SET - it (raised it) his - SONS AFTER - her (= after their sister).

FUÆIR FAWED (carved these runes).

We have here no fewer than 5 examples of \* as Æ, as in the oldest Scandinavian futhorc, but we have no H. If it had occurred, it would doubtless have been one of the many slight variations of the type H. Thus this is apparently overgang (a transition-stone).

This stone also gives us the first hitherto discovered runic instance of the old verb si as 3rd person singular present subjunctive, = BE-he (or she or it). Formerly so common in old Scandinavian and English writings, this mood is now extinct in all the North, save in Iceland.

The two different forms, ÆFT and AFTIR, on the same stone, remind us of similar variations elsewhere. But it is possible that there is here a difference of sense, ÆFT being a preposition, and the longer form an absolute word, = AFTER HER. We have a similar adverbial use of the word at the end of the Nylarska stone, Bornholm:

STEN DESI  
 STAI EFTIR!

Let-STONE THIS  
 STAND AFTER-him!

We have also the antique FAWDO, instead of FAADL. The stave o is often written þ as well as f, &c.; and this þ has been here adopted — as far as I can see — merely because there was no room on the stone, at the very edge of the block, to carve o with the down-strokes, f.

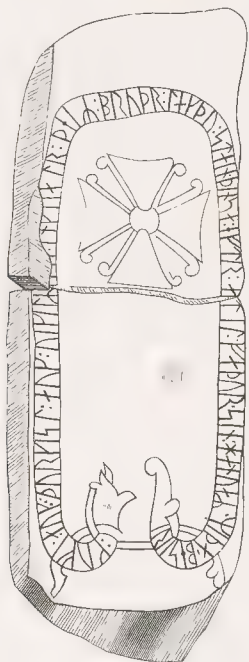
The Flemlöse has a striking parallel in the *Helnes* stone, Denmark, which see above, p. 338. For NURA KUDI see the remarks on SAULUA KUDI on the Glavendrup stone.

## FOGLÖ, SÖDERMANLAND, SWEDEN.

From "Vita Theoderici Regis Ostrogothorum et Italiae, autore Joanne Cochleio-Germano. Cum Additamentis & Annotationibus, quæ Sveo-Gothorum ex Scandia Expeditiones & commercia illustrent; operâ JOHANNIS PERINGSKIÖLD". 4to, Stockholmæ 1699, p. 467.

This Christian Slab was in a Cellar-wall at Foglö, in Stora Malm Parish, Oppunda Hundrad ("Härad"). The above engraving is from Peringskiöld, whose wooden block was again used by Göransson in his Bantil, No. 789. It is No. 903 in Liljegren. Where the stone now is, no one knows. But the above copy is apparently quite correct. It is a monument so much the more interesting as it is one of the very oldest of those Runic Memorials which are *Lying* not *Standing* stones, laid flat on the grave, not raised up at its head or foot. This is sufficiently clear from the decisive word LAKTHU. The slab has been broken in two, and a letter here and there is damaged, but not so as to render a single word doubtful. Thus the top-half of the 3rd AUK is broken away, the top of the U in the following name, and the arms of the T in BESTR are worn off. But the form for which

this stone is engraved, the valuable MIDA = *of - MEN*, (MINA, MINTA, MITA the *N* slurred and this rendering the *T a D*, thus MIDA), is clear enough. The runes read:



KUFI AUK DURKISL AUK UIKILR (AUK) INK(U)ALR, DEIR BRUDR, LAKDU STAIN DINSA EFTR ATIL, FADUR  
SIN. HAN UAR MIDA BES(T)R.

KUFI EKE (*and*) THURKISL EKE (*and*) UIKILR EKE (*and*) INKUALR, THOSE BROTHERS, LAID STONE  
THIS AFTER ATIL, FATHER SIN (*their*). HE WAS *of - MEN* the - BEST.

# FOLE, GOTLAND, SWEDEN.

*From a Copy kindly communicated by Prof. CARL SÄVE, Upsala.*

DIII:IR:NIH:PIRPINR:BRIMII:IV:PAPII:YIIII:II:THHNI:BIIR:IIEN:  
FINBII:YID:III:PIRPINR:PINH:PIIN:NIIN:PIBII:PIRD

This inscription (Prof. C. Sæve's *Gutniska Urkunder* No. 50. p. 41) is carved along the left stone-post of the Quire-door in the Church, in a single line 4 feet 2 inches long. A few of the staves are injured at the foot, but no one letter is doubtful. This risting affords another precious (double) instance of a noun gen. sing. fem. in -UR. The words are:

ÞEÞA ÐER UTTNI KIRKIUR PREÞTA OK SOKNA-MANNA, ET HALHUIS BOAR AIHU KAUPÞAN MEÐ EINN KIRKIUR  
TAUEH GINUM LITLU-FOLBOA-GARÐA.

THAT (this) IS the - WITNESS of - this - CHURCH'S PRIESTS EKE (and) SUCKEN-MEN (Parishioners),  
AT (that) HALHUIS BOORS (yeomen, inhabitants) OWE (own, enjoy, have) CHEAÞT (bought) MITH-ONE  
(with-one, once for all, for ever) the - CHURCH'S TA-WAY (lane, hedge-way, right of passage, roadway)  
GEN (thro) LITTLE FOLBO GARTHS (home-fields).

The *τ* in TAUEH, if not the bind-rune *τθ*, seems the original form. It may have been altered into *ƿ* by some one who had forgotten the meaning of the older word which thus became nearer FARUEH, FARE-WAY. See Sæve's Note 18, p. 69. No one will here deny the plain "fornshape" (archaism) KIRKIUR for KIRKIÐ.

### FORSA, HELSINGLAND, SWEDEN.

From drawings taken Sept. 4-5, 1851, by Prof. CARL SÆVE, and kindly forwarded by him for my use.

THE FRONT.



This ancient IRON RING hangs in an iron staple in the Church-door at Forsa, on the west side. It is here engraved about 2-thirds the original size, which is 10,7 Swedish decimal inches (about 13 English) in diameter,  $\frac{2}{5}$  Swed. dec. inches broad, and about  $\frac{3}{10}$  to  $\frac{1}{10}$  Swed. dec. inches thick.

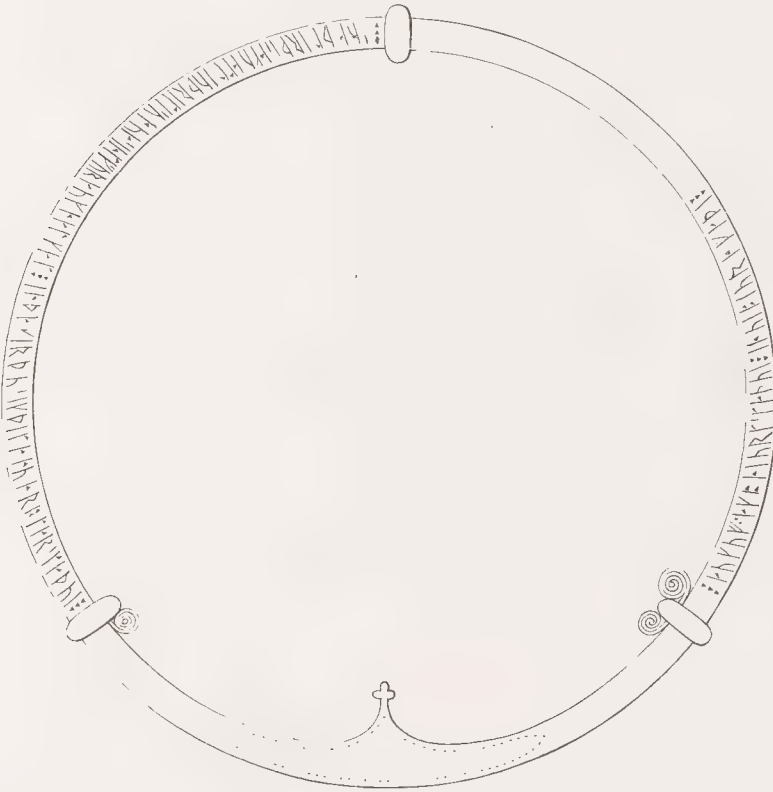


- a* is a steel wire, in a large flat spiral.  
*b* " " " " " small " "  
*c* " " " " " " " "  
*d* is broken away, but was doubtless like *a*.

This piece is No. 1952 in Liljegren's *Runurkunder*. The inner and outer sides are rounded, but the front and back — where the runes are inscribed — are flat. These runes are not bounded by any lines; their height merely fills the whole of the flattened surface. Low down, the Ring is hammered out thinner and broader, till it ends in a trifolium.

The first engraving of this ring known to me is (the runes only) in Bure's "*Runa Känslones Lärspån*", Upsala 1599; then the woodcut in Curio (publisht in 1664), No. 42, here given on a very small scale, about 3 inches in diameter, the back still less, for it is engraved within the front. Of course the inscription is very incorrect. — Next in date is the woodcut of the back only, but without the runes, about 4½ inches in diameter, publisht, with *a part* (the beginning and end) of the inscription, in Roman letters, in the Disputation by Elias Frondin, Respondent Sven Bælter, De Helsingia.

THE BACK.



Pars 1, 4to, Upsaliæ 1735, pp. 34, 35. Both the drawing and the reading, neither of which are faultless, were communicated to the author by Olof Celsius. — The *whole* inscription, also incorrect, is given in Latin letters in the Disputation by P. Ekerman, Respondent A. Flodberg, 4to, De Helsingia

Continuatio Prior, Upsaliæ 1755, p. 99. — Liljegren's copy of the text, made from the original, and publisht in Latin letters in 1834, is also not free from error. — Last in order, but never publisht, is the fine transcript, and drawing of one side, of all the runes, made by M. F. Arendt in 1806. This almost entirely agrees with the copy by Prof. Sæve. It is preserved in the Old-Northern Museum, Cheapinghaven. See also Sjöborg's remarks on this piece, in his *Samlingar*, Vol. 3, pp. 132, 133.

It has always been the tradition, both among the peasantry and in books, as far back as we can go, that this Ring does not properly belong to the Church, but that it has been brought thither from a building close by, now in ruins, universally stated to have been an ancient Guild-house or Temple. This structure was 24 feet square. The probability is that it was a heathen offer-house, tho in the middle age it may perhaps have been used by some Christian Guild or Confraternity. Certain it is that the Ring in shape nor contents bears no one mark of Christian times. The trifolium is not the Cross, but merely an olden ornamental finial, such as we sometimes find on other pieces many centuries older and confessedly pagan. The runes, however redd, have not a single Christian or Middle-age word or formula; and if my reading be correct of course the inscription is glaringly pagan. The runes, too, are plainly very old, probably as old as the 9th or 10th century, when Christianity was as yet unknown in Helsingland. I therefore, all things considered, regard the Ring as heathen, and believe that it was made for the door of a heathen Fane or Guild-house, probably a temple of our well-known Northern God *TU*, *TY* or *TY(R)*. Should I be wrong in this, it will only affect my translation of *one word*. *TUI*.

The runes have of course been modified in shape by the way in which they have been cut and stampt on the iron, and by the use of a small wedge-like punch for the side-strokes. But besides this some of them are more or less *peculiar*. Thus remark the form given to the *A* (*h*), the *B* (*h*), the *N* (*h*), the *R*-final (*l*), the *S* (*l*), the *T* (*h*) and the general shape of the *U* (*h*).

Otherwise there is little in the runes that calls for remark. In the word *IFANE* I take the last letter, whose bar is stampt on the centre of the stave and not at its right side, to be *E* not *A*. Should I be mistaken, it can only be *A*, tho we then have two *A*'s together, which is un-runic here. In *SUA*, the first word on the back, the *UA* is a bind-rune. Further on we have an imperfect letter or two (*F*, *R*, *D*, *F*); but, as Prof. Sæve rightly observes, this is only wear and tear from the swinging and friction of the heavy ring against the door and its nail-heads. In *AUKNALKAT* the first *K* is clearly *K*, tho it has a second (accidentally) dinted line above. Singularly enough, in this long carving we have — as it happens, neither *H* nor *M*. We therefore do not know the shape of those letters in the Futhork of our Ring-smith. Consequently, in the word *UFAK* we cannot tell whether the two oblique dots are *nothing*, or whether they are *M* as in the Helsing-runes generally (and this Ring is in Helsingland), or whether perhaps it be the missing *H*. Meantime, as these two dots seem to me mere ornaments, I read and print *UFAK*.

Quite aware of the extraordinary difficulty of this piece, I offer the following division and translation with great diffidence, and but until some better be produced. I would only observe that if we take the vext *TUISKILAN* (in *UKSA TUISKILAN*) as one word in the accusative singular masculine and as an adjective, however we may interpret it (*TUI-SKILAN*, *TUIS-KILAN*, &c.), it *cannot* mean anything *double in value*, for this would destroy the regular gradation

UKSA .....	AURA TUO
UKSA TUO .....	AURA FIURA
UKSA FIURA .....	AURA ATA.

Besides this, we expect an infinitive after the imperative *STAF*, and this infinitive I take to be *SKILAN*, in which case we have here the long-sought lost infinitive of the defective verb *SKAL* = *to owe*, *to shall*. Besides this infinitive in *AN* and other fornshapes we have the remarkable *UASINT* seemingly (be-they, 3 pl. conj.) with the sharp *N* (*NT*), and *NALKAT* (approach ye) without the later reflective *-s*. — Taking both sides together, we have:

UKSA TUI SKILAN AUK AURA TUO, STAF AT FURSTA LAKI.

UKSA TUO AUK AURA FIURA\_AT APRU LAKI.

IN AT DRIDIA LAKI UKSA FIURA\_AUK AURA\_ATA STAF.

AUK ALT\_TAIK UI UARR IFANE AF SKAKI RIT FURIR.

SUA AMLIR DIR A KUAT LIUDRIT IS.

UN UASINT FURA\_AUK NALKAT.

IN PA KIRDU SIK DITA\_ANUNR O TAR-STADUI AUK UFAK O NIURT-STADUI.

IN UBIURN FADI.

*An - OX to - TU (- TY, TY[E]) to - SKIL (shall, owe, give, offer) EKE (and) of - ORES (ounces of silver) TWO, STAVE (swear while touching the Staff of the oath-administrator, priest or temple-chief; or while touching the temple-ring with the Staff: = promise solemnly) AT the - FIRST LAW (meeting, festival).*

*Of - OXEN TWO EKE (and) of - ORES (silver ounces) FOUR AT the - OTHER (next, second) LAW (moot).*

*IN (but) AT the - THIRD LAW (festival) of - OXEN FOUR EKE of - ORES EIGHT STAVE (swear to pay).*

*EKE (and) ALL (in all, in everything, altogether, truly) TAKE in - WI OUR (in of - us the temple, in this our temple or guild-house) EVEN (even, equally) OF the - SKENK (cup, drink) RIGHT (rightly, justly) FOR (to thee).*

*So shalt - thou - ATTEL to - THEE (bethink thee) ON WHAT the - LEOD-RIGHT (this our Guildbrother right, Folktemple-right) IS.*

*UN (and now) WESE - they (be they, let them be) FORE (forward, brought forward, at hand, ready), EKE (and) NEALEK - ye (draw ye nigh, approach).*

*IN (but) THEY (these men whose names follow) GARED (made) to - THEMSELVES THIS (= built this temple or Guild-house): ANUN ON (of) TAR-STEAD EKE (and) UFAK ON (of) NIURT-STEAD*

*IN UBIURN FAWEL (made this Ring and carved these Runes).*

In more flowing words:

*Swear to give one Ox and two Ounces of Silver to Tu at the first festival.*

*At the second festival two Oxen and four Ounces of Silver.*

*But promise at the third festival four Oxen and eight Ounces of Silver.*

*Take so equally thy right share of the drink in this our Temple.*

*Bethink thee now what is the right of the Guild-brothers here.*

*And now let your offerings be ready, and draw nigh.*

*This was made (or built) by Anun of Tar-stead and Ufak of Niurt-stead.*

*But Vibiurn fashioned this Ring.*

Even should this version be only "substantially" correct, we shall have as results:

1. Archaisms betraying great antiquity.

2. Not a shadow of Christianity.

3. A simple formula for the offerings to be made at the (? three) great annual festivals in a Guild-house or Temple raised in honor of the mighty TU or TY, the Mars of the Scando-Goths, that God<sup>1</sup> whom our forefathers worshipped on the day called after him TUE'S-DAY. This temple-tariff is unique in all the North. Somewhat similar Sacrifice-tables are the marble slab bearing Phœnician characters found a few years ago in the ruins of a Phœnician temple in the Greek Marseilles, and the stone Phœnician Tariff lately exhumed on the site of ancient Carthage.

4. The olden form of Oath-taking by repeating the words solemnly uttered by the Priest or Doomer (Judge), and at the same time touching the Staff or Spear held out by the administrator of the oath. This custom, now long since gone, was widely spread in different parts of Europe, particularly in the North, and was also sometimes the form assumed by the act of becoming a formal and legal witness or at the transfer of property, even when no words were repeated. The latest instance I have seen is in a parchment deed now in the possession of Major Axel Frederik Lundeberg, of Kettinge near

<sup>1</sup> Properly the same as the Ζεύς (Ζεύς and Σθεύς) = Διὸς, Ζεύς (gen. Δίος, = JUPITER), DEUS of the Classical peoples; all from the Sanscrit div, to glitter, shine. Hence TU is THE SHINING, the glory-bright.

Upsala. This document is dated 1584, and was issued in West-Gotland by a Doomer named Benkt Karlsson. It announces that the sellers of an estate therein named give to the buyer "SKAFFDTT OCH SKLELL", *SHAFT or STAFF and SKILL (the document of transfer)*, in the old symbolical way; lower down, the Jury of 12 men, whose names are enumerated, "HELLE PAA SKAFFTITT och ære ffasthe vittne", *HELD UPON the - SHAFT or STAFF and are fast witnesses*<sup>1</sup>. See an interesting note on the word *STEF* for oath in Richthofen's *Altfriesisches Wörterbuch*, 4to, 1840, p. 1046<sup>2</sup>. — Instead of many citations<sup>3</sup> as to the old Temple-feasts and Guild-offerings, I will only take one, the beginning of the classical passage in *Saga Hakonar Goda*, ch. 16 (Snorre Sturleson's *Heimskringla*, fol., Vol. 1, Havnæ 1777, p. 139): —

"Dat var forn sidr, þá er blót scyldi vera, at allir bændur scyldo þar koma sem hof var, oc flytia þannog fong sin, þau er þeir scyldo hafa medan blótveizlan stöð. At veizlo þeirri scyldo allir menn öl eiga: þar var oc drepinn allsconar smali, oc sva hross."

*It was the olden custom, when there should be blót (a Temple-feast), that all the bondes (yeomen) should come where the hof (offer-house) was, and carry thither the supplies which they should have as long as the guild-feast lasted. All should have ale at this banquet, and they also slaughtered cattle of all kinds, as well as horses.*

The usual offer-deer was the Ox, to (W)Oden commonly the Horse, sometimes the Bull, to Frøe (Frø, Freyr) and Froeia (Frøja, Freyja) the Boar. But local customs would differ. Oxen were often bred only for sacrifice, and were a delicate dish for the worshippers. In this Forsa fane the animal sacrificed to *TU* (TY, TYR) was — as we have seen — *the Ox*. On certain high festivals, and in extreme cases, *human beings* — even of the first families, as well as slaves and prisoners — were also offered to the chief gods. — The 3 great Scandinavian heathen temple-festivals or offer-feasts were:

1. *Sigur-blót*, Victory-offer, at the beginning of Summer. — 2. *Vetrar-blót*, Winter-offer, for a Good Year and for Peace, at the end of October or beginning of November. — 3. *Jul-blót*, the long Yule or Midwinter festival, in thank-offerings for the kindly fruits of the harvest.

These Guild- or Temple-feasts were soon Christianized, and became:

1. In Norway and Iceland the 1st Summer-day according to the old Calendar; in Denmark, Sweden and England the 1st of May. — 2. The feast of All Saints, All-tide, All-hallows (Nov. 1). — 3. Yule (Christmas).

The history of the old Scandinavian Guilds has been particularly treated by Fin Magnusen, "Om de oldnordiske Gilders Oprindelse og Omdannelse", in "Tidsskrift for Nordisk Oldkyndighed", 8vo,

<sup>1</sup> I have since found this word still later for the transfer of property. In the Ms. Öster-Härads Dom-bok, Småland, 1614, p. 310, we have: "Tingskötte och SKAFFFÖRDE allan mellongården i Snuggarp".

<sup>2</sup> I have since met with a striking confirmation of this view of the *STAFF* in direct connection with *Legal Acts and Formulars*. In 1863 there was a great antiquarian Exhibition for the Province of South Holland. A Catalogue of the host of curiosities and valuables thus forwarded for this national exhibition by great numbers of Gentlemen and Corporations was published under the title: — "Catalogus der Tentoonstelling van voor Nederland belangrijke Oudheden en Merkwaaardigheden, in de Provincie Zuid-Holland voorhanden, of met betrekking tot die Provincie elders bewaard, gehouden te Delft, Julij-Augustus 1863, 8vo, Delft 1863". At p. 7. (No. 134), among other rarities connected with Law — all assigned to a date between 1425 and 1679 — is the following interesting piece, sent to the Exhibition by Mr. M. C. Benuik:

"Een stok of knots, van boven sierlijk uitgesneden. Afkomstig uit Friesland, met de overlevering dat deze stok aldaar gebruikt werd bij echtscheidingen." A STAFF or CLUB, ornamentally carved at the top. Obtained from Friesland, with the tradition that this Staff was used there at the judicial ceremony of Divorce.

All this reminds us of the *Staff of Investiture*, one of the many Symbols of Investiture so common in olden times, when the receiver made oath of fidelity to the liege lord. These Staves of Investiture sometimes bore inscriptions. See one of these letter-carved wooden symbols engraved in the *Nouveau Traité de Diplomatie*, T. iv. p. 470, and in J. C. Gatterer's "Abriss der Diplomatie", 8vo, Göttingen 1798, p. 107. — Still later (in 1867) I have found the following, in "Notes and Queries", London, Oct. 13, 1866, p. 288:

"OATH CEREMONY IN THE FOREST OF DEAN. — The Rev. H. G. Nicholls, in his interesting *Account of the Forest of Dean*, mentions a curious custom observed on taking an oath in the Miae Court, dating apparently from the thirteenth century, and continuing, if I mistake not, till the middle of the eighteenth: — "The witnesses in giving evidence wore their caps to show that they were free miners, and took the usual oath, touching the Book of the Four Gospels with a stick of holly, so as not to soil the Sacred Volume with their dirty hands. The same stick was usually employed, being considered by long usage as consecrated to the purpose."

It is most unlikely that the reason here assigned is the correct one. Nothing would be easier or more proper than to wash the hands. — STAFF might therefore be translated. — *Swear by touching the holy Oath-ring with the Staff of Doom.*

<sup>3</sup> Heathen Guilds and Guild-houses. Classical and Barbarian, are well known. Justus Möser (*Osnaabrückische Geschichte*, 1. Theil, 2. Aufl., 8vo, Berlin 1780, p. 270) dwells particularly on those in Old Saxony: "Man weiss aus der bekannten sächsischen formula *abrenuntiatio*, dass sie allem *Diaboligeld*, das ist, aller Teufelsgilde entsagen müssen; und das CAPIT. anni 779 § 16 verordnet: *de Sacramentis pro Gildona invicem conjurantibus, ut nemo facere presumat*; folglich hatten sie ihre Gilden oder Vereinigungen unter gewissen Localgottheiten eben so gut, wie solche jetzt jedes Kirchspiel unter seinem Kirchenpatron hat".

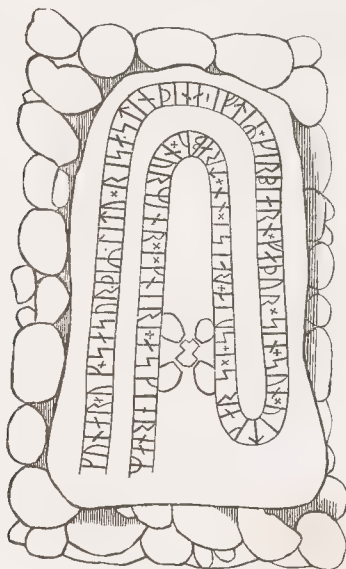


Vol. 2, Kjobenhavn 1829, pp. 100-112; and by Bishop Neumann, "Gildestuen in Kingservig", in "Urda, et Norsk antiqvarisk-historisk Tidsskrift", Part 1, 4to, Bergen 1834, pp. 98-100.

In many of our dialects OATH-STAVE is = OATH, in Frisic STAVE alone was = OATH. But as yet we have no other example of *the verb* TO STAVE for *to swear*. Compare the remarks on the similarly unique technical terms RATT and SIDI in the text to the *Glavendrup* stone. See *Delsbo* and *Laivide*.

FRESTAD, UPLAND, SWEDEN.

From GÖRANSSON'S *Bautil*, No. 88.



No one can tell me whether this stone still remains. It was in the wall of Frestad Church, Vallentuna Härad, and is No. 402 in Liljegren. In Bure's time a part of the lower right corner was hidden, and he also omits (Ms. Runahäfd No. 102) the  $\kappa$  in KIRBIARN, which letter was perhaps then covered with moss; otherwise his text agrees with that in Bautil. But this has two errors of the drawer or the woodcutter; the  $\mathfrak{tt}$  should clearly be  $\mathfrak{tt}$  or  $\mathfrak{tt}$  (AN or HN = HAN), and in ASBIERNAR the lower bow of the B is omitted. — The very curious inscription is as follows:

KUNAR UK SASUR DIR LITU RISA STIN DINA IFTIR KIRBIARN, FADUR SIN, SUN UITKARS I SULIA RYISI.  
AN TRABU NURMINR I KNIRI AS(B)IERNAR.

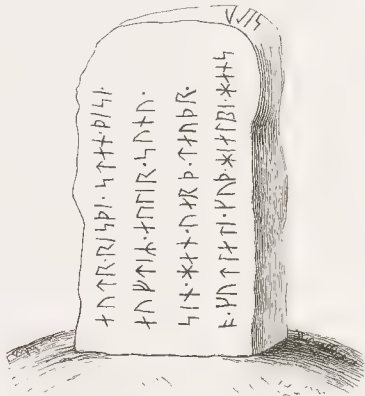
KUNAR EKE (and) SASUR THEY LET RAISE STONE THIS AFTER KIRBIARN, FATHER SIN (their),  
SON of - UITKAR IN SWIA-RISE (Swedish-wood).

HIM DRAPE (slew, killed) the - NORTHMEN (Norse, Norwegians) IN the - CNEAR (ship) of - ASBIERN.

The remarkable *runes* in this carving is the Old-Northern  $\mathfrak{v}$  for  $\mathfrak{r}$ ; the remarkable *word* is RYISI, dat. sing., in its older nominative HRIS, wood, forest: the remarkable *ending* is the antique R in NURMINR. It is of course possible that  $\mathfrak{v}$  may here be A, which will give us RAISI, the form which this word assumes in the Dalecarlian folk-speech. We have here also gen. BIERNAR, with E, but acc. BIARN, with A.

## FUGLIE, SCONE, SWEDEN.

From a drawing by C. G. HILFELING, now in the Archives of the Royal Swedish Academy of Antiquities and Belles Lettres, to which his antiquarian drawings were presented in 1862 by Lector JOHAN CARLMARK.  
For a transcript of this drawing I have to thank Prof. CARL SÄVE of Upsala.



This stone crowns a considerable Barrow, but which has suffered a good deal, called Kyrke-Högen, a little to the north of Fuglie Church, in Skytts Härad, 2 Swedish miles south of Malmö. Many such Cairns are found in the neighboring district, and several others have been leveled in the present century. The block is of grey granite, 3 feet 8 inches high, 2 feet 2 broad and from 4 to 12 inches thick, with about 6 inches in the ground. The only drawing hitherto published of this monument is that in Worm's Monumenta, p. 203, which is very incorrect (see Werlauff's remarks, in "Nordisk Tidsskrift for Oldkyndighed", Vol. 1, p. 310), but which was followed by Liljegren, No. 1436.

Hilfeling's copy was taken more than 60 years ago. As I was anxious to know whether it could be depended upon, I applied to the Rev. J. E. Rietz for his assistance, and in August 1863 he twice carefully compared Hilfeling's reading with the stone itself. The result of his examination was, that the stone has been greatly injured in some parts, but that as far as he could see it *entirely agrees* with the transcript of Hilfeling. The only differences are, that STAN BISI in the first line, IR SUNU in the second, R in the 3rd, LA and I (in HIALBI) and HANS in the 4th, and U in the word SILU are now defaced. A copy taken by "Nic. Wesm." (? Wesman) in 1757 is *absolutely the same* as that of Hilfeling, save that he incorrectly gives AUTIR instead of AULIR. The copy by Hilfeling is therefore evidently trustworthy and excellent.

Mr. Rietz has kindly added the following information anent the injury done to the stone since Hilfeling's time. First it was removed to a house in Fuglie village, and used as the bottom-stone in an oven. As sickness followed, the terrified family moved it back again, and at once recovered. But some 50 years ago a farmer in Fuglie, one Hans Trulsson, carried it to Tygelsjö in Oxie Härad, and placed it in the arch of a small bridge, where several of the Runes were worn away. The farmer and his helpers were now attacked by severe swellings, repented of their shameful deed, and again restored the monument. Children from the neighboring village school have since still further damaged the stone with their heavy shoes. This Mr. Rietz has now put a stop to.

The inscription then, as taken carefully about 1757 and 1797, is as follows:

AUTR RISDI STAN BISI AUTFIR AULIR, SUNU SIN. HAN UARD TAUPR O KUTLATI. KUP HIALBI HANS SILU.

AUTR (= ANUNTR = *Anvend*) RAISED STONE THIS AFTER AULIR, SON SIN (*his*). HE WORTH DEAD (*died or fell*) ON the -iland - of - GOTLAND. GOD HELP HIS SOUL!

I need not point out the remarkable archaism here — SUNU for SUN.

## GÅSINGE, SÖDERMANLAND, SWEDEN.

From GÖRANSSON'S *Bautil*, No. 718, corrected by DYBECK'S "*Svenska Run-urkunder*", No. 49, 8vo.



About 7 feet high and 2 feet 6 inches broad, of sandstone. Is No. 925 in Liljegren. Till 1830 it lay as threshold at the south door of Gåsinge Church, in the Hårad (bailiwick, hundred) of Daga, in Södermanland province. It was thus sadly injured, was in two pieces, and built over at both ends. Dybeck's copy, showing the stone as it now is, exhibits many of the runes in a poor state. The wonder is that they have not been quite tramped out. But in 1830 the Curate of the Parish removed the stone to a better spot, tho not a good one, and united the pieces with iron cramps. This monument should be placed where it will suffer no injury. Its peculiarities of spelling make it exceedingly precious to the word-smith.

The scoring offers neither "mistakes" nor difficulties:

RAKNA RASTI STAIN DINSI AT SUIN, BUTA SIT, AUK SIFA AUK RAKNBURK AT SIT FADUR.

KUD HILBI AT HATS.

UIT IAK DET UAR SUIT

UESTR MID KUTL.

RAKNA RAISED STONE THIS AT (to) SUIN, BONDE (husband) SIN (her), AND SIFA AND RAKNBURK AT (to) SIN (their) FATHER.

GOD HELP OND (soul) HIS!

WIT I (well I know, well known it is) THAT WAS (served, fought) SUIN WEST (that Suin [Sven] was out in West-wiking, expeditions to England, &c.) MITH (with, in company with) KUT (= GAUT).

These last 2 lines in the stave-rime of the original:

WESTWARDS, THAT WIT I,

SUIN WARRED WITH KUT.

MID is here followed by a *dative*; therefore SWEN was not *under* GAUT, not an *inferior* BOUND to follow him, but a *fellow*, equal, an independent commander on his own battle-ship acting in friendly concert with him.

RAKNA was therefore the Widow, and SIFA and RAKNBURK the Daughters, of the deceast. If *when he fell* is to be understood at the close, then this was a Cenotaph.

KUT is one of the mighty men unknown to the meagre annals called "history".

Göransson's woodcut was engraved from a drawing by J. Peringskiöld; another woodcut from the same drawing had been previously publisht by Peringskiöld in his *Vita Theoderici Illustrata*, p. 486. But when this copy was made a part of the inscription was hidden. In Dybeck's engraving the whole carving is visible.

Besides the usual elision of the N in BUTA for BUNTA and AT for ANT, we have here 4 instances of the slurring of that sound after it had first been sharpened into NT. Thus we have twice SIT (= SINT) for SIN, once HATS (= HANTS) for HANS and once SUIT (= SUINT) for SUIN. The difference of sound in SUIT, nom. singular, and SUIN, ac. sing., is also very striking.

#### GLAVENDRUP, FYN, DENMARK.

*Drawn from the stone itself in May 1864, and Chemityped by Mr. J. MAGNUS PETERSEN. The block is here shown in its full size, before it was again raised on the funeral mound on which it has stood for about one thousand years.*

The village of Glavendrup, or Glaundrup, or Glanderup, or Glamendrup — for the name is variously spelt and sounded — is somewhat more than a quarter of a Danish mile from Dallund in Skamby Sogn, Skam Herred, Odense Amt, Fyn.

Requiring it for this Appendix; and the only known copy, that by Vedel-Simonsen, being so bald and poor, and doubtful at one important place; and having secured the necessary local information and assistance; — I had the pleasure in May 1864, armed with written authority by Prof. Worsaae, whom other duties had long prevented from taking similar steps, tho he had preliminarily visited the stone in 1848, of digging out, rescuing and properly copying the grand and colossal and famous heathen Glavendrup stone, the largest in all Denmark and unique of its kind in the whole North.

It was the more necessary so to do, as this monument was in daily danger of entire destruction. In fact report had said that it was already smasht. But this was happily untrue. Its ruin, how-



ever, was evidently not far off; for the great numbers of large and small boulders formerly lying hereabouts, and which have given its name to the parish of STENSBY, have gradually almost disappeared. Some have been sold, or used on the spot for various purposes; some have been employed for massive stone walls round fields, &c.; while others have been dug down out of the way, agriculture making daily advances here as elsewhere. And this process goes on with increast rapidity, so that the Runic block, which was quite unprotected, could not have escaped very long. Being so "mickle big", it would have been deftly split into slabs and used for domestic behoof, probably either for tombstones or for gate-posts. All the parts hereabout rejoice in long narrow gate-posts of *stone*, not of *wood*.

My accomplisht and experienced artist, Mr. J. Magnus Petersen, was with me, and the Rubbings and Drawings taken were most exact, the whole system of letters being transferred by measure as well as by eye.

Thus the plates here given may be regarded as final. No better can ever be obtained. We spent two whole days in examining and copying the block, in various lights, having previously had the whole carefully cleaned and washt.

The stone had fallen down into a deep pit, made by continual diggings away of the fine sand from the grave-how on which it originally stood. But it had fortunately sunk on to its uninscribed edge, so that, when we had got the earth dug out all round, the whole written surface was clear. There was therefore no difficulty, the more as we had the finest possible weather. In the sand-mould thrown up by former diggers from the foot of the stone, I pickt up a small piece of iron, excessively corroded, apparently a fragment of an iron sword, part of what seems the hilt still remaining. The block is now again upright, and I hope will stand at least another thousand years, guarding the ancient barrows which it overlooks. Owing to the active and friendly representations and efforts of the Kammer-råd C. Christensen, the Agent, who accompanied me, ably seconded by kind Mr. Berg, the Farmer of this part of Dallund, the Glavendrup Stone is now State Property. The four Yeomen who own in common the slip of waste land with its barrows and Runic stone, Jens Pedersen, Lars Larsen, Hans Knudsen and Niels Jørgensen, nobly refused any compensation for the monument, and the Museum had therefore only to pay the expense of raising it. But this was a very dear and difficult task, from the enormous weight of the block and the precautions required not to injure the writing. At last the final "lift" was given, and it was "opened" to Sun and Science on the Year-day of the Danish Ground-law, June 5th 1864, — about 1000 years since it first was raised and carved!

This Glavendrup stone was formerly the property of Baron Blixen-Finecke, belonging to his fine estate of Dallund. But when he sold the outfarms to the peasantry, the strip of ancient burial-land became their common ground. He however took lively interest in obtaining the stone for the Crown, and I have to thank him for the facilities he afforded me on my Runic expedition.

The long narrow piece of wild land on which this block towers has every appearance of a district lair-stow or grave-place in heathen times, and still shows considerable remains of at least 2 burial-mounds, besides that on which the Rune-stone stands. A fourth height may have been a Doom-ring or Stone-setting, bearing many stone-blocks in a certain order, tho now disturbed and overturned and many of them broken. Other such pillars have evidently been removed. The ridge itself was well suited for assembling the living or the dead. From its highest point we have a noble view over a wide expanse of country on every side. But the most striking object visible is the grand immense grave-mound — never yet opened — called Thor's How. This, which is so near, as well as the adjoining village of Thorup [= Thor's Thorp], probably had some connection with the invocation of THUR as the local God, or with the Hero here buried; for he was GUTHI, both Temple-chief and Sheriff, and HONORABLE SERVANT OF THE TEMPLES (OR GODS). And probably THOR (THUR, THUNOR) was the God worshipt in the Fane of which ALI was the acknowledged GUTHI, wherever this ALI may have lived.

The mounds themselves chiefly consist of a very fine soft sand and light clay. This is so tempting, that the peasants for very many years have been digging in them and carrying away the soil, and there are now deep holes where once was high ground. Into one of these the Rune-stone toppled over.

We owe the publication of the Glavendrup block, and probably its rescue, to the well-known and learned Danish historian and antiquarian Dr. Vedel-Simonsen. He thus commences his description of the way in which he procured the hitherto solitary copy of the inscription: — "In May 1806, while



on a visit in Fyn, I examined the many and fine remains of antiquity, Stone-dysses [Cairns], Offer-steds [Offer-places, so called], Thing-circles [Doom-rings] &c. which abound on the Dallund property. Its excellent and intelligent Bailiff, Strobeck, also directed my attention to a Hoy called Ræve-høj [Fox-hoy] just beyond the village of Thorup ....., in which, as he said, lay a large stone, more and more visible as the peasants, after the fresh division of the land, dug for sand. For 14 years has this stone been known."<sup>1</sup>

He then goes on to tell us how Strobeck showed him a drawing of some runes on the stone, and how he then got him to dig away the sand from all the sides, which took 20 men working hard for two days. Vedel-Simonsen then had the block scrubbed and washt, and he, Strobeck and a Land-surveyor named Rasmussen each took careful copies, which they mutually compared, all the while using

<sup>1</sup> See Dr. Vedel-Simonsen's Letter to Prof. Rask in "Minerva", København 1806, p. 271 & fol.; also printed in Rask's Samlede Afhandlingar, Vol. 3, p. 402 & fol.



measures and compasses. Thus was his drawing made, and it was excellent in its way and for the time, only showing partial inaccuracies in a couple of places. He tried to get the Government to do



something for the monument, but during the 58 years which have elapsed his prayer has been in vain, until I succeeded in at last fulfilling his wishes.

The first *reading* of this stone was given by Captain Abrahamson<sup>1</sup>, and was accompanied by an engraving of Vedel-Simonsen's drawing — with all its rudeness a great treasure — which had previously been communicated to Prof. Nyerup. Valuable notes and corrections were subsequently added by Prof. Werlauff in the same Journal<sup>2</sup>. That great scholar had examined the stone in 1806, and testified to the excellence of the engraved copy. He adds, that the farmer on whose lot the stone stood gave him a Bronze dagger, double-edged and with ornaments towards the hilt, which had been found in the barrow together with some bones. Next came Prof. Rask, in "Minerva" for 1808, as aforesaid. Since then, it has been shortly handled by Rafn<sup>3</sup>. To all these the curious reader is referred. But Runic science has since then made great progress, besides which we have now an absolutely perfect transcript.

But let us now come to the Standing Stone, which is upwards of 9 feet high and 5 feet 9 inches broad, the breadth of the inscribed edge being 1 foot 9 inches. Runes cover the front, the back and the one edge, the other edge is so jagged and uneven that no carvings could be made there. In spite of the great size of the letters (the largest are about 14 inches high!) this is a book of stone, for it contains more than 200 staves. Yet it so happens that among them all is no M! What is particular is, that the block is in its natural state. It was untouched by chisel till covered with the runes. The wonderfully smooth and level as a "rough and raw" massive block, yet it is naturally uneven, in some places so much so that the rune-carver has past some parts over. Thus in the spot so doubtful and incorrect in Vedel-Simonsen's engraving, we now see that nothing is absent between *UIA* and the following staves, for nothing has ever been cut on the stone here. This roughness of the surface also accounts for the immense size of the runes. If they had been hewn only some 3 to 5 inches high, as usual, the stone must have been previously dressed and leveled, a hard labor which was thus avoided. The peculiar roundish holes in the stone are also natural not artificial. The many cleavages and breaks are evidently as old as the writing itself, for the cutter has in places been forced to carve over them, but has done so only lightly. Since the time when Vedel-Simonsen made his transcript the block has only suffered in one place — and that nothing of moment — either the frost or a blow having caused a piece of the granite to peel or flake off. This is the spot on the top of the back beginning *ALASU*, where the lower part of 4 runes and the upper part of the 4 runes beneath have thus taken damage. But the letters can still be distinctly read notwithstanding. It may have been the rain and frost acting on the black trap-veins, with which this hard granite abounds. Similar scalings, and from the same cause, are found on all granites with this particular bituminous composition, however hard the stone may be in itself.

The runes are carved ploughing-wise, and read:

#### FRONT OF THE STONE.

Begins with the 3rd line, continues with the 2nd, runs over to the 1st and ends with the 4th, the *UIA* — for want of room — being engraved small, and the *KN* still smaller *above* the *UIA* and *upside down*.

RAKNHILTR SATI STAIN DÆNSI AUFT ALA, SAULVA KUDA, UIA AIDUIARDAN DIAKN.

#### BACK OF THE STONE.

Begins with the 1st line (on the left), and continues regularly thro the 2nd, 3rd, 4th, 5th line to the 6th, where it ends.

ALA SUNIR KARDU KUBL DAUSI APT FADUR SIN, AUK HÆNS KUNA AUFT UAR SIN, IN SUTI RAIST RUNAR DASI APT TRUTIN SIN. PUR UIKI DASI RUNAR.

<sup>1</sup> In "Det skandinaviske Litteraturselskabs Skrifter" for 1806, Vol. 2, 8vo, Kjøbenhavn, pp. 105-21.

<sup>2</sup> In the volume for 1807, pp. 276-68.

<sup>3</sup> Inscription Runique du Pirée, 8vo, Copenhagen 1856, p. 193-95.



## THE BROAD EDGE OF THE STONE.

Begins with the line to the right, and ends with that to the left.

AT RATA (or perhaps RITA) SA UARDI IS STAIN DANSI AILTI, IDA AFT ÆNÆN TRAKI.

This will be:

RAKNHILT SET STONE THIS AFTER ALI, of - the - SAULINGS (or SAULU-men or SAULU-shire) the - GUTHI (Temple-lord and Chief-magistrate), of - the - WIHS (Temples. or perhaps Gods) the - HADOR-WORTH (worshipful, honorable) THANE (officer, servant).

ALI'S SONS GARED CUMBELS THESE (these grave-marks, the Barrow and its stones &c.) AFTER FATHER SIN (their), EKE (and) HIS QUEEN (wife) AFTER WER SIN (husband her), IN (but) SUTI RISTED (carved) RUNES THESE AFTER DREETEN (Lord, Chieftain) SIN (his).

THUR (may - the - God THUR or THUNOR) WI (bless, hallow) THESE RUNES!

AT (to) a - RATI (outlaw) may - SA (he) WORTH (be) (= Let him be an outlaw) AS (who) STONE THIS may - WELT (overturns, casts down), OR AFTER (over) an - OTHER may - DRAW (or who moves it on to the grave of another man)!

See the *Tryggevælde* stone, which is undoubtedly from about the same time, is erected by a Widow of the same name, and closes with exactly the same imprecatory formula. Both are also so large and costly, that only a rich lady could have ordered them. All these coincidences point to one person, not two, and I believe that both these colossal blocks were raised by one Fru, RAGNHILD, who of course must have been twice married.

Properly speaking VIA, as a plural, means in Scandinavia TEMPLES, not GODS, and the former would seem the better sense here. The reader can choose.

I cannot identify the district meant by SAULUA (gen. pl. or SAULU with the bind-vowel A). We have some rare instances in Old-Danish as in Old-Swedish of the vowel-change A to AU (ö) before a following U. The nominative form was doubtless first SALW (or SALU), which, at a later period, produces SAULU; as AUFT may stand for AUFTU (AFTUR). SAULUA — of the Sals, of the Sal-men — will therefore be the same as the other patronymic SALING and the SALINGS. We have had the Mark (shire or district) of the SÆLINGAS (SALINGS) in Essex, and there was a SALLING Syssel (Mark, Shire; oldest spelling SALINGSÆL) in Jutland. There is a SALLING Herred in Fyn, where also we find a SÖLLINGE Parish, the latter in East the former in S. W. Fyn; Glavendrup is in N. W. Fyn. ALL, however, may have fallen or died far away from his own home. So the NURA KUPI of the Flemlöse and Helnæs stones may have been equivalent to a later "Syssel" or Canton in West Fyn. Should all this be so, the technical word SYssel for *bailiwick* or *county* will probably be later in Fyn than the 9th century. We know that it was later and more extensive than the "Härad", "Herred", "Hundari", ("Hundred"). The SYssel, properly so called, was a term originally used in Denmark, where it was sometimes supplanted by BYGD, commonly by LEHN, and this by AMT (County, Shire, District) which is still in use. It was also known later in this technical sense in Iceland and Norway, but not in Sweden or England.

As to variations of form, we have on this stone both AFT and AUFT, bot RUNAR DASI and DASI RUNAR, both STAIN DANSI and STAIN DÆNSI.

In the word RATA the A has a sharp and plain small side-mark to the left, which is an old form of A. Neither I nor my artist could see any reason for this side-mark being "accidental". Should it be so, the word will then be RITA. Both RATA and RITA occur elsewhere, it is therefore so far immaterial.

It may be said that AIDUARPAN may be OATH-WORTHY (N. I. EID-VERDR). But in whatever sense this idea of OATH is taken, it was in old times connected with *honor*, and the meaning is therefore, substantially, HONOR-WORTHY, as it also is if AID be lookt upon as HAID, *people*.

In order the better to understand and discuss the hitherto not understood old and rare Imprecation here employed, it is best to collect it from the only 4 stones on which it has hitherto been found, and which are all in provinces forming a part of the ancient Denmark.

## 1st, Glavendrup, Fyn:

AT RATA (OR RITA) SA UARDI IS STAIN DANSI AILTI, IDA AFT ENÆN TRAKI!

## 2nd, Tryggevælde, Seeland:

SA UARDI AT RITA IS AILTI STAIN DÆNSI, IDA HIDAN TRAKI!

## 3rd, Glimminge, Skoné:

UIRDI AT RATA HUKS UB-BRIUTR!

## 4th, Skjern, North Jutland:

SIDI SA MONR IS DAUSI KUBL UB-BIRUTI!

Our first remark here is, that the same thought is exprest in two different ways, on 3 stones by UARDI AT RATA, and on 1 stone by SIDI.

The second is, the interchange here, as so often elsewhere, of A and I. As we have both UARDI and UIRDI, so we have both RATA and RITA.

The third is, that neither of these technical expressions has hitherto been met with elsewhere, has come down to us in verse or prose, or is a phrase of Law or History in any of our Scando-Gothic dialects. Yet we see that they had a vigorous life. And this is a decisive argument against refusing to admit similar instances of other such ancient technical words or expressions, merely because we cannot point them out in "Icelandic" or other modern documents. Almost all that we have is comparatively *new* and comparatively *centralized*. Our many and venerable dialects have had endless local or general varieties of phrase, continually modified or replaced from generation to generation.

The words AT RATA, then, or AT RITA, have never yet been satisfactorily explained.

"PAX SEPULTIS!" — FRITH TO THE BURIED! as everywhere else, was also the law and the feeling of the Classical countries. But their "tombs" were not the same as the "Standing Stones" of our Northern forefathers. The technical expressions are not therefore exactly such as to suit our "barbarian" monuments. The elegant slabs of the Classical graves were carried off for building purposes, and to burn for lime. In the depraved ages of the Emperors violations of the sepulchres went on increasing, even Christian priests often being guilty of this crime. Legislation appears to have been comparatively helpless. Death, transportation, "the Mines", "perpetua infamia", are again and again enacted. The nearest approach to the phrase above is the "LAPIDEM HINC MOVERE" of a Rescript by the Emperor Julian. But Classical Law will not translate this Northern Ban.

Our nearest resource would therefore of course be, the enactments against thus desecrating the dead or their tombs possibly to be found in the ancient Codes of our "Barbaric" ancestors. But unhappily they are nearly all silent on this head. This class of explicatory monuments has therefore been hitherto overlooked by those who have tried to translate the above formulas.

I have, however, found a couple of precious parallel passages, buried in these old Dooms.

The first is in the "Lex Salica", the Salic Law, dating as we now have it from the 7th or 8th age, drawn up in Latin. In its 17th Titulus this Code, after forbidding under heavy money-fines the plundering of a corpse or digging it up after burial or burying it in another man's grave, adds:

HEROLD'S TEXT. 17, IX.

Si quis aristatonem super hominem mortuum  
capulauerit, de unoquoque DC. den. qui faciunt solid.  
xv. culpabilis iudicetur.

LINDENBROG'S TEXT. 17, IV.

Si quis aristatonem super hominem mortuum  
capulauerit, de unoquoque DC. den. qui faciunt sol.  
xv. culp. iud.

If any one shall cut or break down the ARE-STUD [honor-post, grave-pillar, funeral stone or tablet] above a dead man, for each such-offence he shall pay 600 denarii [pence], which make 15 solidi [shillings].

Here we have not quite exactly the HUKS UB-BRIUTR, IS DAUSI KUBL UB-BIRUTI, of the Scandian stones; yet the digging the body up is near to it; — nor the identical IS STAIN DANSI AILTI IDA AFT ENÆN TRAKI (HIDAN TRAKI); yet the cutting or breaking down of the ARE-STUD is nearly equivalent. Nor is there any Imprecatory Formula. The punishment has dwindled into a money-fine.

But in the 58th Titulus of this same Law, where these enactments are found in a more detailed shape, we have traces of the *older system* and the *older technical language*:

## HEROLD'S TEXT.

Et antiqua lege, si corpus iam sepultum ex-fodierit, & exspoliaverit, WARGUS sit usque .....

## LINDENBROG'S TEXT. (Tit. 57.)

Si quis corpus iam sepultum effoderit, aut expoliaverit, WARGUS sit, hoc est, EXPULSUS DE EODEM PAGO, usque .....

[And by the Old Law] He who shall dig up or shall plunder any buried corpse shall be WARGUS [that is, DRIVEN FROM THE SAME CANTON], till .....

Again, this WARGUS meets us in the Laws of our Henry I, written in Latin, from about the year 1100, Chapter 83, Section 5:

Et si quis corpus in terra, vel noffo, vel petra, sub pyramide vel structura qualibet positum, sceleratus infamacionibus effodere vel expoliare presumperit, WARGUS habeatur.

And if any NOTHING [infamous wretch] shall dare to dig up or plunder a corpse laid in the earth, or in a coffin or stone-kist or under a tomb or any monument soever, let him be a WARG

We find something very like to this also in the Capitularies<sup>1</sup>:

## "De violatoribus sepulchrorum."

"CCXXVI. Qui sepulchra violauerint, puniantur tam ingenui quam serui. Si maior persona in hoc scelere fuerit deprehensa, amissa medietate bonorum suorum PERPETUA notetur INFAMIA [= let him be a NOTHING]: Si clericus, depositus omni honore clericali, PERINNI EXILIO deputetur. Si iudex hoc persequi aut implere distulerit, facultatibus & honore priuetur, & quicumque hoc scelus accusare voluerit, licentia tribuatur."

This is abridged from a long Rescript by the Emperors Theodosius and Valentinian, in which the same or similar words occur.

Here we are at once on familiar ground. This WARGUS is our well-known Old-English WARG or WEARG, or WEARGES HEAFOD or WULFES HEAFOD, or ÚTLAG, &c., WOLF or WOLF'S HEAD or OUTLAW, WOLF and the now obsolete WARG being two words of exactly the same meaning. The corresponding Norse-Icelandic terms are VARGR, or SKÖGARMADUR (= SHAW-MAN, wildwood man, forest-dweller), later ÚTLÆGUR, &c. The idea was express in many different ways in all the Northern lands, but the sym-bolical word, the WARG or WULF, is the very oldest to which we can go back. Peculiar to Sweden is BULTOG. The commonest Danish word is FREDLØS (Old-Engl. FRIDLEAS, FRITHLESS, unprotected by any FRITH, rightless). As late as Chaucer, or at least as Chaucer's time, should the Tale of Gamelyn<sup>2</sup> not be by him, we have

"WOLVES-HEED was cryed and made"

for was declared an Outlaw, which is the CAPUT LUPINUM of our famous still older Jurist Henry Bracton.

<sup>1</sup> "Karoli Magni et Lvdovici Pii Christianiss. Regvm et Impp. Francorm Capitvla sive Leges Ecclesiastice et Ciuiles ab Ansegiso Abbate & Benedicto Leuita collectæ." Ed. 2. 8vo, Parisiis 1603, Book 7, ch. 136.

<sup>2</sup> I copy the whole passage, as highly characteristic. It is in "The Cokes Tale of Gamelyn", lines 689-716, edition of Thomas Wright, Percy Society, The Canterbury Tales of Geoffrey Chaucer, Vol. 1. 1847, 8vo, pp. 195, 196:

"Tho was Gamelyn crowned kyng of outlawes.  
And walked a while under woode schawes.  
The fals knight his brother was scherreve and sire,  
And leet his brother endite for hate and for ire.  
Tho were his bonde-men sory and nothing glade,  
Whan Gamelyn her lord WOLVES-HEED was cryed and made:  
And sente out of his men wher they might him fynde.  
For to seke Gamelyn under woode lynde,  
To telle him tydynges how the wynd was went.  
And al his good reved, and his men schent.  
Whan they had him founde, on knees they hem sette,  
And adoun wiche here hood, and here lord grette:



WARGUS, then, signifies the hardest punishment known in ancient times. Not only might the wolf's-head be slain at will, like the ferocious beast whence he took his name, not only was he a publicly banned Outlaw, Outcast, Exile, but he lost land and goods and his children could not inherit. All this was worse than death. The kernel of the whole is thus that he was *driven from human society, condemned to be an accursed and rightless (FRITHLESS) law-unshielded Vagabond*. His folk-land, his Canton, his race, had spat him out and declared him Infamous. The lowest slave had refuge and protection. He had none. WARG, WOLF, WANDERER are therefore equivalent. The first WARGUS was CAIN!

And this leads us at once to the meaning of the old word RATI or RITI, dative RATA or RITA. We find it plainly in the Mæso-Gothic WRATON, to go, WRATODUS, a journey. It is the Norse-Icelandic RATA or HRATA, to go, rush, drive, wander, slip, fall, the South-English RATE, to drive, go away. The common English RATE, to beat, blame, chide, Swedish and Norwegian RATA, to reject, depreciate, are the same in a modernized and modified sense. The modern Icelandic still has the noun RATI, for *one who wanders wildly about, a witless vagabond*, one so "bewildered" in mind that he cannot find his way.

Thus the RATI before us is an imprecation or legal banning, answering to the WARGUS of our "Barbaric" Codes, and its ground-meaning is *a wretch out of the pale of the Law, an Outlawed Wanderer, a criminal driven from his folk-land and whom any man might slay*.

RATA is here a noun in the dative singular, governed by the preposition AT. Let him be *at* or *as* or *to*, let him *become*, a RATI. To take AT as the infinitive prefix and RATA as the verb in the infinitive, is not so likely. But the meaning is the same.

Besides WARG, then, and the other words, also RATI has been locally used in this sense in the early ages.

So also the SIDI (= SINTH - he, SITH - he, GANG - he, GO - he, WANDER - he, OUTLAW - be - he) of the Skjern stone, which see, has been locally employed in like manner as equal to WARG.

Thus the punishment denounced on these Runic Stones is not a mere personal and fanciful curse, a mere general or private anathema; it is the regular civil penalty *laid down by the Law* of certain folk-lands against desecrators of the tomb. Generally speaking, our old Dooms are only fragments, most of them largely modern fragments. They usually contain — mixt up with older traditional legal customs — only new or modified or Christianized or locally necessary enactments. The great body of the folk-law in old times was of course unwritten, *non scripta*. Thus in our oldest "barbaric" Codes,

'Sire, wraththe you nought, for the goode roode,  
For we have brought you tydynges, but they be nat goode.  
Now is thy brother scherreve, and hath the baillie,  
And he hath endited the, and wolves-head doth the crie.'  
'Alias!', seyde Gamelyn, 'that ever I was so slak,  
That I ne hadde broke his nekke, tho his rigge brak!  
Goth, greteth hem wel, myn housbondes and wyf,  
I wol ben atte nexte schire, have God my lyf.'  
Gamelyn cam wel redy to the nexte schire,  
And ther was his brother bothe lord and sire.  
Gamelyn com boldelych into the moot halle,  
And put adoun his hood among the lordes alle:  
'God save you alle, lordynges, that now here be!  
But broke-bak scherreve, evel mot thou the!  
Why hast thou do me that schame and vilonye,  
For to late endite me, and wolves-head me crye?'

But half a century later than this poem we have:

And alle falterde þe flesche  
in his foule lypys,  
like wrethe as a wolfe-heweðe,  
it wryathe owtt at ones!

*And all in uneven folds was the flesh in his foul lips; each  
wreathing fold, like an OUTLAW, it twisted itself quite out!*

Morte Arthure. Edited from Robert Thornton's Ms. (ab. 1440 A. D.) in the Library of Lincoln Cathedral, by George G. Perry, M. A. 8vo. London 1865. Early English Text Society, page 33 (line 1092, 1093).

So in Sweden. — "Down to the beginning of the 17th century people in Wärend said 'att ljusa Ulfs-gäld öfver någon' [to cry Wolf-law over any one] when at the Thing (Law-thing, Court-moot) he was declared 'fogel-fri' [foul-free, as free to be killed as a bird of prey]. He might then be slain at will, like the wild wolf in the forest." — G. O. Hyllén-Cavallius, "Wärend och Wirdarne", Part 2, Stockholm 1864, 8vo, p. 340.



which are English, it was not thought needful to recapitulate the punishments against those who plundered the dead or their tombs, or who injured or re-used their "grave-tokens". So much the more fortunate is it that this Enactment has come down to us in the Salic Law, which, as essentially Frankic, is more Northern than German, and happens to have preserved the old heathen penalty as well as its milder Christian substitute. The Salic Law and these Runes are nearly contemporary, and the one is, as we have seen, the key to the other. One chief reason for the paucity of enactments on this head in our old provincial Doms is, that they are all from Christian times, when the custom of burying treasures with the dead had been almost laid aside, and when the Christian Church or Church-yard had taken the place of the old grave-how out in solitary and exposed places. A thousand penalties sufficiently protected Christian monuments and all that belonged to the Church, which were still further shielded by Sanctuary, usually by the near residence of the Priest, and often by a Monastery close by.

See THE BAN, pp. 89, 90, above<sup>1</sup>.

With the exception of the Östberga stone, Sweden, (if it really stands on that block), this is the only funeral stone in the North now left on which a Heathen God is distinctly *invoked*. Hence it is of the costliest! On the Forsa Ring and the Danish Amulets another Pagan God (TU) is, I take it, preserved to us. See also the DUB of Bracteate No. 25.

Since the above was written has been found the Stenderup stone (p. 582), where is called on yet another God — (W)ODEN.

### GLIMMINGE, SKÅNE, SWEDEN.

From GÖRANSSON'S *Bautil*, No. 1162, and WORM'S *Additamenta*, p. 10. The last rune corrected from a copy by Prof. THORSEN.

This stone is here copied from Bautil, but the block itself has been added (Bautil giving the bare runes), and one mis-engraved letter (the *Y* in HUKS) has been corrected, from Worm. These runologists have thus here preserved to us another monument with the antique and valuable formula — from heathen times — UIRI AT RATA, on which see the *Glavendrup* stone. — The whole carving is quite plain:

SUINI SATI STIN DASI IFTIR TUSTA HIN SKARBA, FAUDUR SIN, HARDA KUDAN BUTA.

UIRI AT [H]RATA

HUKS UB-BRIUTR!

SUINI SET STONE THIS AFTER TUSTI THE SHARP (*active, quick, bold, ingenious*) FATHER SIN (*his*),  
a - HARD (*very*) GOOD BONDE (*yeoman*) (= a *right excellent franklin*).

WORTH (*be*) AT (*to*) a - RATI (*outlaw*)

this - HOW'S (*barrow's*) UP-BREETER (*up-breaker*)!

(*Let him be an outlaw who breaketh open this grave-mound!*)

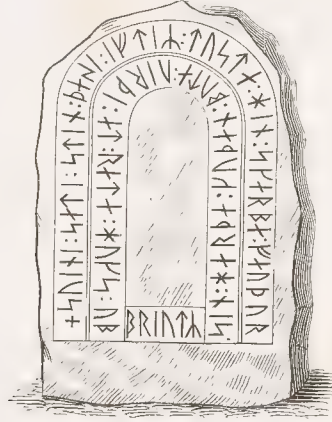
According to Liljegren (No. 1421) this stone was in the church-yard wall.

<sup>1</sup> In the oldest grave-inscriptions, both Eastern and Western, the *Imprecation* is sometimes *legal*, sometimes *religious*. One of the longest and most remarkable of these formulas known to me, that on the tomb of Esmunazar, king of Sidon, so happily translated from the Phœnician text by M. A. Judas, threatens the invader of the dead with only *divine* punishments:

"Que toute autorité même et tout homme s'abstienne d'ouvrir l'entrée de ce lit et qu'il ne cherche point intérieurement de trésor, car il n'y a point intérieurement de trésor; et qu'il n'enlève pas la porte du caveau de mon lit et qu'il ne place pas sur l'éminence de ce lit la chambre d'un second lit.

"Que si un homme quelconque te parle différemment, n'écoute point son mensonge, car toute autorité ou tout homme qui aura ouvert la chambre supérieure de ce lit, ou qui aura enlevé la porte du caveau de mon lit, ou qui aura surchargé l'éminence de ce lit, qu'il n'y ait point pour lui de lit dans la foule des morts et qu'il ne soit point enseveli dans un sépulcre, et qu'il n'y ait pour lui ni fils ni postérité à sa place, et puisse l'exclure des Alonim saints parmi les mânes d'élite le Puissant qui a empire sur lui pour lui interdire l'entrée! Autorité ou homme ordinaire que soit celui qui aura ouvert la chambre supérieure de ce lit, ou qui aura enlevé la porte de ce caveau ou cette porte-ci, c'est un impie; autorité soit-il, ou homme de la foule, qu'il n'y ait pour lui ni racine en bas, ni fruit en haut, ni figure parmi les vivants sous le soleil." — *Sur l'Épitaque du Roi de Sidon Esmunazar*, *Revue Archéologique*, Paris 1856, 8vo, Vol. 13, p. 460.

Since writing the above, Prof. Thorsen has kindly informed me that this stone was still in being in 1845. On the 31st of July and the 1st of August in that year he personally examined it, and made a copy of the runes. This he obligingly compared with my wooden block as made up from Bautil



and Worm, and the result is that this was *quite correct* save only in one letter — the last. This in Bautil is  $\mathfrak{B}\mathfrak{R}\mathfrak{I}\mathfrak{N}\mathfrak{T}\mathfrak{R}$ , but in Prof. Thorsen's transcript,  $\mathfrak{B}\mathfrak{R}\mathfrak{I}\mathfrak{N}\mathfrak{T}\mathfrak{A}$ . I have therefore made this amelioration, and we have thus the pleasure of being able entirely to depend on this monument.

#### GRANA, VALLENTUNA, UPLAND.

*Copied from GÖRANSSON'S Bautil, No. 64, as corrected by the text in BURE'S Ms. Runahöfd, No. 443.*



The text in Bautil is true, save in one letter. We there have  $\mathfrak{K}\mathfrak{R}\mathfrak{A}\mathfrak{I}\mathfrak{S}\mathfrak{T}\mathfrak{A}\mathfrak{I}\mathfrak{N}$ , instead of  $\mathfrak{F}\mathfrak{R}\mathfrak{A}\mathfrak{I}\mathfrak{S}\mathfrak{T}\mathfrak{A}\mathfrak{I}\mathfrak{N}$  as given by Bure, with whom Aschaneus (Ms. 120 Monumenta No. 37) and Dybeck (Svenska Run-

urkunder, 8vo, Vol. 2, p. 34) agree. Both Bure and Aschan also give the ISTAIN and BRUTHURI, forms singularly ancient. The stone is No. 467 in Liljegren. — The \* between BRUDURI and SIN I have added from Bure and Aschan. In Aschan the A in AUK is not bent so low, but has the usual form (†).

We will now read the inscription:

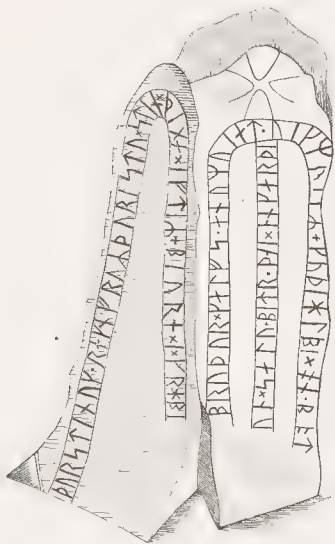
ULKIL LIT RAISA ISTAIN IFTIR FRAISTAIN, BRUDURI SIN, AUK KUNTRU IFTI SUN SIN.

ULKIL LET RAISE this-STONE AFTER FRAISTAIN, BROTHER SIN (his), EKE (and) KUNTRU AFTER SON SIN (her).

(FRAISTAIN dying, his brother ULKIL and his mother KUNTRU join in raising this stone to his memory.)

### GRANBY, UPLAND, SWEDEN.

From GÖRANSSON'S *Bautil*, No. 13.



This stone is long since broken in pieces and lost. But there is no doubt of the copy here given being substantially correct. The paper and print however are so rough in *Bautil* that we are not quite sure whether the last word on the first side was  $\text{FR}*\text{BI}$  or  $\text{FR}+\text{BI}$ . The former is more likely, and it has always been redd as such. In this case the \* is a bind-rune † (A) and † (N) on one stave, thus AN. Or, if \* be here  $\frac{\pi}{n}$ , we must redd  $\text{KR}^{\pi}\text{BI}$ , the  $\pi$  elided. In Dybeck's *Run-urkunder*, 8vo, Vol. 2, p. 38, that gentleman states that he had found only one fragment of the block, and that it contained this last word, which he redd as  $\text{FR}+\text{BI}$ . Should this be so, which I doubt, the A has been elided, in the usual way. The word is the name of the village, which still remains (GRANBY). Göransson has engraved the stone so as to show both sides at once. In Liljegren it is No. 499. The monument formerly stood in a "Tä" or Hedge-lane in Orkestad Socken and Seminghundra Härad.

This pillar contains so many and such precious archaisms that it has never yet been deciphered. But the meaning in my opinion is clear, as thus:

DURSTIN UK RAKNFRIR DU RISTU STIN DINA IFTR BIURN I KRANBI (or KR<sup>n</sup>BI), BRUDUR KALFS.

AN UM-UIAT

UIKMU(NT)R.

KUD IHLBI (or I<sup>n</sup>LBi) ONBOTUN SALU BITR DAI AN KARLI.

THURSTIN EKE (and) RAKNFRIR THEY RAISED STONE THIS AFTER BIURN IN KRANBY (= GRANBY),  
BROTHER of - KALF.

HE had - UM-WIGGED (had slain, he slew)

UIKMUNT.

GOD HELP his - UN-BOT (impenitent, criminal) SOUL BETTER THE (= THAN) HE GARED (did, acted).

As THURSTIN is a mans-name RAKNFRIR a womans-name, and THU the nom. plural neuter to agree with a masc. and a fem., THURSTIN and RAKNFRIR were most likely the Father and Mother (or Brother and Sister) of the deaceast.

In KRANBI we have a good example of the passing of the U into I, — KRANBU, KRANBÜ, KRANBY, KRANBI. In I\*FBI, if \* be  $\frac{u}{i}$ , we must read I<sup>n</sup>LBi.

UIAT is the supine of UIKA, the K being elided as is not uncommon, and A for I, the supine being strictly UIKIT; but of this sliding of I into A, and vice-versa, we have many examples. The prefix UM is emphatic, and is very frequently so used in our olden dialects, especially the Norse-Icelandic. We have a striking runic specimen of this UM, 3 instances on one block, on the Kjula stone, Södermanland, (Lilj. No. 979, Bautil 753):

SAR UISITARIA

UM-UARIT HAFDI.

BURG UM-BRUTNA

AUK UM-BARDA.

SA (he) WESTERLY (out in West-wiking, in foray to Britain, &c.)

UM-WESEN HAD (been had, had wandered far),

BURGS (castles, towns) UM-BROTEN (had down-broken, destroyed)

EKE (and) UM-BIRR'D (storm'd).

The use of a Supine with the *elision* of *had* (had-DONE = DID) is common enough. See a good runic example on the Fardabro stone in the same Upland (Lilj. No. 206, Bautil 408, Bure's Ms. Runahäfd No. 79 and Ms. No. 7, No. 16, Dybecks folio No. 182):

HAN FÜRHAÜRT LANT

HE (had) - FOR-HARRIED LANDS

(He had ravaged, he plundered, many a land.)

In UIKMUNTR the R is the dim accusative-mark, with which we are so familiar.

IHLBI (or I<sup>n</sup>LBi) has the prefix I (KI, GI).

In ON-BOTUN we have two old-world forms in one word. First we have the original N, unelided, in the negative UN, which afterwards sank in Scandinavia into U or O. Next we have the final unelided N in BOTUN. The word O-BÔTE (in various spellings) is common in the old Scandinavian laws for which has not made bôt, given compensation and satisfaction. This in an ecclesiastical sense is *penanceless, criminal*. Now the verb to HELP governs a dative, and SOUL is feminine. The adjective ON-BOTE must therefore here be in the *dative singular feminine definite*. This ending is in Mæso-Gothic ON, in Old-Engl. AN, in Ohg. UN, in Old-Saxon UN, ON, AN, EN, IN, but in Old-Scandinavian U, the N having fallen away. Here, however, it is still preserved, with strict old-fashioned grammatical propriety.

DAI, if correct, is, like the Old-English DE, a still simpler form of the common DAN, = THAN, left on many stones and still universal in English and Frisic &c., but which has ages since died out in Scandinavia, where it has been supplanted by the clipt AN (= [p]AN) in the oldest manuscripts AN (= [p]AN). It is the DAN, DEN of the Gotland Law.

The formula *God help his soul better than he gared* or *gared till*, occurs frequently on Runic stones in Scandinavia.



This is the record of a MANSAYER, a MURDERER, one who slew his foe unfairly, more or less as an assassin, perhaps himself dying of the wounds he had received. He had not fallen in open and honorable fight. He was therefore a NITHING, a wretch and a coward.

But the piety of his kin has suppress this dread epithet, tho the whole tenor of the carving leaves no doubt of the facts of the case.

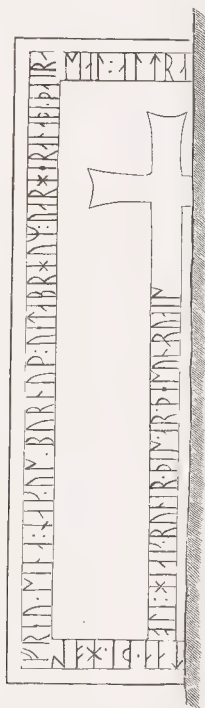
Let us now cast a glance at a stone which commemorates *the victim* of a similar ruthless deed. We can take for this purpose the Söderby stone, Upland, (Liljegren No. 208, Bautil 409, as corrected from Bure, Ms. Runahäfd No. 84 and Ms. 7 No. 43). — We shall here see that the technical scorn-name, NITHING, is not forgotten as the epithet of the murderer:

ÞÓU AÖRIKR PRETR RISTU STAIN (ift)IR HELKA, BRUDUR SIN; EN SASUR TRAB HAN, OUK KAD NIDIKS UERK, SEIK FELKA SIN.  
KUD HELB HUT HNS.

THEY AÖRIK and - his - FRIENDS (nearest kin) RAISED this - STONE AFTER HELKI, BROTHER SIN (his [or their]), IN (but) SASUR DRAPE (slew) HIM, EKE (and) GAT (did) NITHING'S (scoundrel's) WORK, SWIKED (betrayed) FELLOW (comrade) SIN (his) (= his brother - in - arms).  
GOD HELP OND (soul) HIS!

# GRÖTLINGBO, GOTLAND, SWEDEN.

*From an exact drawing, made by himself, kindly forwarded by Prof. CARL SÄVE.*



The length of this lair-stone is 5 feet 10 inches, its breadth 19 inches. Nearly one half of the block is invisible, hidden in the wall, for this slab is now partly bedded in the brickwork and

used as a bench in the choir of the Church, on the south side. It is No. 1786 in Liljegren, No. 165 in the Runic listings in C. Sæve's Gutniska Urkunder.

In spite of the beginning and ending of the first sentence wanting, we can well make out the general meaning by comparison with other stones:

..... TAADI, HOSFREU SINA, NAKUS BURN U(R) UETABRHUM. UAR HERA NADI DAIRA SIAL ALTRA .....

OLI HIAK RUNIR BISAR, DE SUN ARUAIS.

(*N. N. let gar this stone after Bo*) TAATH, HOUSE-FREO (*house-lady, wife*) SIN (*his*), NAKU'S BAIRN OR (*of*) UETABURGH. OUR HERRA (*Lord*) NATHE (*have mercy on*) the-SOULS of- THEM ALL (*who rest here under*).

OLI HEWED RUNES THESE, THE SON of- ARUAIR

The second stave in U(R) was doubtless originally R. The staff of the last 4 in DAIRA is the side of the framing line. — Whether BURN be a nominal form (BAIRN, BARN, child, daughter), or a participial form (BORN, born-one, daughter), it is difficult to say. But it can only mean *daughter*. We have it again on the Näs stone, Gotland, Liljegren No. 1789, Sæve 158):

RUDUL AF RONUM, HEHUIDA BURNA I HANGNASTEDUM, HAN LIT GERA STAIN YUIR SEN HUSBONDA BOTULF, OK OLAF SEN SUN, BIDIN FERI DAIRA SIALUM.

RUTHUL OF RONAR, HEHUIH'S BAIRN IN HANGNASTED, SHE LET GAR (*make, set*) this-STONE OVER SIN (*her*) HUSBAND BOTULF, AND OLAF SIN (*her*) SON. BID-ye (*pray ye*) FOR THEIR SOULS!

We have here DE SUN, THE SON, with the article *prefixed*, as in English.

#### GRYTA, UPLAND, SWEDEN.

From DYBECK'S "Sveriges Runurkunder", folio, No. 121.



When Bautil was publisht, this monument was in Kulla Socken, and there it still remains. But it has since then suffered still further damage. At that time the undermost parts of the UT in

KNUTR and the whole of the *u* in the 2nd AUK were not broken away. I have therefore added them here to Dybeck's drawing, but dotted.

The great value of this stone is, in its giving the precious ancient rune for *γ*, in the word KUYUIR.

My reader will observe that on this stone *s* is found 6 times, and *always* in the form *ʒ*. The above runic stave can therefore not be a bad *s*.

This is so much the more certain as *s* would make no sense. Such a name as KUSUIR is not only unknown, but altogether unlikely.

To suppose that this *ʒ* should be a badly shaped *†* (*ʒ*), is still more impossible.

The names of the children who have raised the stone to their father (or brother) (ONT HAS) apparently stand in the order of their age, the eldest first. Thus:

KNUTR, masc.  
ARNBURK, fem.  
KUYUIR, fem.  
KUNAR, masc.  
HALFTAN, masc.  
IKIFASTR, masc. or fem.

Now here we have KUNAR as the name of the 4th child, a son. The name of the 3rd child is therefore doubtless KUNUIR, a feminine name, reminding us of the following masc. KUNNAR, usually shortened by rune-risters into KUNAR. (See the WORD-ROLL, s. v. ANS-UAR.)

As KUNUIR is a feminine, its termination ended originally in *u*, = KUNUARU; but this *u* acting on the preceding vowel, the *a* became *u*, in Iceland *ö*. In time this final *u* fell away, but the changed vowel remained, only this *u* (formerly *a*) became weakened to *ü*, and then to *i*. Thus KUNUARU gradually becomes (KUNUURU<sup>1</sup>, KUNÜURU, KUNUIRU) KUNUIR. And this very form (KUNUIR, nom. sing. fem.) occurs on the Fockstad stone, Upland, Dybeck, fol., No. 146, Bautil 358, Lilj. 77.

On the Ingle stone, Upland, (Dybeck, fol., No. 148, Bautil 370, Lilj. 80) the *a* has become *ai*, and we thus have KUNAIR, accus. sing. fem.

But at the same time with the above changes, the *n* also became more and more vocalized. It is here nearly gone, attenuated down to *γ*. Thus KUNUIR has become KUYUIR.

In the same way on the Tuna stone, Upland, (Lilj. No. 149, Bautil 462) we have the female name nom. sing. KURID, which also occurs on the Bro stone (Baut. No. 262, Lilj. 313, Dyb. fol. No. 2); while on the Jurstad stone (Baut. No. 266, Lilj. 318, Dyb. fol. No. 6) it is spelt KURID, and on the Sundby stone (Dybeck, 8vo, No. 9) it is KURIDR, — all for KUNRID or KUNRIDR.

So clear it is that *ʒ* here stands for *γ*, and that the 3rd name is the feminine KUYUIR (= KUNUIR KUNUARU).

And now to the runic carving, whose left side was split away when the earliest (Bautil's) drawing was made, about 120 years ago. We begin, as usual, with the head of the worm:

KNUTR AUK ARNBURK AUK KUYUIR AUK KUNAR AUK HALFTAN AUK IKIFASTR RISTU STAIN DINSI (iftir ...., faþur sin, bonta) I KRUTUM, AUK LIKHUS AUK BRU.

KUD HIABI OT HAS NU.

KNUT EKE (and) ARNBURK EKE (and) KUYUIR EKE KUNAR EKE HALFTAN EKE IKIFAST RAISED STONE THIS (after ....., father sin [their]), bonde (yeoman) IN GRUT, EKE (and also) this - LICH-HOUSE (? resting-house for corpses on their way to the church-yard) EKE (and) BRIDGE.

GOD HELP OND (soul) HIS NOW!

As we see, not only is the *n* nearly gone in KUYUIR, but it is quite slurred in OT for ONT and HAS for HANS, and the same tendency has melted away the *l* in HIABI, which otherwise is written HIALBI.

That KRUTUM (= KRUNTUM, nom. KRUNT, GRUND, GROUND) is a place-name, is evident.

<sup>1</sup> The GYNNVRV of the Valtorp stone (accus. sing. fem.).

HABBLINGBO, [GOTLAND, SWEDEN<sup>1</sup>.

*From a drawing by Intendant P. A SÄVE in 1864, kindly communicated to me by Prof. C. SÄVE.*



The first heathen Relief-stone ever discovered in Scandinavia was the block now before us. This was found by Hilfeling in 1799 in the Church-yard of Habblingbo, South Gotland, and he entered the fragmentary runes in his Ms. Journal for that year. Thence they were abstracted by Liljegren, No. 1575, with the following description copied from Hilfeling: — "Before an armed Horseman, with a lance in his hand, stands a person with a basket in low relief. On the other side, also in low relief, three persons stand on each side of a high Cross."<sup>2</sup> But no drawing was given, and the learned world paid little attention to a piece so trivially introduced; especially as the mention of the Cross on the stone announced that it was a Christian monument and more or less modern.

But happily this remarkable block, No. 148 in C. Sæve's "Gutniska Urkunder", was drawn by P. A. Sæve in 1864, and we now can see that it is a very old and striking monument. It is 3 feet 9 inches high, of the usual Gotlandish lime-stone, and stands 3 feet from the south wall of the church. Generally speaking, its shape (round-headed) and decoration (figures and simple winds) are the same as on the other stones of this class. But what is commonly crowded on to *one* side is here on *two*, for here the Ship — the sail not checkered — is on the back of the block. On its deck stand 6 plain figures of men, holding ropes or some upright weapon. The principal side is very instructive, for here

<sup>1</sup> I have already published the substance of this article, blocks and text, in "Illustreret Tidende", fol., Kjøbenhavn, Aug. 13, 1865: "Runestenen i Habblingbo paa Gotland".

<sup>2</sup> "Framför en rustad man till häst, med lans i handen, synes en stående person jemte en korg, i halfupphöjdt arbete. På andra sidan i lika arbete, 3 personer på hvardera sidan om ett högt kors."



we can clearly see that a man (? priest) *offers* to the Chief (God or Hero) on horseback. The latter holds a long spear in his hand, and is seated on a 4-footed horse, his foot seemingly armed with a large spur. The offerer stands near some kind of vessel or basket, and stretches a Drinking-horn to the horseman. The figures above are indistinct. The line of runes — which are all Scandinavian — goes all round at the edge of the stone, ending below in two scrolls. But the letters can not be made out. Scarcely a single word can be read. Certain it is that the inscription, as well as the stone in general, has no trace of Christianity.

If I should make a guess at what once stood on the stone, judging at the remains hinted in the loose and hurried sketch by Sæve, I should suggest something like:

𐌱𐌿𐌿𐌿𐌿𐌿𐌿 𐌱𐌿𐌿 𐌿𐌿𐌿𐌿𐌿𐌿𐌿𐌿 𐌱𐌿𐌿 𐌿𐌿𐌿𐌿𐌿𐌿𐌿𐌿 ..... 𐌱𐌿𐌿𐌿𐌿𐌿 𐌿𐌿𐌿𐌿𐌿𐌿𐌿𐌿 ..... 𐌿𐌿𐌿𐌿𐌿𐌿𐌿𐌿 𐌿𐌿𐌿 𐌿𐌿𐌿𐌿𐌿𐌿𐌿𐌿 𐌿𐌿𐌿𐌿𐌿𐌿𐌿𐌿

ALKAIR AUK FRUSTAIN DAI LDU raisa staina DINNA IFTIR ..... FADUR SIN, MAN KUDAN.

ALKAIR EKE FRUSTAIN THEY LET raise stone THIS AFTER ..... FATHER SIN (their), a-MAN GOOD (= a doughty soldier).

Can the symbolical carving signify the arrival of the fallen Sea-king — summoned and chosen by (w)oden, and mounted on his war-steed, which had been buried with him — to the Halls of Wal-hall, one of the Heavenly Nymphs (the Walkyries) welcoming him thither with a Horn of Mead?

Apparently this block is a century or two younger than the Tjängvide stone, of which it is so precious an illustration. I take the principal subject to be, as on the Tjängvide monument, a Priest sacrificing to (w)ODEN. As far as we can see, the war-ship has had a ram, a proof of great antiquity.

See, for other raised stones, SÆDING, Denmark; TJÄNGVIDE, Sweden; and *Lavide* and *Sanda*, A, in this Appendix.

Another splendid Bild-stone has just been found in Gotland by P. A. Sæve. It was dug up at Tängelgarda in Lärbro, and is about 11½ feet high, 5 broad and 9½ Swed. dec. inches thick. It is hewn in relief, has the usual horseshoe shape, and exhibits tableaux. Lowest is a large manned Ship, with sail and network. Above are 3 carved scenes, one above the other, in each of them a horse, but the charger in the centre compartment has 8 legs. Three men holding daggers or swords go from the steed.

*Raised*, instead of *incised* markings are sometimes found on stones apparently older than the use of Iron in Europe. But heathen horse-shoe headed bild-stones with raised markings in the peculiar style of these Gotlandish slabs, are, as far as I am aware, unknown in other places. Those which approach nearest to them in general character are some of the older Pictish stones, so ably described and engraved by Dr. Stuart in his two magnificent folios on "The Sculptured Stones of Scotland". Otherwise — going a thousand years farther back — the monuments which most resemble the Gotlandish Relief-stones are the similarly cut memorials found in the hidden Egyptian tombs. These Stèles are of various sizes, from 6 or 7 feet high to only as many inches, have several tiers of carved figures, and often bear some lines of hieroglyphic symbols or Demotic characters. They have also this further likeness, that they are nearly all more or less roundtop, arched or pyramidal. Classical grave-stones sometimes but seldom had the same more or less horse-shoe form, but scarcely ever anything like tiers of bild-carving.

## HAGELBY, SÖDERMANLAND, SWEDEN.

From GÖRANSSON'S *Bautil*, No. 685.

This piece, which is in Botkyrke Socken and Svartlösa Härad, still exists. It has been examined by Richard Dybeck, who pronounces the drawing in *Bautil* to be "perfectly correct"<sup>1</sup>. There is therefore here no doubt or difficulty. It is No. 816 in Liljegren.

<sup>1</sup> "Hagelby-stenen deremot (riktigt afritad i *Bautil* No. 685) ännu stående och bibehållen." — Svenska Run-urkunder, Svo. Vol. I, p. 35.

The † (N) in NĒKIRDR is a bind-rune (I and † in one), and that word is therefore the usual INKIRDR. In AUK\_UMUD the K is taken twice, in runic fashion, thus AUK\_UMUD.

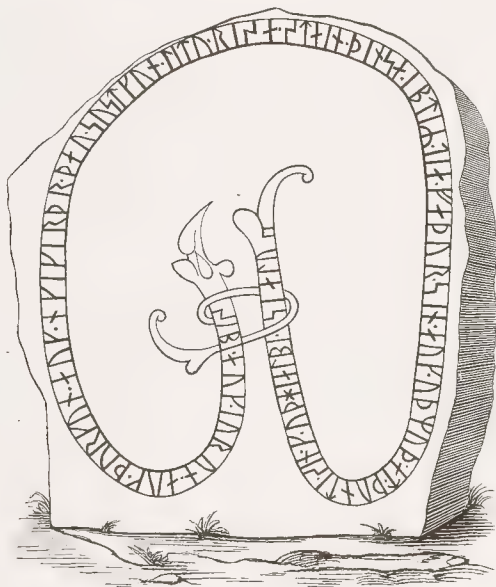
Linguistically interesting is KUMUD = KUMUR. But still more valuable is the word DUNTI. Lord, Chief, Master, here with the antique vowel-ending still left. DUNDR (= THUNDERER) was used in old times as a name of the god Odin, in a sense less strong as Captain, Lord, Chieftain, and in a still more general meaning as soldier, man: it is also found as a runic mans-name. It is here employed in the second of these acceptations. We have it again in the same sense on the Linköping stone, East Gotland, Liljegren No. 1135, Bautil 851):

IUAR RAISTI IFTIR ANARI, DUTR SIN, TRIK KUPAN.

IUAR RAISED - this - stone AFTER ANARI, THUNDER (Lord) SIN (his), a - DRENG (warrior) GOOD.

Here the N is elided, and the R is a lafe of the old accusative-mark.

But Liljegren has not understood this DUNTI. He has therefore *silently* changed it to BUNTI. *husband*, AUK\_UMUD AT BUNTI SIN, quite forgetting that KUMUNT is *only* a mans-name!



But this DUNTR answers exactly to other words of the same import, for instance the TRUTIN (Drihten, Lord, Chief, Master) of the Glavendrup stone, where his *sons* raise the mound to their *father*, his *widow* sets the stone to her *wer* (husband), and Suti carves the runes to his TRUTIN (Dreeten, Chieftain).

The inscription then, properly understood, offers no difficulty:

SIBI AUK IURUN AUK DURKUN AUK INKIRDR DAU SUSTKUN LITU RISA STAIN DINSA IBTIR TIA, FADUR SIN, AUK\_UMUD AT DUNTI SIN.

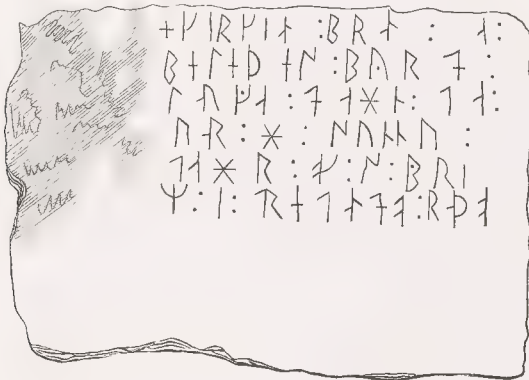
KUD HIALBI SIALU.

SIBI EKE (and) IURUN EKE (and) THURKUN EKE INKIRDR THEY SISTERKIN (those brothers - and - sisters) LET RAISE STONE THIS AFTER TI, FATHER SIN (their), EKE (and) KUTEMUTH AT (to) THUNDER (Lord, Captain) SIN (his).

GOD HELP his - SOUL!

## HAIDE, GOTLAND, SWEDEN.

*From a drawing made by the Intendant P. A. SÄVE, in 1854, kindly forwarded by Prof. C. SÄVE, of Upsala.*



This slab lies in the floor of the Quire of Haide Church. It is Liljegren's<sup>1</sup> No. 1911, No. 107 in Sæve's Gutniska Urkunder. Its writing is remarkable for the old and rare form of the H, and for its many ties — AN three times, AR, AD, AU, OK and TR. And as to "consistency", it has r and d and t (BELEDES, BÜRD, TA, RADO) and d and t (LAUGA-DAHN, SUNNU-TAHR) promiscuously. Being a late stone, we have also the affix article, KIRKIAN. The staves read straight on:

+ KIRKIAN BRAN A BELEDES BÜRD, LAUGA-DAHN. TA UAR H SUNNU-TAHR, OK S PRIM I TRETANDO RADO.

*This - CHURCH BRAN (burned, was burned) ON the - EILETHE'S (Inag's) BIRTH (birthday) (= on the Anniversary of the Patron Saint of the Church), on LAKEDAY (Saturday). THEA (then) WAS H SUNDAY-letter (Dominical letter), and S PRIME (Golden letter) IN the - THIRTEENTH ROW.*

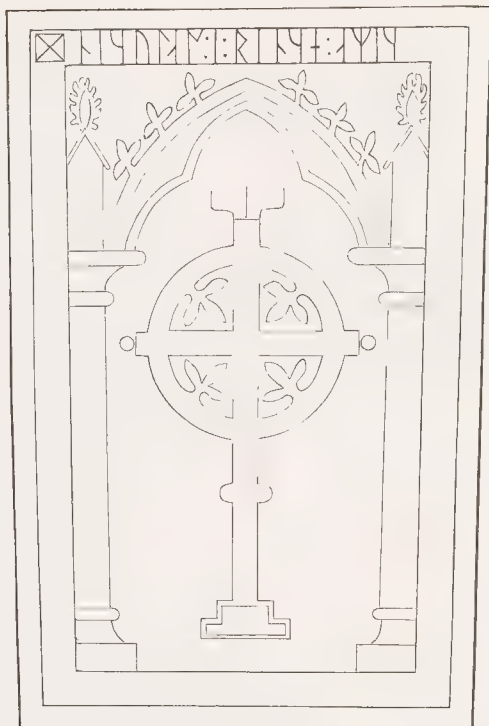
The date of this stone and fire is therefore the year 1397.

## HAINHEM, GOTLAND, SWEDEN.

*From a drawing by himself, kindly forwarded by Prof. C. SÄVE, Upsala.*

This elegant slab, 6 feet 5 inches long by 4 feet 4 inches broad at top and 4 feet at bottom, is in the Church-yard of Hainhem. It is No. 1726 in Liljegren, and No. 52 in Sæve's Gotl. Runinskr. (Gutniska Urkunder p. 42). Sæve's drawing was made in 1848.

<sup>1</sup> Previously engraved, but badly on a very small scale, by Liljegren in his Run-lära, Plate 7, Fig. 2.



The inscription is short and simple :

NIKULAS I RINKE A MIK.

NICHOLAS I' RINKE OWETH (*owns*) ME (*this grave*).

Observe the unusual shapes of the s and the k!

#### HALLA, GOTLAND, SWEDEN.

*From an exact drawing by Intendant P. A. SÄVE, kindly forwarded by Prof. C. SÄVE, of Upsala.*

This is the second Halla stone, No. 88 (p. 44) in Sæve's *Gutniska Urkunder*. It is about 13 inches high by about 16 broad, and is now in the outside at the south-east corner of the Chancel of Halla Church, 10 feet from the ground. It was copied by the Intendant of Antiquities P. A. Sæve in 1854, and was transcribed by C. Sæve in 1863. As we see, only the close of the scoring is left; the lower part of the stone is gone.

The words are :

..... (? k)(u)NA HAS LIT RISAN KUML A(T) KIAIRIELMR.



The first word has doubtless been KUNA. The top of the  $\tau$  in  $\Delta T$  is gone. The following  $\kappa$  is upside down, as occasionally elsewhere. Thus we have:

..... QUEEN (*wife*) HIS, LET RAISE *this* — KUMBEL (*grave-mark*)  $\Delta T$  (*to, in memory of, her husband*) KLAIRIELMR.



LIT RIST is impossible, absurd and unheard-of. The  $\uparrow$  is therefore here a double-rune,  $\mathfrak{A}$  and  $\mathfrak{B}$ , AN, as so often on other stones, several of which I have engraved as proofs and examples — for seeing is believing. There is no denying our own eyes. This is therefore another instance of the old infinitive in -AN, LIT RISAN.

There is no doubt that this is a heathen block, apparently from about the 10th century.

#### HAMMARBY, UPLAND, SWEDEN.

*From GÖRANSSON'S Baulil No. 107, corrected by BURE'S Ms. Runahöfd No. 163.*

I cannot hear anything of this stone, which stood in Hammarby Socken, Vallentuna Härad. Liljegren's text (No. 421) is:

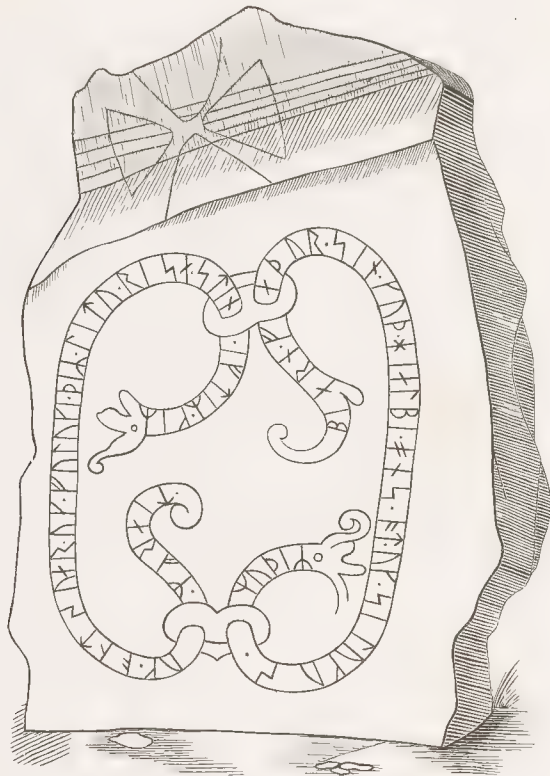
TIARFR KOTLSUAR FULUGI ELR LITU RISA STIN IPTIR KIRBIARN FAPUR SIN. KUD IALBI ONS OT UK  
SIL UK KUS MUDLR.

Of course the first words here are mere gibberish, so much so that Liljegren prints the mystical KOTLSUAR in Italics. Baulil gives us no help, for it agrees with Liljegren, except that it has the additional barbarism SIO for SIL.

Fortunately Bure's copy, made about 1640, comes to our assistance. His reading, evidently substantially correct, I have adopted in the woodcut. He had two transcripts of this block, the one

of which spells his third word ONTSUAL, his correspondent not having remarkt the lower right strokes of the last letter.

Thus we have here another clear instance of the ANS or ONS; only on this stone, as so often elsewhere, the N is sharp, = NT.



The inscription runs :

TIARFR UK ONTSUAR UK FULUKI DIR LITU RISA STIN IFTIR KIRBIARN, FADUR SIN.

KUP HIALBI ONS OT UK SILU, UK KUS MUDIR.

TIARF EKE (and) ONTSUAR EKE (and) FULUKI THEY LET RAISE this-STONE AFTER KIRBIARN.  
FATHER SIN (their).

GOD HELP HIS OND (spirit) EKE (and) SOUL, EKE (and) GOD'S MOTHER!

Here again, on the same stone, we have the antique ONTSUAR and the slender-voweled KIRBIARN. — As often, we have letters variously formed; 2 N's († and ‡), 2 O's († and ‡, unless ONS should be redd ðNS), and 2 S's († and ‡).

## HANSTAD, UPLAND, SWEDEN.

*Re-engraved from GÖRANSSON'S Bautil, No. 155.*

In Spånga Parish and the Hundred ("Härad") of Solltuna this block still remains, and has been seen by Dybeck but not yet re-engraved. That runologist has remarked (Svenska Runurkunder, 8vo, No. 53, text page 4), that Bautil's drawing is not quite correct, and that the ††† of the woodcut should be \*††. This amendment I have therefore made above. He hints but does not specify some other difference, but probably, among other minutiae, instead of \*††† the stone really has \*††† (HANA), which at all events is the word intended<sup>1</sup>. But all such trifles do not interfere with the very old genitive feminine IKUR, which all acknowledge to be on the stone. Celse's copy (Acta Lit. Svec., Vol. 2, 1729, p. 404) is almost identical with Bure, but rightly has HON not EON. The block in Bautil was the one previously used by J. Peringskiöld, in his *Vita Theoderici Illustrata*, p. 472.

But in order to understand the monument here before us, we must make some introductory observations.

In the Upland landscape, in olden times, was a mighty family all whose funeral stones have perished save only three. These however are sufficient to throw light on its history at one particular period, and give a remarkable instance of large property accumulating in the hands of one person — and that one a woman!

We will first take the Vreta stone, in Markim Parish and Seminghundra Härad, Upland. It is No. 2010 in Liljegren, and he has engraved it on a very small scale in his *Run-lära*, Plate viii, c, the runes being as follows:

<sup>1</sup> Years after the above was written, this stone has been engraved by Dybeck (Sveriges Runurkunder, folio, ii, No. 37). His lithograph entirely agreed with the above block, except that — as I had supposed — he has \*††† instead of Bautil's blundered \*†††. I therefore have made this amendment, and need not re-engrave this piece.

11111 • R111111 • 11111 • 1111 • 1111111 • 11 • R11111111 • 11111 • 111 • 111 •  
 11111 • 11 • 11111 • 11111 • 11111 •

INKA RAISTI STAF AUK STAINA AT RAKNFAST, BONTA SIN. HAN KUAM AT ARFI BARN\_SINS.

INKA RAISED STAFF AND STONE AT (to) RAKNFAST, BONDE (husband) SIN (her). HEO (she) CAME AT (to) the - ARV of - BARN (child) SIN (her). (She got the inheritance, she succeeded to the property, of her child).

Here the stone had \*+\* (HON, she), not \*+\* (HAN, he); or else, if rightly copied, HAN was here used for she, as in the Gotland dialect. For we are expressly told on the Hillesjö block that RAKNFAST died *before* his son (AUK SUN SIDAN; IN MODIR KUAM AT SUNAR ARFI), and that she then succeeded to the property of her child, as he had inherited his father. Most likely HAN is a mere clerical error in Liljegren.

The obscure phrase STAF AUK STAIN occurs also on the second Bällestad stone (which see), and elsewhere.

Next comes the stone here before us. It begins at the snake's head, and reads along to the left and up along the right to the tail:

DISUN MERKI IRU KAR IFTR SUNI IKUR. HON KAM DEIRA AT ARFI, IN DEIR BRÐR KAMU HANA AT ARFI.  
 KIADAR BRÐR DEIR TO I KIRIKIUM.

THESE MARKS (mark-stones, grave-marks) ARE GAR'D (made, raised) AFTER the - SONS of - IKA (= INKA). HEO (she) CAME THEIR AT the - ARV (to their inheritance, succeeded to their property), IN (but) THOSE BROTHERS CAME of - HANI AT the - ARV (inherited HANI).

KIATHAR and - his - BROTHERS THEY DIED IN GRLECE.

The third stone is the Rune-berg, in Hillesjö Parish and Färentuna Hundred, Upland (No. 2009 in Liljegren). It has been twice engraved, by Curio, No. 4 (repeated in Verelius, Runographia Scandinica, p. 35), and again, somewhat better here and there but otherwise worse, in Bautil No. 291. Best of all is the copy in Bure's Ms. Runahäfd, No. 188. Putting all these three together, I venture to submit the following reading. The winds and bends of the runic worm in this long and interesting inscription are so intertwined and complicated, that it is a long time before we can get at the order. Hence the pithy and amusing opening, carved in the eye of the snake: — RADU = REDE THOU! = *Unriddle these winding staves if thou canst!*

For greater clearness, I write each sentence as a separate section:

RADU!

KAIRMUNTR AUK KAIRLAUK (i) MAUTUMI DA FINKU DAU SUN, IAD; HAN TRUKNADI IN SUNTA.

SIDAN DA FRAU..ÞRIK; HAN ..... INSA.

DA FINKU DAU BARN ..... MAR AIN LIFDI. HUN HIT INKA.

HON FIK RAKNFASTR I SNUTASTADUM; DA UARD HAN TAUDR, AUK SUN SIDAN; IN MODIR KUAM AT SUNAR ARFI.

DA FIK HUN AIRIK; DA UARD HUN TAUD.

ÐAR KUAM KAIRLAUK AT ARFI INKU(r), TUTUR SINAR.

ÞURBHURN SKALT RISTI RUNAR<sup>1</sup>.

There is a space on the stone between INKU and TUTUR, in which has apparently stood another letter as well as the usual dividing dot, and we should doubtless read INKUR.TUTUR, thus answering to the archaic INKUR on the Hanstad stone.

<sup>1</sup> Here we have both *in* and *i*; HUN and HON, *n* & *m*. KAIRMUNTR, TAUDR, but also SUN; SO. S. M. AIRIK, SUN, but also RAKNFASTR.



REDE THOU! (*Explain this if thou canst!*)

KAIRMUNT AND KAIRLAUK (IN) MAÜTUM, THO (then) FENG (gat) THEY a-SON, IATH; HE DROWNED IN the-SOUND (or SWIMMING).

SITHANCE (afterwards) THO (then) FRAÜ..THRIK; HE .....

THO (then) FENG (gat) THEY BARN (bairn, child) .... and-that-MAY (maid, girl) ONE (alone) LIVED. HEO (she) HIGHT (was called) INKA.

HEO (she) FENG (gat in marriage) RAKNFAST IN SNUTASTATH (= SNUTSTEAD); THO (then) WORTH HE DEAD (he died), AND SON (his son) SITHANCE (thereafter); IN (but) the-MOTHER CAME AT her-SON'S ARV (inherited her son).

THO (then) FENG HEO (gat she in marriage) AIRIK; THO (then) WORTH HEO (she) DEAD (became she dead, she died).

THERE (thus) CAME KAIRLAUK AT (to) the-ARV (property) of-INKA, DAUGHTER SIN (her).

THURBIARN the-SCALD (poet) RISTED (carved) these-RUNES.

The history of two generations of this family therefore is:

KAIRMUNT and his wife KAIRLAUK had issue IATH, who died, being drowned in a sound or a channel, whether a sound in Upland or THE sound between the present Sweden and Denmark we cannot tell. Nor do we know whether SUNT may not here mean SWIMMING. A second son, FRAÜ..THRIK, also died young. A third child, a daughter, INKA, lived to years of maturity. INKA married first RAKNFAST, with issue one son, whose name is not found on the few family stones left to us. RAKNFAST deceast, and shortly after his son also, and INKA raised to her husband's memory the Vreta stone, on which she announces that the family possessions had fallen to her at her son's death. After a time INKA took a second husband, AIRIK, bringing him the property to which she had succeeded at the death of RAKNFAST and his son. They had issue KIATHAR and at least two other sons. These young men became daring adventurers, as well as rich. They inherited the property of HANI, and at least died in Greece. As they had no heirs and AIRIK was now dead, INKA succeeded to all their possessions. At last INKA herself deceast. Her father, KAIMUNT, was now gone, and the whole of her large property thus went back to her nearest kin, her mother KAIRLAUK. As a memorial of this succession KAIRLAUK requests her friend THURBIARN, probably the Bard of her House, to carve the noble runic monument in the Parish of Hillesjö.

All this must have taken place somewhere about 800 years ago, part of the family having apparently served as Warings in the Christian Guard at Constantinople. But the accumulated estates and rich arms and splendid robes and golden rings and endless treasure collected in peace and war, in the Baltic and the Mediterranean, in exploits at home and in wiking-expeditions in the isles of Greece, have long since changed hands or disappeared. Only perhaps a sword or ring two or a brooch or ring may now be found, (unclaimed by those mighty men KAIMUNT and RAKNFAST and AIRIK and KIATHAR and his brave brothers and HANI, and by the immensely wealthy Lady KAIRLAUK who inherited it all) — in some glass case or other of the Museums in Stockholm or Upsala!

Here we have as olden talk-laves: *Vreta*, STAINA, later STAIN (if ac. sing.); *Hanstad*, DISUN, later DESSI (n. pl. n.); IKUR, later I(N)KU (g. s. f.); *Hillesjö*, IS, later I (prep.); SUNTA, later SUNTI (d. s. n.); INKUR, later INKU (g. s. f.). And yet all these 3 monuments are from *Christian* times!

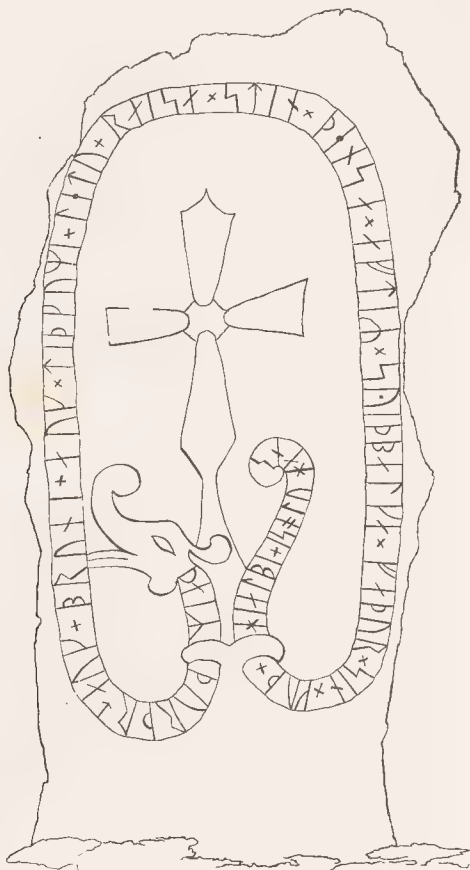
Prof. Carl Säve asks: — Did not the home-stead HANSTAD obtain its name from the HANI mentioned on the stone still found there? — Doubtless this happy suggestion is perfectly correct.

## HARBY, SÖDERMANLAND, SWEDEN.

*From a drawing by the Rev. AXEL WÆTTER in 1857, kindly communicated by Prof. C. SÄVE.*

This block, which stands in the Socken (Parish) of Thoresund and the Hundred (Härad) of Selebo, is No. 734 in Bautil (Liljegren's No. 934). It bears the costly form ISOLU, otherwise SOLU, a parallel to ISTAIN for STAIN. But as long as I had access only to the copy in Bautil (and no other

was known to Liljegren) I dare not use it. Thanks to Prof. Sæve we have now a modern drawing, larger and more exact than Göransson's, and it shows that the runes in the latter were without fault.



We can therefore confidently appeal to this monument, which reads as follows :

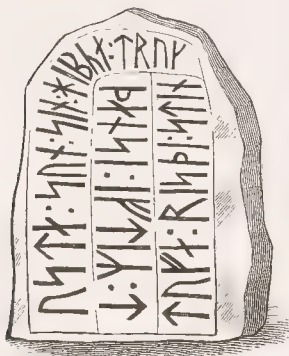
PAIR ÐURÐR AUK BRUNI AUK TIDKUMI LETU RAISA STIN ÐENSA APTIR SÚÐBALKI, FADUR SIN.  
KUD HIALBI ISOLU HANS.

THEY THURTH EKE (and) BRUNI EKE (and) TITHKUMI LET RAISE STONE THIS AFTER SÚITH-  
BALKI, FATHER SIN (their).

GOD HELP SOUL HIS!

## HIERMIND, NORTH JUTLAND, DENMARK.

From WORM'S *Additamenta*, p. 24.



Unhappily long since smasht. At least it is now, and has long been, missing. It stood on a height, perhaps originally a low (how, tumulus), not very far from the other Hiermind stone, which is still left, and was found in 1643 by a farmer whose plough scraped against it. This Hiermind is in Middelsom Herred, Hald Amt, Viborg Stift (See). Worm says that it was 4 feet long by 2 feet broad. According to this proportion the runes must have averaged no less than about 6 inches in length, and it is therefore almost inconceivable that his copy should be incorrect. And, as far as we can see, his drawing is faultless. Particularly as to HIBNA, the word here commented upon, we may be pretty sure that it was on the stone, for Worm confesses that he did not understand it and proposes to alter it to HERDA. Certain it is that this is a heathen block, probably from the 9th century. It is carved furrow-wise, beginning below at the right line. The words are:

TUFA RISDI STIN DANSI IFTIR TUSTA, SUN SIN, HIBNA TRUK.

TUFA RAISED STONE THIS AFTER TUSTI, SON SIN (*his*), a - HOVEN (*bold, gallant, famous*) DRENG (*soldier, hero*).

Now this inscription has never been understood. The difficulty has been in the word HIBNA. The TRUK (one of the *many* forms assumed by the noun TRINK[R]), offers no hindrance. It occurs spelt in the same way at Tulstrup in N. Jutland and at Bjersjöholm in Skåne, as well as the nearly allied TROK and TRÖK on 5 other stones.

But what is this HIBNA? "Icelandic" grammar of course cannot explain it. But our North has had scores of yet older and varying dialects. Some of these have added a falling vowel, perhaps for the sake of euphony, after the masculine -N mark in the ac. sing of adjectives, and this has led to the elision, sometimes, of the foregoing vowel. Just in the same way the M. Goth. has this same falling vowel in the ac. s. n., for instance GODATA for GODAT. Thus for instance the ac. s. m. of the M. Goth. GOD(S) is GOD-AN-A, of the oldest Saxon (by analogy) GOD-AN-A, GOD-AN-E, GOD-NE, of the O. Engl. GOD-NE, of the O. Fries. GOD-EN-E, GOD-NE, while in the N. Icel. there is no falling vowel (GOD-AN) as little as in O. Germ. (GOD-AN, GOD-EN), and in the later Saxon (GOD-EN).

Let us then take the well-known Northern word, still subsisting in many Scandian talks, HIB(R) or HIF(R) — and HÆFER, HÆFR. HÄVER, HÄV, HÄ'R, HEV, HEVIG, HÄVIGER, HÄVLIG, HÄVLING, N. I. HÖFFIN, HÖEFR, &c. — which means *heaving itself, upheaved*, swelling, bold, fearless, illustrious, proud, distinguisht, serviceable, &c., and we shall see that the word here is most fitting and regular. It is HIBANA, ac. s. m., (HIBINA, HIB'NA) HIBNA.

This is abundantly confirmed by the *same formula* on the Wik stone, Upland, Sweden, (Liljegen No. 424, Bantil 1129), which ends:

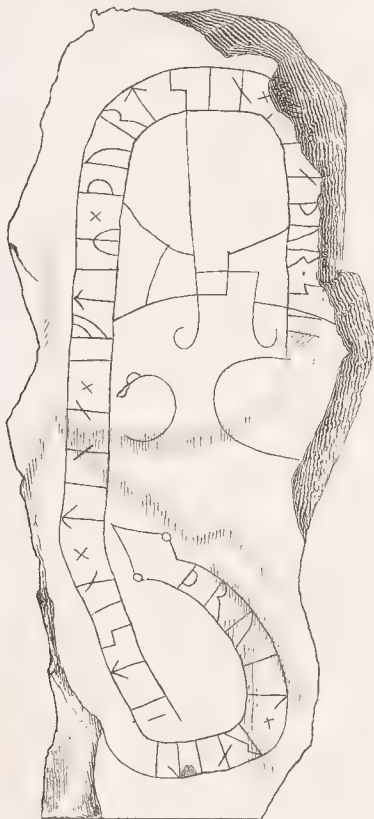
IFIR HULMKIR, FAPUR SIN, TRINK HIFAN.

AFTER HULMKIR, FATHER SIN (*his*), a-DRENG HOVEN (*illustrious, fearless warrior*).

This HIBNA, then, is another archaism of extreme interest in our philological enquiries. That it should be HIBNA-TRUK, an *undeclined* HIBNA compounded with TRUK, in the same manner as for instance HUTTA-UADUM, HUTTA-KRISTR, is most unlikely and unnatural in this particular phrase, and even then it would not the less be an antique peculiarity equally curious tho of another kind.

### HÖGTOMTA, EAST GOTLAND, SWEDEN.

From a drawing by the Honorable GERH. v. YHLEN, taken in 1854, kindly communicated by Prof. C. SÄVE.



Liljegren's badly given No. 1119. Is in E. Husby Socken, Östkind's Härad. The F in FAPUR and the N in SIN are not perfect. The first word also is perhaps doubtful; was DRUUL originally DRUKL



= DURKL, = DURKIL? Liljegren gives PRUIT, which I still less understand. But quite clear is the ITSIN = ISTIN, this curious lisp being confirmed by the following DURTSIN for DURSTIN. Liljegren has TSIN and DURTSIN.

PRUIL RAITI ITSIN TINA IFTIR DURTSIN, (F)ADUR SIN.

THRUIL WROTE (carved) STONE THIS AFTER THURTSIN, FATHER SIN (his).

On the East Stenby block, in this same province of East Gotland, we have the mans-name TSIN (STIN) in the nominative, and the mans-name STINAR as TSINAR in the genitive, and TSINAR in the accusative. This monument was drawn by G. v. Yhlen in 1854, and by P. A. Sæve in 1862.

### HONUNGSBY, UPLAND, SWEDEN.

From DYBECK'S "*Sveriges Runurkund*", folio, No. 75.



This standing stone, which is about 5 feet high and 3 feet 10 inches broad where widest, is in Vallby Parish. In the north field of the village is an oblong height, evidently a heathen burial-place, formerly covered with barrows, stone-settings and bauta-stones. Of these last two still stand upright, and in a line with them this inscribed block, at the east of the ridge.

Remark the L (almost an ʁ = N) in MÜNTIL, the low-armed U's and the unusual U in KIGUMANTR, and the peculiar bind-rune AN in MANSÄ.

The only difficulty is the close of the inscription, the rune-knot. I take it that after STEN MANSÄ comes U shaped (h) as in the word KIGUMANTR, and then, over the wind, B, thus UB. for UBTIR in the usual way. Then we have (41) SI; some dots, doubtless the remains of T or a short way of writing that letter — there are several such runic singularities on this stone, as all can see; and then, across the wind (A1+V) RIAK. This is the mans-name SITRIAK, another form of the variously spelt SIKTRIK, SITRIK. We have then (V) F, continued below by (1BhA) IDUR (the R reversed), = FIDUR = FADUR. On the cross-wind is S (A), I, and this I also considered as a side-stroke to the wall of

the wind (𐌶) and therefore 𐌺 (N), making the usual SIN. One letter often does duty for two, in this way.

Like as we have FIDUR for FADUR, so we have KIGUMANTR for — as I believe — KAGUMANTR, = GANGU-MANTR, GANGE-MAN, just as GANGE-ROLF and other such. At all events it is clear that the NT is the sharp N, and the MANTR is = MANR. He therefore gained his name from his skill and strength as a *walker*, or from his being too stout and heavy for any horse to bear him.

The stone, then, which is No. 687 in Liljegren, No. 614 in Bantil, I decipher thus:

MÜNTIL AUK FARBIURN AUK ARNKER AUK KIGUMANTR LITU RISA STEN UB (= UBTR) SI(T)RIAK, FIDUR SIN.

MÜNTIL EKE (and) FARBIURN EKE (and) ARNKER EKE KIGUMANTR LET RAISE STONE THIS  
AFTER SI(T)RIAK, FATHER SIN (their).

As one of these brothers was called the GANGING-MAN, so another is the FARING-BEAR, either for his much walking or, more probably, from his being a *great traveler*.

I think there can be no doubt that SITRIAK is = N. I. SIGTRYGGR, O. Germ. SUTTERICUS. O. Eng. SIHTRIC, for the collision of the guttural and the T in this word naturally produces many curious forms. So we have nom. s. SIKTRUKR (Högsby, Småland); g. s. SIGHTRIHS (Hafdhem, Gotland). SIHTRIS (Rute, Gotland), SIKRÜKS (Larf, W. Gotland); ac. s. SIKTRUK (Långgarnby, Upland), SÜTRIKU (Vedelsprang, S. Jutland), SÜKTRÖKR (Rotsunda, Upland). In like manner we have the accus. SIHTIARF for SIKTIARF, Vaksala, Upland.

#### HRAFNKELSSTAÐIR, SOUTH ICELAND.

Fin Magnusen describes this stone in his *Runamo*, pp. 561, 562. The mound itself is called a "Kistgerði", Chestgarth, as being enclosed. The two long sides are formed by two natural rock-walls, the two shorter by artificial stone-walls, the whole being an oblong square. Inside, on the cairn itself, are several blocks, now in no order, but one of them, the largest, is in the form of a grave-stone. It lies East and West, as do many heathen barrows. Close to this large block is a smaller one, with the runes:

𐌱 | 𐌹 | 𐌹 | 𐌹 | 𐌹

Altho this *might* be a mans-name in the nom. or dat., I prefer:

FIRIL A.

FIKIL OWNS - *this* - grave.

The first colonist of this district was called RAFNKELL, and the buriels here mentioned is now named after him, "Rafnkels leiði"; but this is undoubtedly a later transformation.

Heathen grave-mounds were often surrounded by upright stones of some height, called (ac. pl.) STAKA or MARKA (*stakes* or *marks*), or by a stone-hedge or wall of stone-blocks, sometimes with one or more openings to the low within.

#### INGLE, UPLAND, SWEDEN.

From DYBECK'S "*Sverikes Runmärkunder*", fol., No. 148, corrected in one place from Bantil No. 370.

Of the two runic stones in Tibble Parish this one is the most important. It interests us here not only for the well-known formula in all our dialects AN HULMKAIR, HE HULMKAIR, instead of the simple name, but more especially for the bind-rune AN, here occurring *twice*, and both times shaped exactly like a 𐌹 (T). Of the prefix HE we have several examples on Runic Monuments, and other

instances of the  $\tau$ -like  $\Delta N$  (4†) also occur. The break in the stone is old. Bantil has it exactly in the same way. Luckily it is in a part where not only the meaning but even the very words can easily be restored. This piece is No. 370 in Bantil, No. 80 in Liljegren.



The inscription is:

AN HULMKAIR AUK SIFRITR AK AHFAISR DAY L(itu raísa stai)N AFTIR KUNAIR, KUNAN HULMKIRS.

HE HULMKAIR EKE (and) SIFRIT EKE (and) AHFAIS THEY LET RAISE this - STONE AFTER KUNAIR, QUEEN (wife) of - HULMKAIR.

HULMKAIR and his two children raise the stone to their late wife and mother. Her name is here spelt KUNAIR, properly KUNUUR, but also found as KUNUAR, KUNUIR and KUYUIR, &c.

Linguistically remarkable are not only  $\Delta N$  before the name, but also HULMKAIR in the nominative, HULMKIRS, with an internal declension-change, in the genitive; and KUNAN — a rare example of a weak noun with oblique cases in -N, thus KUNAN = KUNU<sup>1</sup>. The stone is old, probably heathen.

In Dybeck's copy we find the  $\Delta$  in KUNAIR no longer plain. I have therefore restored this letter from the old drawing in Bantil.

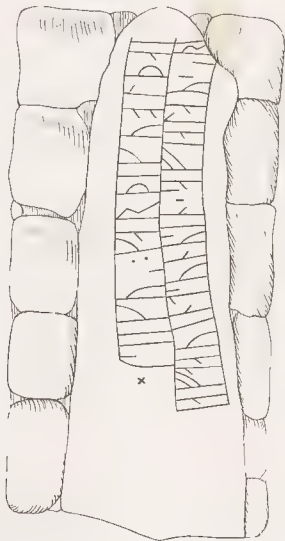
#### KÄLFVESTEN, EAST GOTLAND, SWEDEN.

From GÖRANSSON'S Bantil, No. 904.

This heathen block, by Göransson's scale about 9 feet 4 inches high as then above ground, was formerly in the vestry wall of Kälvesten Church, Aska Härad (Hundred). Prof. C. Sæve informs me that the Parish of Kälvesten is now united to Vestra Stenby, and that the old ruinous church is no longer used. When the Intendant P. A. Sæve visited Kälvesten in 1862, he could find no trace of

<sup>1</sup> The regular form with the post-article would be KUNUNA. See FELAHAN on the Slöta and Valtorp stones, under FALSTONE, England.

this stone, but he observed another, not noticed by Liljegren, as a threshold-slab at the western door. This one had plain worm-knots, which the above has not, but was otherwise altogether illegible and worn down. The stone now before us is No. 1173 in Liljegren. Bautil's woodcut seems quite correct.



This monument exhibits the rare rune *l* (R. chiefly R-final), the still rarer *ḁ* for *ḅ*, the rune *l* for *s*, and has *h* for *u*. It also gives the slurred and shortened *SIKUR* for the full *SIKURDR*, and (if the engraving be correct) *AUSAR* for *AUSTR*, the *T* crumbling into *R*, and the antique accus. sing. *SUNU*. The unique mans-name *AVINT* reminds us of the also unique *VARINT* on the Rök stone. The side-marks at the beginning and end of each line are evidently not runes.

The left line is taken first, then the right, thus:

*SIKUR KARDI KUBL DA AFT AVINT, SUNU SIN. SA FIAL AUSRR.*

*SIKUR GARED (made) CUMBLES (grave-mounds and marks) THE (these) AFTER AVINT, SON SIN (his). SA (He) FELL out - EAST (in the lands and coasts of what is now Russia, &c.).*

I have just (March 1866) received a note from Prof. C. Sæve announcing that this memorial stone is not lost. It was refound last summer (1865) by Student K. A. Hagson in the stone-foot of the eastern gable of West Stenby Church, to which it had been removed when Kålfvesten Church was pulled down. It is now whitewasht and hard to read. Mr. Hagson says that it is now not more than 7 feet long, and 2 feet where broadest. His copy is nearly identical with that in Bautil. The only difference is, that the end-R or *l* in the first word is not complete and is a little crooked in Hagson's copy, that he gives *l* instead of two dots as the divisional mark before *KARDI*, and the upper part of the *s* in *SUNU* is not visible in his transcript. Besides this, the last letters on the right side of the stone are now gone, or illegible from the whitewash, so that the first line ends with *ḁ.*, and the under line with *ḁh...* — Thus this inscription is authentic, and the archaistic accus. sing. *SUNU* indubitable.

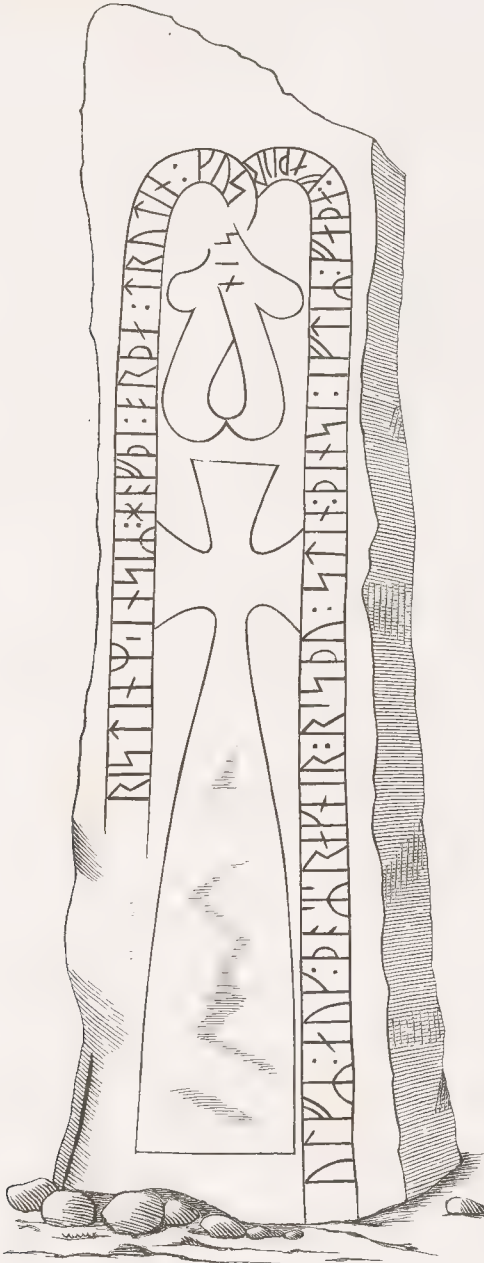
#### KÄLLBYÅS, WEST GOTLAND, SWEDEN.

*From GÖRANSSON'S Bautil, No. 935.*

Examples of the Infinitive in *-AN* are indeed rare and precious on Scandinavian monuments. But still rarer, still more precious, in any Northern dialect, are examples of an accusative plural of



neuter nouns in -A. To find nominatives and accusatives plural of strong nouns ending in -A, we must go to the Mæso-Gothic, the only Northern tung which in this respect is on the same antique footing



as the Classical dialects. — Yet we have a distinct and undeniable instance of this -A on the stone here before us, No. 1339 in Liljegren.

The earliest copy known to me is the woodcut in the *Academical Disputation* of Elias Frondin (Resp. Sv. J. Digel) "De Husaby Wester-Gothorum, Primo Religionis Christianæ Seminario", 4to, Stockholm 1740, p. 49. It is here called the "Käleby Hall i Kinneferd", and its height is stated to be 15 feet 6 inches. The carving and inscription agree with Bautil. The only difference is, that the  $\lambda$  in  $\lambda ER$  has not two short strokes above it but two points, and that the  $\lambda$  in  $RISDU$  is whole, not defective below.

I believe that no Rune-smith has visited this stone since the time of Göransson till 1862, when it was again examined by P. A. Sæve, then Intendant of Swedish Antiquities. His drawing shows that the block has suffered considerably, so that Bautil's woodcut is to be preferred. I therefore do not engrave Sæve's sketch. In all cases of this kind we are doubly liable to error; for time, which erases a slight mark, making for instance  $\dagger$  or  $\ddagger$  into  $\lambda$ , may also eat away the stone and cause a flaw, so making  $\dagger$  or  $\ddagger$ , &c., out of  $\lambda$ . Thus Sæve's drawing gives the following unimportant variations, besides many places where letters are half or quite gone: — on the right line  $\lambda ER$ ,  $\lambda ANSI$ ; on the left  $\lambda R$  altogether absent, so that now the first word is  $STIN$ . Several other staves are illegible or half perished. But the  $\lambda$  in  $ORPA$  remains.

The stone, Sæve says, stands on Källby bank, on the south side of the road, between Källby and Lidköping. It is of red lime-stone, 15 feet 2 inches high, 4 feet 4 broad, and 7 inches thick.

According to the scale in Bautil, the pillar was about 15 feet high by nearly 5 broad.

Many extravagant readings have been given of the runes here carved. But the whole, I think, is very simple. We must only remember that  $\lambda ER$  is not  $\lambda OR$  and not a Proper Name but the pronoun *THEY*; that  $RISTIN$  is nothing, and that  $\Upsilon$  ( $\kappa$ ) has evidently fallen away at the beginning, so that the word was originally *KRISTIN*. By the same process of decay two more letters have now disappeared, and the word is now *STIN*! But  $M$  is evidently a contraction, as is so often the case on these monuments, and stands for *MAN*.

I therefore take the whole to be:

ULFR AUK  $\lambda ER$  RAKNIR RISDU STIN DINSI IFTIR FADA, FADUR SIN, ( $\kappa$ )RISTIN  $M$  (= *MAN*); IN SIR HÆFM ORPA TRUTIN-KUS.

ULF EKE (and) *THEY* RAKNIR (*RAKNIR* and his younger brothers and sisters) RAISED STONE THIS AFTER FATHI, FATHER SIN (*their*), a-CHRISTIAN MAN; IN (but, and) SA (*he*) HAD the-WORDS of-the-DRIHTEN-GOD (*of the Lord-God*).

The last words would seem to signify, either that he had accepted the Christian faith, or that he was a Priest of the Christian Church, probably the latter.

Observe the distinction here between  $\mathfrak{f}$ ,  $\mathfrak{x}$ , and  $\mathfrak{p}$ ,  $\mathfrak{o}$ .

#### KARLEBY, WEST GOTLAND, SWEDEN.

From a drawing by P. A. SÆVE, Intendant of Swedish Antiquities, taken in 1862. Kindly communicated by Prof. C. SÆVE.

We cannot have a more striking instance of variation, the old and the new intermingled, than on the two runic blocks in the Parish of Leksberg, West Gotland. The one of these, called the Leksberg stone, (Liljegren No. 1330, Bautil 971, Bure Ms. Runabäfd No. 570, and Ms. 7, No. 116), drawn again by P. A. Sæve in 1862, is of red granite, 10 and a half feet high. It bears:

$\mathfrak{D}\mathfrak{A}\mathfrak{R}\mathfrak{I}\mathfrak{R} = \mathfrak{N}\mathfrak{P}\mathfrak{N}\mathfrak{R}\mathfrak{B}\mathfrak{I} = \mathfrak{R}\mathfrak{I}\mathfrak{H}\mathfrak{A}\mathfrak{I} = \mathfrak{N}\mathfrak{A}\mathfrak{I}\mathfrak{I} : \mathfrak{D}\mathfrak{I}\mathfrak{I} : \mathfrak{I}\mathfrak{F}\mathfrak{T}\mathfrak{I}\mathfrak{R} : \mathfrak{P}\mathfrak{I}\mathfrak{I}\mathfrak{I} = \mathfrak{N}\mathfrak{N}\mathfrak{I} : \mathfrak{H}\mathfrak{I}\mathfrak{T}$

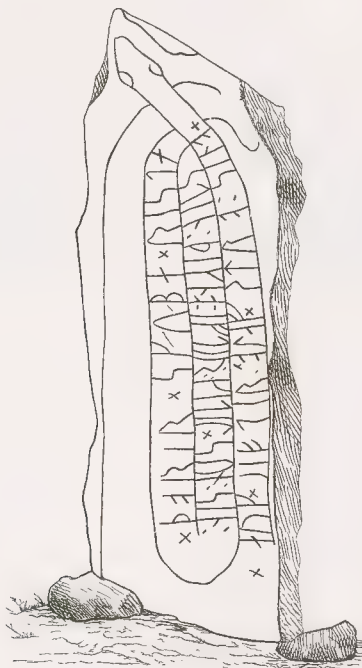
$\mathfrak{D}\mathfrak{O}\mathfrak{R}\mathfrak{I}\mathfrak{R}$  SKURBA RAISTI STIN DINO IFTIR KITIL, SUN SIN.

*THORIR* SKURBA (= *the-SCURFY*) RAISED STONE THIS AFTER KITIL, SON SIN (*his*).

But at a later period the same yeoman raised a second inscribed pillar, not far from the other, 9 feet high, 2 feet 2 inches at broadest, and nearly a foot thick. On this he again commemorates his beloved son, but also laments a sister, who must have died later. This is called the Karleby stone, and is here for the first time made public. As we see, it runs:

DORIR SKUBA RISTA STIN MYNO IFTIR KITIL, SUN SIN, AUK IFTIR OLAF, STRO (= SUSTRO) SINO.

THORIR SKUBA (*the-scurfy*) RAISED STONE THIS AFTER KITIL, SON SIN (*his*), EKE (*and*) AFTER OLAF, SISTER SIN (*his*).



Now these fellow-stones, tho heathen and old, are not from the earlier but from the later pagan period. And yet the one of them bears the antique rune *Y* for *y* and the still more remarkable *SUSTRO* (cut *STRO*, for shortness) instead of the usual *SUSTUR*, but it is possible, *F* preceding, that *FOSTRO* (Foster-mother, Foster-daughter) was the word intended by the carver. The form *OLAF*, too, is strange and exceptional, for it stands for *OLAFU*; the vowel being here elided, the female name *OLAF*A has assumed the same form as the mans-name *OLAF*.

And then the strange variations of spelling! We have both *DORIR* and *DORIR*, *IFTIR* and *IFTIR*, showing that the single and double *i* represented the same sound, as *DINO* and *DIYNO* doubtless were nearly the same to the ear. In *SKURBA* and *SKUBA* we see that the *R* was very slightly pronounced, and *RAISTI* and *RISTA* show that both were floating forms in the same district and at the same time, so that it was immaterial which the carver used.

## KIRKEBÖ, FÆROES, DENMARK.

*From the original in the Old-Northern Museum, Cheapinghaven. Drawn and Chemityped, 1-3rd the full size, by J. MAGNUS PETERSEN*



Part of a heathen grave-block, not later than the 9th century. Is of the dark igneous stone called Dolerite. Length about 7½ inches, breadth or width about 15, thickness about 4½. Was found in 1833, in digging up the foundations of an old house in Kirkebö, the see of the Færoe bishops in former times, on the island of Strömmö. It came into the hands of the Crown Bailiff or Governor, C. Plöyen, and was by him sent to the Danish Capital, when it was examined by several rune-smiths. Afterwards it was stowed away in the Museum and lost sight of. Only lately it is again accessible, after being moved to the Runic Hall in March 1867 by Prof. Worsaae. Consequently I had not hitherto been able to study it, but this I have now done many times with great care. This is so much the easier as it is let into the wall at a convenient place and in an admirable light. The result is, that in my opinion this monument has never yet been redd.

It was first mentioned by Fin Magnusen. He described it in "Nordisk Tidsskrift for Oldkyndighed", Vol. 2, 8vo, Kjobenhavn 1833, pp. 309, 310, and there gave a woodcut of the runes ¾ of the natural bigness. But this copy is far from correct, and has hitherto always puzzled me. The first 4 staves are given as mere broken straight lines, and the other letters are variously mistaken, some of the flaws in the stone being made into bind-runes. F. Magnusen rightly points out, that there are no marks of division to help us in separating the words, and that the characters are turned round and must be redd from right to left. He proposes:

..... FENR : FENR : NE

..... KNUTR KUFLUNKR UO.

and understands this as saying

(Here rests N. N. whom) KNUT KUFLUNG SLEW.

He then adds some historical guesses, and decides that the fragment is from the 12th age.

The next who handled this carving was the Iclander Th. G. Repp, in "Kjobenhavnsposten" for 1838, p. 1259. He judges the inscription to date from the 9th year-hundred, and reads:

KINUT : KINUT : UNUR NE ....

KINUTA (= KINNAUTA) KUFL UDAR UO .....

UNNUR'S KINDREL'S GRAVE-MOUNDS WE(re) .....



On this F. Magnusen remarks that he never heard of the word KINNAUTR, tho it might perhaps have existed, and that — with the help of the bind-runes — the resting might be:

KIN UNNAR Á KUFLI UD ARVOK.

*The - KIN of UNNUR HAS its - TOMB AT ARVOK.*

He adds historical combinations, supposes that ARVOK may have been the old name of Kirkebö, and agrees with Repp in thinking the stone not younger than the 9th century. These last remarks of the learned Iclander are in his "Runamo", 1841, pp. 349, 555, 652, and as an illustration he re-engraves (Plate 8, Fig. 4) the woodcut he had given in "Nordisk Tidsskrift".

Since then, this stone has not been further discust. The results of my own repeated examinations are:

1. That, tho the stone has suffered from lying in the damp earth for centuries, so that here and there it has partly scaled away, besides otherwise showing flaws and chips, — yet all the vital parts of the carving can be still made out.

2. The piece as we have it is *only* a piece, the top part of the runic block, which may have been some 4 or 5 feet high.

3. This notwithstanding, the actual inscription is complete. Nothing wants. We see this not only from the sentence being perfect, but also from the mechanical arrangement of the runes. They are all carved within a single-lined frame or cartouche, as is the case with the Stenderup stone and so many other of our oldest runic grave-pillars.

4. There are clearly no bind-runes. What has been taken as such is only — here and there a rift or scathe in the stone. Nor is there the last sign of any letter anywhere else on the block.

If we now give ourselves time, take every letter by itself, carefully distinguishing the mere rents and flaws (which can readily be recognized, partly from their character and partly from their position) from the *real stave-cuttings*, we shall find 19 letters as follows:

1. The first rune, on the right, is clearly 𐌺 (s). Not only is the head distinct, but, if the line had run lower down we should have some mark of such continuation.

2. Next comes 𐌹 (= t, 𐌹). The bar, 𐌹, has apparently stood between a third and a half of the way down; but just here a part of the surface has scaled away, so that there is a kind of hollow, and only faint traces of the bar remain.

3. Rune No. 3 is 𐌹, the arms not quite equal. A piece of the stone has chipt out by the right arm, but there is no doubt of the letter.

4. No. 4 is perfect the whole way down, an 1. *Thus SATI*

5. Then comes 𐌹 (m). Part of the staff under the arms is gone from the peeling of the stone, and a piece is out at the right of the top, so that the right arm is indistinct. If not careful, we might take the letter to be 𐌹 (= v, k), and F. Magnusen has engraved it as such.

6. Again, in spite of injuries, an evident 1.

7. Thereafter \* (h). But this letter has suffered greatly. There is a hole in the stone near the top, and a part of the staff is worn away, and there is a scaling where the bars meet, so that only the lower part of them is really clear. At the first glance the letter looks like 4 (= t, n). But we soon see that it has been \*. — *Thus, 3 more letters, MII.*

8. Then a plain 𐌺 (= n, v); but the upper half of the right staff is nearly gone.

9: Followed by a clear 1.

10. And this by a bold 𐌹 (= v, k). — *Again 3 letters, the mans-name UIK*

11. A fine stoutly carved 𐌺 (= n, v).

12. Then 𐌹 (= v, r), on the whole well preserved.

13. Next 𐌹, tolerably perfect all thro. — *Thus UFT.*

14. No. 14 is a 𐌺 (= n, v), plain, but not so sharp as the letters on each side.

15. Then 4 (= t, n). On the right and left the surface is variously damaged, but all these scathes are so placed and so uncut-like that they cannot be parts of any letter. Misled by one of these flaws, F. Magnusen has given this rune as 4 (= t, th), but there is nothing of the kind on the stone itself.

16. Thereafter 1, plain but injured.

17. Followed by 𐌹 (= r, r), still sharp, but here and there the stone is jagged.



by 2 feet  $3\frac{1}{2}$  broad, and is more than one foot thick, of a hard reddish quartzose granite. Whence it originally came, no one knows. It was formerly in the North-west wall of Sender Kirkeby Church, in Sønder-Herred, Nykøbing Amt, Lollands Stift, Falster, where it did duty as a building-block, turned upside-down. Thence it was removed in 1811 by the Danish Antiquarian Commission to the Capital, and placed in one of the niches of the Round Tower. In March 1867 it was flitted to the Old-Northern Museum. It was first described, and partly redd, in "Antiquariske Annaler", 8vo, Vol. 1, 1812, pp. 74-81, by Prof. Werlauff, who has also given an engraving (Tab. III, Fig. 3) of a drawing of the stone by Bredsdorff, which is substantially correct.

The inscription begins on the left of the undermost line, and the 4 parallel rows of staves are then taken the one after the other, going upward. Of the first word, which consisted of 4 letters, only 3 runes now remain, but there is a fragment of the first staff sufficient to show that it was  $\mathfrak{F}$  (o). Thus the name was the usual OSUR, the older ANSUAR. In HAFT the H is "de trop", as so often in this and other words. The continuation and close of the risting is given in the horizontal sam-staves. For, the final letters in the top line being KU, the first sam-stave group on the left, above, look at from the right side, gives us RU, the second LI, the third LANT. In this last cluster we have — as so often — the "runic elegance"  $\mathfrak{t}$  (N) for  $\mathfrak{t}$  (A) and  $\mathfrak{t}$  (A) for  $\mathfrak{t}$  (N). The  $\mathfrak{r}$  is plain. The whole word has thus been KURULILANT (for KURULILANTI), the  $\mathfrak{i}$  of the dative omitted as is so frequently the case. Should the curl between the  $\mathfrak{t}$  and the  $\mathfrak{t}$  be intended for a letter — which is very unlikely — it has perhaps been carved for this final  $\mathfrak{i}$  or  $\mathfrak{y}$ , for which there was no room below the  $\mathfrak{r}$ .

Above the whole, as far as the narrow space would allow, is carved the figure of a Ship, probably that of which OSUR was the commander in his expedition northwards.

Across the sam-staves and this galley is a rugged belt, on which nothing has ever been cut. The stone was and is far too rough and jagged here to permit any risting. Nothing therefore wants.

This block, which never has had any foot, must have been planted or fixt, perhaps on a foundation or pedestal of small stones, above the cairn dedicated to the memory of the deceased. The mound was an empty cenotaph; for the hero himself lay not here, his bones were resting far off in Finland!

We thus get the evidently correct reading:

(o)SUR SATI STIN DINSI HAFT OSKL, BRUPUR SIN, IAN UARD TUDR O KURULILANT.

OSUR SET STONE THIS AFTER OSKIL (OSKITIL), BROTHER SIN (his), WHO WORTH DEAD (fell, was slain) ON (in) KURULI-LAND (Carelia).

Wiking (= Naval Adventure) to Finland is mentioned on several Swedish runic stones. Should my reading and translation be admitted, we have here an instance — the first hitherto discovered — of Dames also having sought fame and booty in the same northern and eastern landscapes. For there can be little doubt that KURULILANT must mean CARELIA-LAND. This wide folkship, the Norse-Icelandic KIRJÁLA-LAND, comprehended the regions north and north-east of the Gulf of Finland, the N. I. KIRJÁLA-BOTN, and its western and northern limits were Tavastland and Cwenland (Österbotten). It is now called KARELEN, with more limited borders. As now generally supposed, this landscape took its name from the river KORL, which in older times would be KURL or KURUL. Hence the spelling here is archaic, not "miscarved".

Three other monuments bearing sam-staves are given in this work, the stones at Östberga, Transjö, Vedelsprang.

#### KLEGGUM, NORTH JUTLAND, DENMARK.

From a cast of the block used in Prof. THORSEN'S "De danske Rune-Mindesmærker", Vol. 1, p. 23.

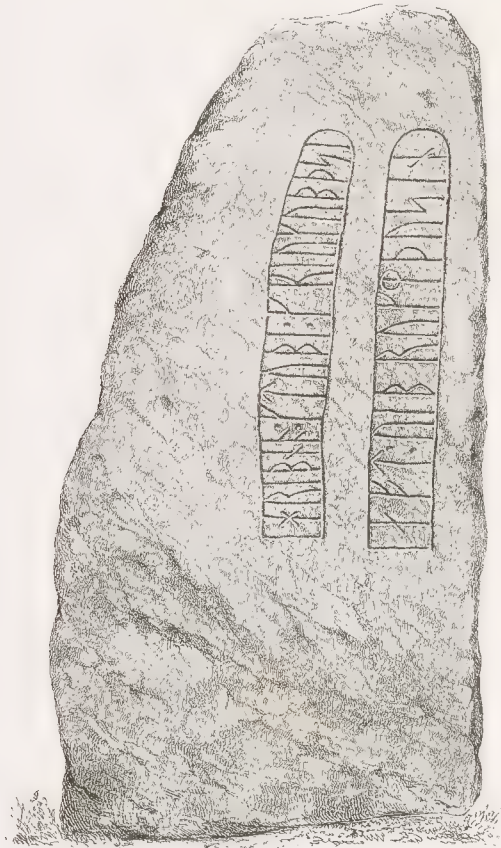
Engraved by J. M. PETERSEN, from a drawing by H. HANSEN in 1859.

In these pages we have more than once come into contact with abbreviations, runic words shortened by omission, sometimes for want of space, sometimes for ornament and sometimes as a kind of secret writing. Occasionally such contracted inscriptions are so strongly squeezed, that we can



do nothing with them. They remain unreadable. More often we can easily make them out. I have thought it useful here to insert, as a specimen, one of a medium kind, largely contracted but which can yet be read.

This is the Kleggum stone, so called from the Barrow near which it still stands in Bekke, out-parish to Verst, Andst Herred, Ribe Amt, North Jutland, a few miles north-west of Kolding. A famous rune-stone was found in Bekke anno 1807, and in this same parish the Kleggum block came to light in 1858. It was first published (a woodcut of the runes only) by C. C. Rafn in "Antiqvarisk



Tidsskrift", 8vo, Kjøbenhavn 1860, pp. 189-94. It has been best deciphered by Prof. Carl Säve in the same Journal, pp. 272, 273. This monument and the Cairns themselves have been purchased by the State, and are now therefore "frithed", protected and national property.

The letters are:

HRIBNO KTUBI KRIUKUBSI  
AFT UBRUKMDU SIN.

Remembering the frequent runic usage of *not writing* a letter twice, but *reading* it twice, and filling in the staves according to well-known words and formulas, this risting, which is just difficult



enough to make it ingenious and elegant, in the taste of the olden time when this kind of runic writing and reading was regarded as a worthy trial of skill, runs as follows:

HRIBNO\_OK TUBI K(I)RI(D)U KUB(L) .P(AU)SI APT UIBRUK, M(U)BU(R) SIN.

HRIBNO EKE (and) TUBI GARED CUMBELS (grave-marks) THESE AFTER UIBRUK, MOTHER SIN (their).

We may, if we will, read *PUSI* for *PAUSI*, or take some other form, and *SINA* for *SIN*, tho *SIN* is very often used instead of the strictly grammatical *SINA*; that is, what is called the accus. sing. masc. is often put for what is called the accus. sing. fem. The female name *HRIBNO* is the feminine form of the mans-name *HRABN* or *RAFN*, and *UIBRUK* is of course another form of *UIBURK*. The mans-name *TUBI* occurs also on Swedish stones. *HRIBNO* and *TUBI* were therefore Sister and Brother. Her name probably stands first as the elder.

This inscribed pillar is about 5 feet 6 inches high (now 4 feet 5 above ground); greatest breadth 3 feet 4 inches, least 1 foot 8 inches. Average height of the staves 4 inches. Two *Bautastones* (uninscribed rough blocks) stand a few feet farther east.

An easily accessible specimen of a runic inscription so contracted that we *cannot* read it, is the *Sörup* stone, now in the Danish Old-Northern Museum.

#### KLISTAD, UPLAND, SWEDEN.

*Re-engraved from DYBECK'S Runic-kunder, folio, No. 85, amended from Bautil.*



This stone (A), which is in the Parish of Our Lady's Church, "Vårfrukyrko Socken", is No. 723 in Liljegren and No. 641 in Göransson's *Bautil*. A comparison of the woodcut in this latter with Dybeck's lithograph, shows that Göransson's text and drawing are quite correct. And the stone was then even more perfect than it is now. For it then had the lower bend of the *B* in the first word,

and both strokes of the \* (H) in the second name; these I have therefore introduced in their place. Besides this, the block was not then chipt at the left edge, the line and the letters being complete all the way up. The upper bend of the B in BRUNI was gone, when Göransson's drawing was made. The staff of the D in KUDAN is the side of the wind. The carving reads:

BRUNI AK HULMSTIN LITU RISA ISTIN DINSA UFTR KUNBIRN, FADUR SIN KUDAN.

BRUNI EKE (and) HULMSTIN LET RAISE STONE THIS AFTER KUNBIRN, FATHER SIN (their) GOOD.

I have more than once pointed out that the same person is commemorated, sometimes, by two or more contemporaneous stones in the same or some neighboring district. So of this KUNBIRN. A second stone (B) still remains, in this same parish, raised to him by the same persons and in exactly the same words. The curious and ancient ISTIN for STIN is on this also. I need not engrave it here, looking upon it as merely "a duplicate stone". It is No. 722 in Liljegren, No. 642 in Bautil, and No. 86 in Dybeck's folio. It runs:

BRUNI AK HULMSTIN LITU RISA ISTIN DINSA UFTR KUNBRN, FADUR SIN KUDAN.

Here we have only the slight differences UFTR for UFTR and KUNBRN for KUNBIRN. The decoration of the stone is almost identical with its fellow, as engraved above.

#### KÖLABY, WEST GOTLAND, SWEDEN.

From CLAËS JOH. LJUNGSTRÖM'S "*Redvägs Hivud med Staden Ulricchamn*", 4to, Falköping 1861, p. 36, pl. 4.



This noble Early Christian "Standing" Stone — now lying so ignobly — is, as we see, still in excellent preservation, thanks to its having been found "useful" for building purposes. It is in the

wall of the Church-yard, northern side, with its face inwards to the burial-ground, and was first published by the zealous and trustworthy Mr. Ljungström. I have here re-engraved it for its plain ʏ as ʏ. The runes read:

AGMUNTR RISMI STIN DOYS IFTR ISBURN, FRUTA SIN, AUK IT, BUTA SIN; IAN SAR UAR KLBINS SUN, SAR UARD TURR I KRIK.

AGMUNT RAISED STONE THIS AFTER ISBURN, FRIEND (*kinsman*) SIN (*his*), EKE (*and*) IT, BONDE (*Yeoman, Chieftain, Master*) SIN (*his*); IN (*but*) SA (*he, the one, the former*) WAS KLBINS (? = KULBURN'S) SON, SA (*he, the other, the latter*) WORTH DEAD (*died, fell*) IN GREECE.

Thus the latter was a Waring, a Northman who had taken service in the Imperial Bodyguard in Constantinople.

In the first word we have G, the later letter; yet in the last we have K, not G. There is apparently an internal declension in ISBURN, accusative, but KLBINS, genitive. This last is probably a contraction for KULBI(R)NS, but it is possible that it may stand for KILBI(R)NS (= KITILBI[R]NS). So on the East Aleby stone, Södermanland, we have KILBAN, ac. s., which may be KULBA(R)N or KITILBA(R)N. In FRUTA — where the N is slurred, as in the following BUTA — we have the U; but this accusative singular has many forms, thus FRÆNTI, Tirsted, Lolland; FREATA, Greby, W. Gotland, otherwise redd FRETA; FRIANT, Ås, Särstad, W. Gotland; FRIN, in FRINKUNU; FRINTA, Egå, N. Jutland; FRITA, Axlunda, Upland; Hackstad, E. Gotland; Tängened, W. Gotland; and here FRUTA. — The last word, KRIK, is a contraction for KRIKUM, the Greeks, = Greece.

I am not sure whether I have translated this piece correctly. It appears to me to have been raised to *two* persons, ISBURN, his Kinsman, and IT (which may stand for INT = IN, or for ID), of whom AGMUNT had been the Henchman, or Tenant, or HIMPiki, and the first SAR to refer to the one, the second SAR to the other. Ljungström takes the whole to have been raised to *one* man, ISBURN, translating IT as AT, to, in memory of, and SAR, SAR to refer to ISBURN alone. But this seems to me very harsh.

## KORPEBRO, SÖDERMANLAND, SWEDEN.

*From the woodcut in GÖRANSSON'S Bautil, No. 1146.*

Of this stone, which stood in the Parish of Ludgo and the Hundred of Hölbo, I know nothing. No Swedish runologist, private or official, can say whether it still exists or can point out any other drawing than that in Bautil (Lilj. No. 871). But this has every appearance of being substantially correct, and has accordingly been cited by Prof. C. Sæve for the antique genitive feminine form KUNUR. A few runes have been lost, being worn away when the above drawing was made, but they happily are not in the vital parts, and they occur in such expressions that they may be supplied with tolerable certainty.

The F and R in the word FRINFRU have a peculiar shape, from being carved straitish in the bend, exactly as is the case with the S in the word RISTU in the bend above. But this FR has also been taken for three letters, KU and a peculiar N, thus making FRINKUNU. The meaning is the same in either case. FRINFRU is FRIENDFRO, kinswoman-lady, lady-cousin, lady-niece, &c.; and FRINKUNU is FRIENDQUEEN, kinswoman-lady, lady-cousin, &c. Part of the A in the word KODRAR is gone or imperfectly copied. Otherwise the runes offer nothing remarkable, and the meaning is quite clear. It will be observed that there is no room on the stone for the final NAR in RUNAR, and that these letters are consequently omitted or rather understood, as is often the case under circumstances of this kind.

STAIN LIT RAISA STAIN (pinsi at) ESIDI, FRINFRU SINA. KRISTR LITI ANTA (Esiþa)r, KUNUR KODRAR.

ETKIULR AUK KIDR ÐIR RISTU RU.

STAIN LET RAISE STONE (*this to*) ESITH, FRIEND-FRO (*lady-kinswoman, lady-cousin*) SIN (*his*). CHRIST LETE (*look-on, shine-on, bless, guard*) the - OND (*soul*) of - ESITH, QUEEN (*woman, lady*) GOOD. ETKIUL EKE (*and*) KITH THEY RISTED (*carved*) these - RUNES.



The above use of LITA (our LETE or LEIT), properly *to see*, in the sense of *to bless*, reminds us of the similar English formula, so common in our old Ballads and Romances, GOD THEE SEE!, JESUS HIM SAVE AND SEE!, &c. Thus in line 81 of "A Ballad against the Scots", from a Ms. of the time of Edward II (1307-27)<sup>1</sup>:

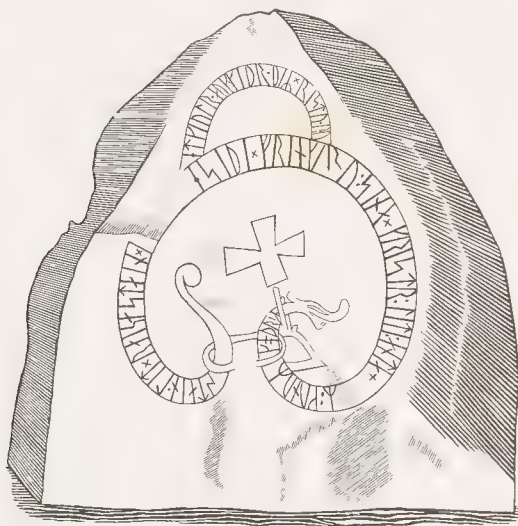
Sire Edward of Carnarvan (JHESU HIM SAVE ANT SEE!)

Sire Emer de Valence, gentil knyht ant free.

And again in the Romance of Launfale Miles, line 253<sup>2</sup>:

"Damesels", he seyde, "GOD YOW SE!"

"Syr knyȝt", they seyde, "WELLE THE BE!"



But the same mythical signification also extended to the word LOKE (LOOK-on, keep in one's sight). I select one striking example out of many<sup>3</sup>:

'Sir King, GOD LOKE THE,  
As I the love and an<sup>4</sup>.  
And thou hast served to me.'  
The Douke answerd than:  
'Y pray, mi lord so fre,  
Whether thou BLESS or ban.  
Thine owhen mot it be.'

And again in a West-Midland English Epic:

"Gawayn, quoth þat grene gome [man, knight],  
GOD DE MOT LOKE!"  
*[may God preserve thee!]*<sup>5</sup>

<sup>1</sup> Jos. Ritson, *Ancient Songs and Ballads*, 8vo, London 1829, Vol. 1, p. 32.

<sup>2</sup> J. O. Halliwell, *Illustrations of the Fairy Mythology of A Midsummer Night's Dream*, 8vo, London (Shakespear Society) 1845, p. 10.

<sup>3</sup> Thomas of Erceeldoune's *Sir Tristram*, in *Middle North-English*.

<sup>4</sup> *an*, favor, regard.

<sup>5</sup> R. Morris, *Sir Gawayne and the Green Knight*. An Alliterative Romance-poem (about 1330-50 A. D.). Early English Text Society. London 1864, 8vo, p. 71.



The verb WITAN also, (WITE, WIT, *to know*, originally *to see*, to SEE TO), is used in Old and especially in Early English for *to keep*, *guard*, *bless*, *protect*, *save*. Mr. Cockayne<sup>1</sup> has some excellent remarks on this head:

"The verb WITAN in Seinte Marharete is often used for *guard*, *protect*, and is a trace of the old sense *see*, and *see to*, which is found occasionally in the earlier English (Lye) and must have been more familiar in common speech than in books, whence it has at length found its way into these writings. Another irregular Teutonic verb may be explained in the same manner, and it shews, I think, that there still live in our talk words which are far older than their derivatives in Homeros or Lucretius. Ken in the North means *see*, the past tense Kan, Can would therefore mean *I saw*, hence *I know* as it does in Saxon English. Ken, *see*, is therefore the ancient root of Γνωσαι, Nosse for †gnosse, still preserved among ourselves. In the same manner as I wot is an ancient præterite used as a new present; so Oðra, *I know*, is also a præterite, but not as Greek grammars ignorantly and presumptuously teach us, from an old present of the same sense, but from the lost Hellenic equivalent of Video, *I see*, so that Oðra was once †*I have seen*, before it was *I know*. — The verb Witan, once = Videre, præt. Wat = Vidi, part. past Witen = †vid-tus, being put upon a new footing and its past tense being treated as a present, acquired wrongfully and anomalously a new præterite WISTE, as, 3ef þe huse-bonde wiste (subj.), Si sciret paterfamilias (fol. 1. a. 6), with, in the Ms. we are examining, an anomalous participle past I wist (fol. 1. b. 7, fol. 38. a. 11)."

The formula KRISTR LITI<sup>2</sup>, then, is - *Christ bless or have mercy on*. To put this out of all doubt I will add another instance, the Gryta stone, Upland. (Dyb. fol. No. 128, Bautil 375, Lilj. 69):

« ÞÍÞÍÞÍ » ÞÍÞÍÞÍ » BRÍ » ÞÍ » ÞÍÞÍ » ÞÍÞÍÞÍ » ÞÍÞÍ » ÞÍ » ÞÍ »  
 ÞÍÞÍÞÍ » ÞÍÞÍ » ÞÍÞÍÞÍ » ÞÍ » ÞÍÞÍÞÍ » ÞÍÞÍÞÍ » ÞÍ » ÞÍ » ÞÍ » ÞÍ »  
 ÞÍÞÍ » ÞÍÞÍ » ÞÍÞÍ » ÞÍÞÍÞÍ »

DIALFI KIARDI BRO AT BULU, TOTUR SINA; ALI AK OLAIFA LITU HAKUA AT DIALFA, FADUR SIN, IKA AT UER SIN.

KUD LITI SAL PAIRA.

THIALFI GARED (*made*) yon - BRIDGE AT (*to*, *in memory of*) BULA, DAUGHTER SIN (*his*); ALI EKE (*and*) OLAIFA LET HACK (*carve this stone*) AT (*to*) THIALFI, FATHER SIN (*their*), IKA AT (*to*) WER (*husband*) SIN (*her*).

GOD LETE (*see, bless, keep, have mercy on*) SOUL THEIR!

THIALFI and IKA (INGA) had issue BULA, a daughter, who died, (and to whom he made the bridge), and ALI and OLAIFA. At THIALFI's decease the remaining children and the widow (IKA) raise the stone to his memory, at the same time commemorating in the runic inscription his piety to BULA.

Yet another. The Bräckestad stone, Upland, (Lilj. No. 242. Bautil 500), reads, as re-copied by Dybeck, Runurkunder, folio, No. 231, after the two sons have announced the death of their father:

ÞÍÞÍÞÍÞÍ » ÞÍÞÍÞÍ » ÞÍÞÍÞÍ » ÞÍÞÍÞÍ »

GIRISTR LITIN SAHLI HOS

CHRIST LETE (*see - to, bless*) SOUL HIS!<sup>3</sup>

<sup>1</sup> Seinte Marherete þe Meiden ant Martyr, in Old English, now first edited from the Skinbooks. 8vo, London 1862, p. 99.

<sup>2</sup> This old LITA, to see, our O. Engl. WĪTAN, is still found in this sense in the Swedish Bible, but has otherwise died out or past into new meanings in the Scandian dialects.

<sup>3</sup> This stone begins: SNOTBIARN AUK ISTAIN LITU STIN ÆFTIR FADUR SIN KUTA.

Then Bure continues: YESVU GIRISTR LITIN SAHLI HOS.

I think that this is quite correct, and that we must translate: SNOTBIARN EKE ISTAIN LET - raise stone - this AFTER FATHER SIN (their) KUTI. — JESUS CHRIST LETE (bless) SOUL HIS.

In this case the Þ in ÞÍÞÍÞÍ undoubtedly is the old rune for Y, as often elsewhere, and YESVU is popular for JESUS. The omission of the verb after LITU is common. So is the Þ for † in FADUR.

Both Bautil however and Dybeck have redd YÍÞÍÞÍ, probably on account of a flaw on the left top of the first stave. We should then be compelled to take KUTA MENSKU as a good person, with the unheard-of KUTA for KUPA and the trivial epithet person.



On the Sparlösa church, West Gotland, (Lilj. No. 1692, Bautil 994), we have another formula:

HANS SÆL HAVI HIMIN-GLÆMI. — AMEN.

*May - HIS SOUL HAVE HEAVEN-GLEE! — AMEN.*

And this again is found with modified phrase.

Very rare — as yet I have only seen it on one piece — is the prayer BIUFI. See the Brösike stone, Södermanland, (Lilj. No. 938, re-copied by the Rev. Axel Wætter in 1857):

KUD BIUFI SEL HAS BITR ÐAN HN TILKART!

GOD BOO (*help, shield*) SOUL HIS BETTER THAN HE *had*-TILGARED (*had gared till or to, had done, made; better than his deeds deserved*);

This BIUFA, an elder or side-form of BUA to fit, prepare, give (here with *peace* understood, the word soul being probably in the dative) is still continued in modern Icelandic. Thus in address to Mother Nature:

“Ó bú þú, móðir, barni frið  
Und bjarka sal  
Með sætum mið og svanaklið  
Í summardal!”

See BÆREC in the Word-row.

The phrase GUD FRIDE ..... SAL! — (*God frith [shield, shelter, give peace to] ..... soul!*) — I have as yet only seen on Icelandic monuments.

So, as yet, I have only met with NADI (*save*) on Gotland stones. My readers will add other commoner formulas for themselves. — See the *Sylling* stone.

## KROKSTAD, UPLAND, SWEDEN.

*From GÖRANSSON'S Bautil, No. 491, as corrected by Prof. C. SÄVE.*

Liljegren's No. 166. The block, of coarse red granite, still lives, and has been examined by Prof. Sæve. He finds the drawing in Bautil very good, save only that by some accident the woodcut gives ʀʀʀʀ, whereas the stone has ʀʀʀʀ. Between this KAMAL and the following LITU the surface is rough and jagged, so that the stone-cutter, instead of taking the trouble to chisel this smooth, has *past it over* — of which we have examples on other stones. This bit of the stone has therefore *never had* any runes; nothing wants.

This piece, like the *Björkö* rune-pillar, has preserved the mans-name TATR (TAT), and is therefore a welcome illustration to the *Thisted* block:

TATR AUK KAMAL LITU RITA STIN IFTUR ÐORÐ. FAÐUR SIN.

TAT (= TAD) EKE (*and*), KAMAL LET WRITE this-STONE AFTER THORTH, FATHER SIN (*their*).

Travelers will find this block in a shaw, in Åkerby Socken, Båling Härad.

<sup>1</sup> Steingrímur Thorsteinson, “Vorvísur”, Ný Félagsrit, Vol. 24, Kaupmannahöfn 1864, 8vo, p. 176.



Since writing the above, I have found this stone engraved in the lately published 5th part of Dybeck's *foho Runarkunder*, No. 206. It agrees with Sæve's copy.

### KUMLA, UPLAND, SWEDEN.

*From GÖRANSSON'S Bantil, No. 287.*

Is or was in a field on a hill, in the Parish of Skå and Hundred of Färentuna. A copy made by Mr. Gustaf Thorsell, in 1830, is in the hands of Prof. Carl Sæve; this exactly agrees with Bantil, save that he has IRINFASTR instead of IRINFAST. — The antique FADURI may therefore be depended on. Very interesting is also the *n* in HIALBIN, this *n* being perhaps dialectically added to the singular of the subjunctive from its frequent use as the regular Swedish sign of the plural subj. We might, it is true, resort to the harsh expedient of dividing HIALB IN, HIALB as imperative and IN as = AN or ANT, the OND. soul. But we have the same IN-ending in other verbs and places where no such explanation is possible.

The rising begins on the left at the bottom, and runs:

FORKUDR AUK FULUKI LITU RISTA RUNA IFTIR HILUKI, FADURI SIN.

KRISTR HIALBIN.

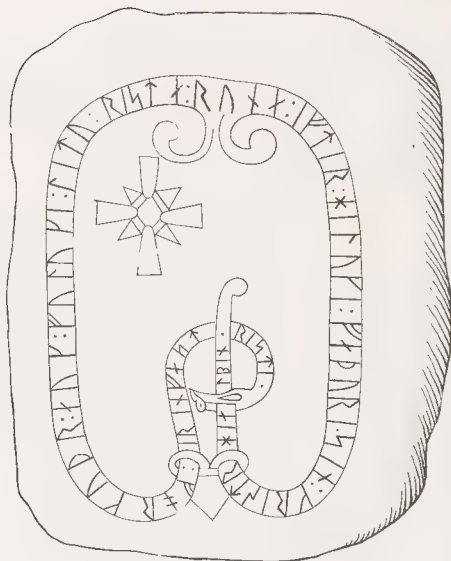
IRINFAST(R) RISTI.

FORKUTH EKE (and) FULUKI LET RIST these - RUNES AFTER HILUKI, FATHER SIN (their).

CHRIST HELP (his soul)!

IRINFAST RISTED (carved).





So the Ufsunda stone, Upland, (Dybeck, folio, II, No. 27, Liljegren No. 371, Bautil 149. A)  
ends: IALBIN KUD, *HELP - him GOD (may God help his soul!)*.

#### LAGNÖ, SÖDERMANLAND, SWEDEN.

*Copied from "Afhandling om Aspö-Runsten, och des vittnande om en vattu-minskning i Mälaren; jämte Svar på Cancelli-Radet och Prof. Ihre's deröfver gjorde anmärkningar, upsatt af ERIK EKHOLM; 8vo; Stockholm 1758." (An Essay on the Aspö Rune-stone, and its testimony to a sinking of the water in the Mälär; with a reply to the remarks of Prof. Ihre.)*



In this work I have more than once pointed out the dialectic absence of *h* where we should expect to find it, and its presence where it has nothing to do. *Runic* instances occur by the

hundred<sup>1</sup>. But I here give one other example, as this guttural prefix has hitherto stopt all attempts to give a correct translation.

The piece to which I refer is the Runic Rock at Lagnö, on Aspö, on the Lake Mälär, the carving in question being now about 5 yards above the level of the lake. It was first drawn by Peringskiöld in 1694, and may be found in his *Ms. Monumenta Sudermannicæ*, preserved in the Academy of Antiquities, Stockholm. From this good source it has been engraved in his "*Svea Rikes Häfdaålder*", Stockholm, 4to, 1748, p. 180, and by Göransson in his *Bautil*, No. 722, as well as by Ekholm. In Bautil and his predecessors the woodcut is so large as to fill two folio pages, it exhibiting also a portion of the surrounding rock. I take Ekman's, as being both small and clear. On a part of the rock which has been smoothed away is carved a wild figure of a mustachioed man or God, clasping with his hands two runic wormtwists, into the folds of which his legs are thrust<sup>2</sup>. Liljegren, in his No. 953, has altered the text in one important place, he giving AK for the quite correct AL.

The plain staves give us the following information:

KISLAUK LIT KIARUA MIRKI DISA IFTIR BORD; AUK SLOPI LIT KIARUA SANTIAR PIT SUM SAK AL UAR;  
NUK (= AUK) SUM HUAT UAR PAT.

KISLAUK LET GARE (*make*) MARK THIS AFTER THORTH; EKE (*and*) SLOTH LET GARE SAND-  
ORE (*let carry sand, shingles and gravel*) THITHER SUM (*as, = thither where*) SIKE (*or SEAKY, boggy, moist, marshy*) ALL WAS; EKE (*and*) SUM (*as*) a-WADE (*ford-line, boundaryford, causeway, roadway, boundary*) WAS THAT.

Whether KISLAUK was the mother or widow of THORTH, we cannot tell. The form is possibly antique, and may answer to the common KAIRLAUK. The meaning of SANTIAR is clear enough from the context, but we cannot tell what particular Scandinavian word is intended by the IAR: it may be the provincial North-Swedish HAAR, or some other, or there may be some other explanation of the difficulty.

In SAK, the modern Swedish SANK, the nasal N is omitted.

In the last AUK is an instance of the frequent elegant use of † (properly N) for † (A). The word is plainly NUK, but can only be = AUK.

HUAT stands for UAT, as above explained.

Let us now see what a modern author says of this Runic Cliff or Boulder, which still remains, overshadowed by old and gigantic and thick-leaved trees. I will quote a few lines from "J. P. Tollstorp, *Beskrifning om Södermanland*", Stockholm 1838, 8vo, Vol. 2, p. 11:

"Lagnö stands very high. From the mansion we have a free view over the plain between the lake and the church, which also stands high, surrounded by home-steads. Farm-buildings occupy the slant. A long causeway-bridge ("BRÖ") goes over the great meadow to the rocky height on the other side; under it, but only in the middle, runs a little stream; otherwise it rests on the dry land. This seems very singular in a dry summer, but it is quite necessary, for in the spring the water floods down from the heights and rises up from the Mälär when the stream is high. In 1818 the water was so high, that one could row nearly up to the church-village. This had not taken place before within the memory of man. Generally the plain is pretty sike ("SANK") up to the very bridge and even above it, but the water runs off again and the ground becomes dry, mostly soon after spring sets in. But the great meadow nearer the shore is marshy ("SANK") much longer. On a map dated 1600 Lagnö has water all round it."

Thus, tho the land is drier now than formerly, the general features remain the same. The "SANTIAR" was a long BRU (causeway-bridge), either that which still remains or one which occupied its site, and the "SANK" of the modern Swede entirely answers to the "SAK" (the N nasalized and omitted) of his Runic ancestor. — For information on the feuds and theories caused by the old misreadings of this monument, I refer to the authors (Ekholm and Tollstorp) above mentioned.

<sup>1</sup> As one example among hundreds of this false u in Old-English, I will mention a Charter of king Eádgár, an. about 977 (Kemble 3, p. 133), where we have: húT (many times) for úT, hÚTAN (many times) for úTAN, hÚP and hÚPP (many times) for úP, hWEDELES for WEDELES hEOWÉC for EOWÉC, hELEBEÁME for ELEBEÁME, hYFE for YFE.

<sup>2</sup> See the remarks on the wild head carved on the Skjern stone (further on in this Appendix), and elsewhere.

## LAIVIDE, GOTLAND, SWEDEN.

From a drawing by Intendant P. A. SÄVE, kindly communicated by Prof. C. SÄVE.



I have engraved this piece as a still further example of the remarkable heathen *raised* or *relief* stones lately found in the island of Gotland, and of which other instances are given under *Tjängvide*, Sweden, and *Habblingbo* and *Sanda* in this Appendix. The fragment before us was found in the Churchyard in Laivide in 1857, and is of a yellowish limestone, about  $13\frac{1}{2}$  of an inch high and  $18\frac{1}{2}$  of an inch broad, from  $3\frac{1}{2}$  to 4 inches thick. It is No. 136 in Sæve's *Gutniska Urkunder*. Both the figures and the runic band are 1-sixteenth of an inch above the surface of the stone.

As this block has suffered so much, it is not easy to read the inscription, which has several bind-staves, such as *AR* and *AN* in the lower line. Nor can we at first even to say where we are to begin and where to end. As far as I can see the carving has commenced at the left of the archt line, and so run down along to the right, concluding with the word *1+V* = *IAK*, after which there may have been some mark or point or ornament.

We can only guess at the general contents of this risting, and this chiefly in accordance with the words *now gone*, and which we must therefore restore as best we can. My own idea is, not only that it is a funeral stone as usual, but, from the evident *genitive* *SINS FADU(R)*, must have had an accusative and a verb in harmony therewith.

I would therefore suggest, writing us usual those letters *between brackets* of which only parts remain, and those *small* which are now *obliterated*:

(Raisti s(TIN)U DIS LUPARAN A HIA(H)IA (aft'.....) OLA SUN, SUM SINS FADU(R bana uah. þurst)IN  
A KIN DES(A stin) IAK.

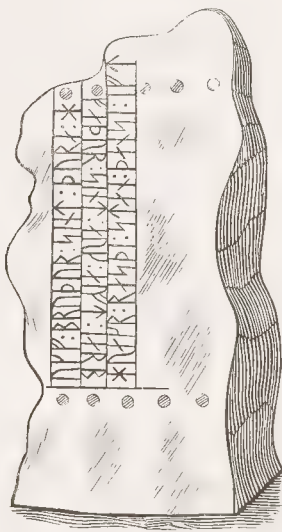
*Raised STONE THIS LUTHEARAN ON (in, of, at) HIAHIA after ..... OLA'S SON, SUM (who) SINS  
(of his) FATHER the bane (slayer) killed. þurSTIN ON (in, of, at) KIN THIS stone HEWED (carved).*

This monument may date from the 11th century.

The figures seem to be a very rude representation of Victory, or a Victorious car-borne Warrior. Possibly the animal at the extreme left, below, may be the chieftain's favorite and faithful Dog. In spite of the barbarous drawing and execution, the treatment suggests the likelihood of some acquaintance — however indirect — with Roman art.

#### LANGÅ, NORTH JUTLAND, DENMARK.

*From WORM'S Monumenta. p. 312.*



Many years ago, as Prof. Thorsen informs me, this stone was broken in pieces to mend a bridge. I have engraved it from the only known copy, that in Worm's Monumenta, finisht in 1642 but printed one year later. It is No. 1530 in Liljegren, by whom however it is faultily given. Some of Worm's Rune-blocks have been found nearly or quite correct, others show slight or glaring mistakes, according to the care and knowledge of his correspondents. Judging from general appearances, this piece seems to be truly copied, at least in substance. At all events in the peculiar word for which it is here re-produced (SINT, *his*, ac. s. masc.), there is no reason to suspect any error. It was a form not understood by Worm, and therefore not likely to have been fancied or purposely invented, and it occurs



twice on the same stone. The same mistake twice over is not likely. The top of the stone is broken off; a word or two has consequently disappeared. The Inscription, carved furrow-wise, is, in Roman letters:

HUAKR RASDI STAN DANSI IFT ..... FADUR SINT, AUK AUFT IARBUK BRUPUR SINT, DURA H .....

The UF in AUFT is a tie. IARBUK is an impossible name. Liljegren alters it to IARBULF, but the ʀ and ʁ are so different that this is inadmissible. I prefer, with Worm, to take it as a contraction, in the usual way for FADUR. The last name, DURA, is not likely to be in the nominative. It could then scarcely be other than feminine, and would also necessitate the following word being a verb in the 3rd person past, for instance HUK (hewed), or some such word. But it is unheard of that a woman should have carved the monument. We may rather take it as the gen. sing. masc. of DURU, when H will probably be the beginning of the broken-off HIMDIGA (HOME-THIGGER, henchman, hirdman, body-guard), ac. s. m., in agreement with the name IARBUK.

So on the Bustorp stone, South Jutland, Denmark, we have, also risted ploughwise:

: ʁNIT : ʀNITʀʁ : ʁʁʁ : ʁʁʁ : ʀʀʁʁ : ʁʁʁʁʁʁ : ʁʁ : ʁʁʁʁʁʁ : ʁʁ : ʀʁʁ :  
ʁʁʁʁ : ʀʁʁʁ : ʁʁ : ʁʁ : ʀʁʁʁ : ʁʁʁʁʁ : ʁʁ : ʁʁʁ : ʁʁ

SUN KUNUR SATI STIN UFTIR SKARPA, SIN HIMDIKA, IAS UAS FARIN UESTR, ION NU UARD TAUDR AT HIDA-BU.

SUN KING (= King SWAIN) SET this-STONE AFTER SKARTHI, SIN (his) HOME-THIGGER (home-trooper), AS (who) WAS FAREN (gone) WEST (who had fared, served, west, = in England), EN (but) NOW WORTH DEAD (died) AT HITHABY (Hetheby, the old capital of South Jutland, quite close to the present Slesvik).

The above inscription, copied by L. A. Winstrup in 1857 when the stone was found, has been still further verified and controlled by State-Councilor Regenborg<sup>1</sup>.

Sometimes this word is given in the nominative. Thus on the Sjöring stone, North Jutland, Denmark, as carefully drawn by R. H. Kruse:

ʁʁʁ : ʁʁʁʁ : ʁʁʁʁ : ʁʁʁʁʁ : ʁʁʁʁʁʁʁ : ʀʁʁʁʁʁʁ : ʁʁʁʁ : ʁʁ : ʁʁʁʁ  
ʁʁʁʁʁʁʁʁ : ʁʁʁʁʁʁʁʁ

OSA SATI STIN DONSİ IFTIR OUMUTA, UIR SIN, IS UAR HIMBIKI INULFS.

OSA SET STONE THIS AFTER OUMUT (AMUND), WER (husband) SIN (her), AS (who) WAS HIMTHIKI (henchman) of-INULF.

Following the analogies thus given, I would translate the Langå stone:

HUAK RAISED STONE THIS AFTER ....., FATHER SIN (his), AND AFTER IARBUK, (FATHER)-BROTHER SIN (his uncle), THURI'S (HOME-GUARD).

The cup-like holes, whether older or younger than the runes, merit attention.

## LÅNGTHORA (A), UPLAND, SWEDEN.

From DYBECK'S "Sveriges Runskunder", folio, No. 106.

Is in Lagunda Härad. No. 739 in Liljegren. More than 6 feet high. A very elegant block, ISTAIN, raised by the living man to himself. Reads:

<sup>1</sup> Since this was written, the Bustorp stone has been given, text and engraving, in Prof. Thorsen's valuable "Danske Runes-Mundesmerker", Vol. 1. p. 92.

ULFR LIT RAISA ISTAIN, SÜULFR HAN, ÜFTIR SIK.

ULF (= WOLF) LET RAISE *this*-STONE, SELF HE (*he himself*), AFTER (*in memory of*) HIMSELF



Ü has here two forms, one Old-Northern and one Scandian; and we have a clear local dialect in SÜULFR and ÜFTIR.

### LÅNGTHORA (b), UPLAND, SWEDEN.

From. DYBECK'S "*Sverikes Runverktyder*", folio, No. 108.

In Lagunda Härad (Hundred). Is No. 621 in Bautil, No. 1680 in Liljegren. An oblong slab, lying on the floor of the great aisle in the Church, and is of course from the middle age. Has no ornament or carving of any kind, save the inscription.

We have here no fewer than three archaistic peculiarities, the dat. sing. masc. *ÞEME*, *this*, long since extinct in Scandinavia, and followed by *STEN*, instead of *STENI*, the dative *i*-mark being elided as is so often the case — thus an excessively *old* and a comparatively *new* form on the *same* stone —, *HRISTI* for *RISTI*, apparently a lafe of the antique *KI* or *GI-RISTI*, and *ULU* for *ULF*, the latter *ü* having the power of *f*, as so often elsewhere. The *AR* in *ÞOSAR* is a tie.

The *AN* has been added *over* *HRISTI*, the Rune-carver wishing to make the sentence still more emphatic. Thus we have both *AN* and *HAN*.

We begin at the top, then take the left side, and thereafter pass over to the right:

TOMAS LIGER UNTIR ÞEME STEN. IOAN I BRUNNUM AN HRISTI RUNIR ÞOSAR.

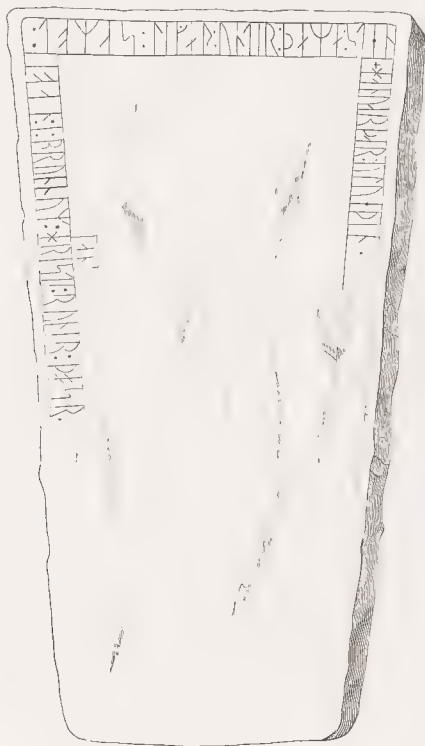
HAN UAR ÞAR ULU-EDIN.

TOMAS (= THOMAS) LIETH UNDER THIS STONE. IOAN (= JOHN) I' (*in*) BRUNNA HE RISTED RUNES THESE.  
HE WAS THERE WOLF-EATEN

The fate of this SIR THOMAS is highly characteristic of the wild land and hard times, when population was sparse and beasts of prey were numerous and terribly destructive. It has happened in times both earlier and later. The famous Condlaed (= Cundail Aedh, Aedh the Wise), Bishop of St. Brigid's great monastic establishment at Kildare in Ireland, perisht in this miserable manner anno 520. He was "eaten by wolves" in the plain of Leinster, while on his way to Rome<sup>1</sup>.

So late as the 17th century, a similar catastrophe is said to have befallen a gentleman in Ireland. I quote the story as forwarded to "Notes and Queries", London, Jan. 17, 1863, p. 46. It is taken from "The Philosopher's Banquet by W. B.", London 1614, 8vo, p. 201:

"It was credibly informed me by a friend of mine long resident in Ireland, of one that, travelling in an Evening betwixt two townes in that country, some three miles distant, was three several



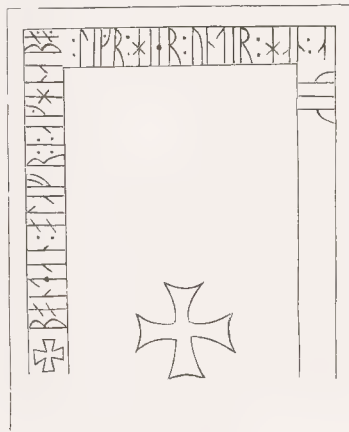
times set upon by a wolfe, from whose jawes by his sword he so oft delivered himselfe; approaching neare the towne where he was bent, he incountered a friend of his travayling all unarmed towards the towne from whence he came, unto whom (advising him of his peril and assault, accounting himselfe secure so neare the towne) he lent his sword. Now, having parted and divided themselves some little distance, this olde wolfe set upon his new guest, who finding him armed with the other's weapon, presently leaves him, making after the other with all speede he might: overtooke him, before he came to the towne, assaulted, and slew him."

<sup>1</sup> See J. H. Todd, *St. Patrick Apostle of Ireland*, 8vo, Dublin 1864, p. 20, 24.

## LÄRBRO, GOTLAND, SWEDEN.

*From an exact drawing, made by himself in 1854, kindly forwarded by Prof. C. SÄVE, Upsala.*

In the Church-yard. Breadth 3 feet 1 inch, length about 7 feet 2 inches. The upper part only is here engraved, the lower section being *entirely uninscribed*.



† BONDAN OLAFR I AGHNABO LIGR HIER UNTIR. HAN A MIK.

*The - BONDE (yeoman) OLAF IN AGHNABO LIES HERE-UNLIER. HE OWNS ME (possesses this grave).*

The rune ʏ for ʝ (M) occurs very sparingly, and hitherto has only been found in Sweden.

This stone is No. 1711 in Liljegren, No. 28 in Sæve's Gutniska Urkunder. It is so modern that it has the Post-article in the word BONDAN. The grave-formula A MIK (OWNS THIS TOMB) is clear.

## LUDGO, SÖDERMANLAND, SWEDEN.

*From GÖRANSSON'S Bautil, No. 806.*

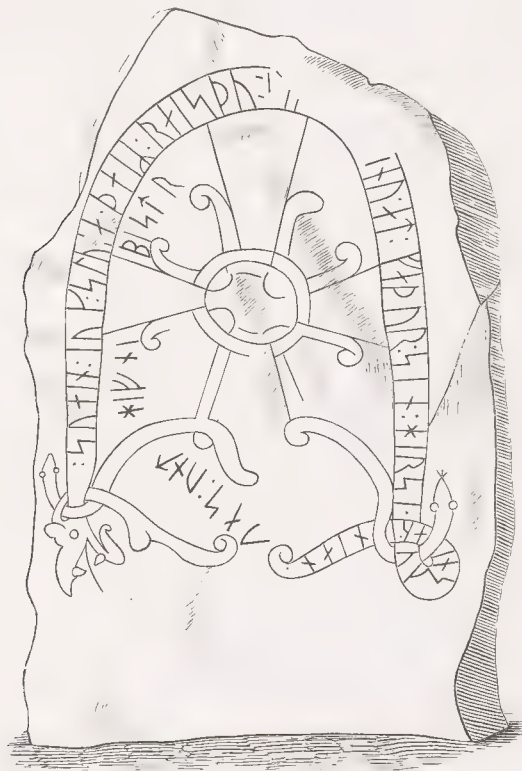
This is another of those blocks of which I can learn nothing. The only copy known to Liljegren (No. 870) was that in Bautil. The stone has probably long since disappeared. We must therefore take it as it stands. As far as I can see, this transcript is quite correct. Only the stone has been carelessly engraved here and there and has suffered somewhat. Thus the rune next after SUAIN was apparently † (Δ), making the usual AUK; the 4th stave in the next word must have been \* (H), so that the name was SLUHA; after RAISPU we have the remains of ST, showing that the whole was STAIN MINU. The carving will therefore be:

SUAIN (A)UK SLU(H)A DAIR RAISPU (stain þ)INU AT FAPUR SIN HIRSI UKSNIAVINI. AN UAS UNT HIFNI BISTR.

SUAIN EKE (and) SLUHA THEY RAISED STONE THIS AT (to) FATHER SIN (their) HIRSI UKSNIAVINI. HE WAS UNDER HEAVEN the - BEST (= the best of men)!



Thus we have here — on a Scandinavian monument — the English form of HEAVEN. — Should the epithet UKSNI VINI mean, at it apparently does, OX-FRIEND, it will give rise to curious speculations as to the height to which cattle-breeding had been carried by this heathen chieftain. Linguistically also



the word is valuable, for it gives us another example of a strong noun masculine with a vowel-ending in the a. sing., VINI for the later VIN. And besides this, the other part of the compound is no less antique, for it gives us a word in the genitive plural with a double or diphthongic vowel (IA for A) in UKSNIA.

#### LUND, SCONE, SWEDEN.

From N. H. SJÖBORG, "*Samlingar för Nordens Fornälskare*", 4to, Vol. 2, Stockholm 1824, Fig. 188, 189.

The piece before us is now in Lundegård, within the University city of Lund, but it was brought from the Allhelgona (Allhallows') Church-yard, outside the town. It was first engraved, same size as above, in the Disputation of Kilian Stobæus (respond. Z. A. Kihlgren) "*De Monumentis Lapidariis*", 4to, 1740, at the end, repeated at p. 204 of Kiliani Stobach Opera, 4to. Dantisci 1753. This

woodcut agrees in all essentials with Sjöborg's lithograph, and was taken from a drawing by Dr. Johan Leche. Thus we have abundant evidence that this monument is here correctly copied.

At the top of the first side we have the same Awe-striking or Monstrous Head as meets us on the centuries older Skjern stone in Denmark, which see. The invaluable word LANMITR offers a striking example of the *n* becoming sharpened into *nt*, while the *n* afterwards falls away so that only the *t* remains. Curiously enough, in the same word, the *t* in LANT has disappeared, so that only the *n* is left!



The dotted letters are now nearly gone.

There is no difficulty in the inscription, which is No. 1577 in Liljegren:

ÞURKISL, SUN ISKIS BIARNAR SUNAR, RISTI ST(INO) D(ISI) UFTIR BRUÐR SINO BADA ULAF UK UTAR, LANMITR EUDA.

THURKISL, SON of - ISKIR BIARN'S SON, RAISED STONE THIS AFTER BROTHERS SINE (*his*) BOTH (*his two brothers*) ULAF EKE (*and*) UTAR, LANDMEN (*Land-guards, Officers*) GOOD.

The above LANMITR, thus standing for LANTMINR, ac. pl., and this *r*-final being a weakened *s*, reminds us of the Mæso-Gothic *n*. and ac. pl. MANS, in MANNANS. This *s* is otherwise lost in all our dialects in this word, and is here for the first time identified (as weakened into *r*) in any later Northern

tung, in all which it rapidly fell away, thus becoming MIN, MEN, MENN, &c. We have it again on the Frestad stone (which see) in the word NURMINR, n. pl., and on the Fyrby stone<sup>1</sup>, Blacksta Socken, Södermanland, Sweden, (Dybeck, 8vo, No. 55):

†††††† : †††††† : †† : †††††††† : BRNDR : YTR : †††††††† : † : Y†††††††† :  
 N††† : †††††† : ††† : †††††† : Y†††††† : †††††† : †††††††††† : †††††† : †††

AKUART, HASTAIN,  
 DA HULMSTAIN BRUDR.  
 MENR KUNASTA  
 A MIDKARDI.  
 SETU STAIN  
 AUK STAKA MARGA  
 EFTIR ARALSTAIN,  
 FADUR SIN.

AKUART, HASTAIN,  
 THEY HULMSTAIN, BROTHERS,  
 MEN KEENEST<sup>2</sup> (*most daring*)  
 ON MIDGARTH (*mid-earth, = in this world*),  
 SET this-STONE  
 EKE STAKES (? *foot-stones*) MANY  
 AFTER ARALSTAIN,  
 FATHER SIN (*their*).

Resolving the poetical order of the first two lines into prose, the meaning will be: *Akuart, Hastain and Hulmstain, those Brothers.*

But this same archaism exists also in Norse-Icelandic, where we have MEDR for MENN half a dozen times, as well as HIRDMEDR for HIRDMENN and NORDMEDR for NORDMENN.

Thus we again see how a "barbarism" or "mishewing" in fact turns out to be a lost link in the chain of grammatical forms, a precious fragment of our "aller-oldest" speech!

Should we say that all this is fancy, and that we have here merely an instance of the R being borrowed from the usual nouns with plural n. and ac. in R (such as SUNAR, *sons*, RUNAR, *runes*, and a thousand others), we only come to the same result by another road, for all the world knows that this plural R-mark stands for an older s. But any such borrowing is impossible. For the tendency at this early period and yet further back was, not only to slur the s into R in these plurals, but also to cast away the R altogether, producing such forms as SUNA, RUNA. First later, in what may be called the middle period, a reaction arose which brought back the R, particularly in Swedish and Norse-Icelandic. But these examples of plural R are far older than this middle period and cannot be explained thereby. Taken in connection with the Mæso-Gothic MANS and MANNANS, and the MEN, &c., of all the other dialects, even the very oldest, it is self-evident that this MITR, MENR, MEDR is its direct and antique weakened parallel, R for s. Should we now introduce an English MANS or MENS for MEN, it would simply be an imitation of the s in all our other plurals, and would not touch the antiquity of a MANS or MENS in Old-English, should such an instance be ever found on a stone or parchment of the 6th or 7th or 8th or 9th or 10th century.

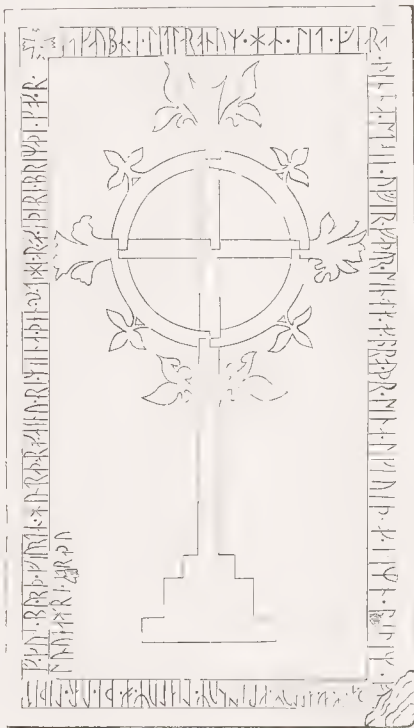
Of course, should we prefer it, we are entitled to translate LANMITR, above, by LANDMEN, *landholders, freeholders, yeomen, or bailiffs.*

<sup>1</sup> See this stone also under *Bollstad*, in this Appendix.

<sup>2</sup> On the stone the K is rather a Roman K than a Runic Y. Probably the carver had begun with what he intended to be R, for the word KUNASTA, *Runeest, most Rune-skilled*, but at the last moment preferred KUNASTA, *the bravest*.

## LYE (A), GOTLAND, SWÉDEN.

*From an exact drawing, made by himself in 1850 and revised 1854, kindly forwarded by  
Prof. CARL SÄVE, Upsala.*



This slab, which is No. 1763 in Liljegren and 122 in Sæve (Gutniska Urkunder), is about 6 feet 5 inches long by about 3 feet 8 broad. It lies in the quire of Lye Church.

+ IAKAUPR I LITLA-RONUM HAN LIT GIARA PINNA STAIN UVIR FADUR SIN OLAF, OK BROUÐR SINA LIKNUD OK SIMON. BIDIM FI (— FIRI) DAIM OK ALLUM KRISNUM SIALUM. OK DA UAR LIDIT AF GUS BÜRD FIURTAN HUNTRAD AR, OK AINU ARI MINNA DEN V TIHI AR. OK I ÐI ARI BRIMADI K, OK R SUNUTAH R I ? RADU.

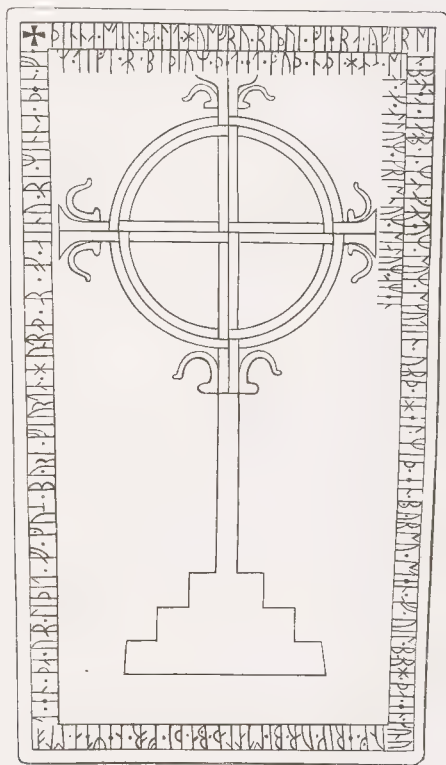
IAKAUPR (JACOB) IN LITTLE-RONA HE LET GAR (make) THIS STONE OVER FATHER SIN (his) OLAF, AND BROTHERS SINE (his) LIKNUITH AND SIMON. BEDE—we (let us pray) FOR THEM AND ALL CHRISTIAN SOULS. AND THEN WAS LIDEN (past, gone) OF (after, since) GOD'S BIRTH FOURTEEN HUNDRED YEARS, AND ONE YEAR MIN (less) THAN FIFTY YEARS. AND IN THI (that) YEAR PRIMED K (K was the Prime or Golden number), AND R was—SUNDAY (R was the Sunday-stave or Dominical letter) IN 9 ROW.

Thus carved in the year 1449. The 4th rune from the end is injured, and cannot be distinctly redd. Sæve guesses at T RADU or XII RADU. — Besides the unusual **Þ** and **ƿ** for s, we have here an uncommon number of double runes, and 1 treble-stave: — AF (twice); AD (thrice); AU; OK (7 times); OL; ON; OUD in BROUÐR, ac. pl.; PR; TR; UN, twice; UR; ÜR. — AR occurs 7 times, once as the end of one word and the beginning of another (LITLA RONUM). — AN is found twice, in HAN and in FIURTAN. — The A and B Lye rune-stones are also remarkable as being plainly dated and from so late a time.



## LYE (B), GOTLAND, SWEDEN.

*From a drawing, made by himself in 1854. kindly forwarded by Prof. C. SÄVE, Upsala.*



In the Quire of Lye Church. No. 123 in C. Sæve's Gutniske Urkunder, No. 1764 in Liljegren. This slab is about 4 feet broad at the top, 3 feet 8 at the bottom, and 6 feet 10 inches long. The bind-runes are very numerous, AF (twice), AG, AK, AL (4 times), AN (3 times), AR (7 times), AD (thrice), DR, DU, OB, OK (twice), ON, OR (twice), UN (3 times), UR, ŪR, UB. Observe also the two forms of the s. — As we see, this like the last was hewn in 1449.

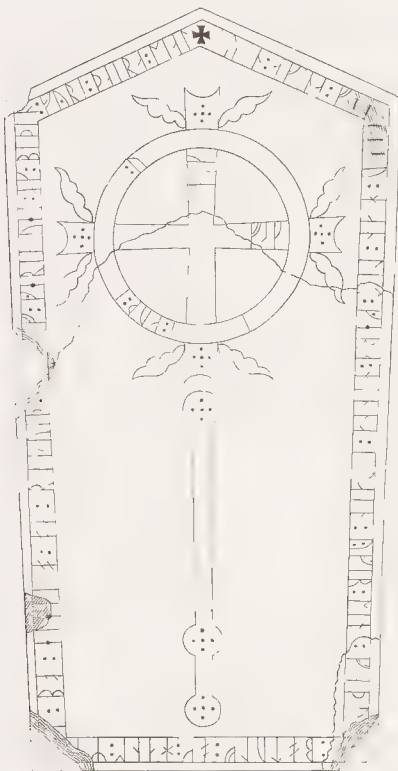
Beginning at the top to the left, and reading all round, we find the inscription to be as follows:

+ DINNA STEN DA LIT HUSFRU RUTHUI GIERA UFIR SIN BONDA, IAKOP I MANAGÅRDUM, SUM SKUTIN UARD  
IHEL MID EN BÛRSU-STEN AF UISBORH, DA EN KUNUUNG ERIK UAR BISTALLAD PA DI FOR-NEMDA SLOT. EN DA  
UAR LIDIT AF GUS BURD FIURTAN HUNTRAD AR OK AINU ARI MINNA DEN FEM-TIGI AR. BIDIUM DET, ET GUD  
NADI HANS SIAL OK ALLUM KRISNUM SIALUM. AMEN.

THIS STONE THEN (*truly*) LET HOUSEFRU (*Mistress*) RUTHUI GER (*make, set up*) OVER SIN (*her*)  
BONDE (*husband*), IAKOP (= JACOB) I' (*in*) MANGARTH, SUM (*who*) SHOOTEN (*shot*) WORTH (*became,*  
*was*) I'-HELL (*into the home of the dead, = to death*) MITH (*with*) ONE (*an, a*) BOX-STONE (*stone cannon-*  
*ball*) OF' (*out of, from*) VISBORG, THA EN (*then when*) KING ERIK WAS BE-STELLED (*besieged*) UP-ON  
THI (*that*) FORE-NAMED SLOT (*castle*). EN (*but*) THA (*then*) WAS LIDEN (*past, gone*) OF (*from, since*)  
GOD'S BIRTH FOURTEEN HUNDRED YEARS EKE (*and*) ONE YEAR MIN (*less*) THAN FIFTY YEARS. BID-we  
(*let us pray*) THAT, AT (*that*) GOD REST HIS SOUL EKE (*and*) ALL CHRISTIAN SOULS. AMEN

## LYE (c), GOTLAND, SWEDEN.

*From a drawing, made by himself in 1854, kindly forwarded by Prof. G. SÄVE, Upsala.*



In Lye Church-yard. Limestone; 6 feet  $7\frac{1}{2}$  decimal inches long, 3 feet broad below,  $3\frac{1}{2}$  above. Was found in 1844, but again examined by Sæve in 1854, and is No. 126 in his Gutniska Urkunder. The dotted letters are not quite plain, and here and there some staves have been altogether obliterated, either by tramp or by the peeling away of the stone itself. The resting commences at the right top:

+ IUAN AFINA F.....U, HAN LIT GERA HINNA STAIN YFIR SIN FADU(r) BOTULF, OK HANS M(aga) BO, E(LAI)FO OK ROBUD (ok ol)AF. GERIN UEL OK BIDIN FURI DAIRA SIAL.

In the ring and the top of the Cross the fragmentary:

KUD I ..... U ..... A ..... I ..... FAK ..... KIK

IUAN A FINA ....., HE LET GARE (make) THIS STONE OVER SIN (his) FATHER BOTULF, EKE HIS MAUGS (kingsfolk) BO, ELAIFA EKE ROTHUITH EKE (ol)AF. GARE-ye (do) WELL EKE (and) BID-ye (pray) FOR THEIR SOUL(s).

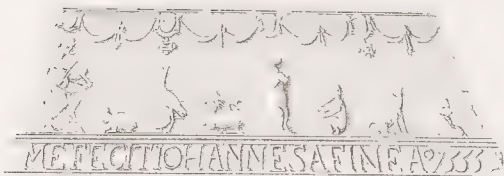
Besides the common form of the Gotlandish s, and \* for o, we have here ð apparently as r, ð standing for v, or they may both have meant v. I follow Sæve in reading ELAIFO, — which

word was more complete when he first saw the stone in 1844, — m(aga) and (ol)af. Sävle suggests FADUR ASU for the broken F.....U.

The HINNA (ac. s. m.) for THIS is quite plain.

But who was IUAN A FINA? This name has never been found elsewhere in Scandinavia, is evidently outlandish, and reminds us of the many foreign merchants, craftsmen and artists who settled in or visited Gotland in olden days.

In my own small museum is a fine hand-bell of bell-metal, bought by me many years ago in Stockholm. The tradition attacht to it was, that it had belonged to king GUSTAVUS VASA. This is possible, even likely. He had a "bord-klocka" as well as other people, and this one is of the make commonly used by the noblemen and gentlemen of the period. Still this is of minor moment and of course doubtful. The interest of the Bell lies in this — that it bears the name of the layer of the Gotland Rune-stone! I here give the Bell, and the lower decorated part separately, 2-thirds of the full size, drawn and chemityped by J. Magnus Petersen:



As we see, the subject is ORPHEUS PLAYING, slightly caricatured, and it is clear that the Maker ("Me fecit") of this piece, JOHANNES A FINE, is identical with the IUAN A FINA of the stone. Hence the date of the one (1555) will be a good approximation (say about 1520-40) to the date of the other; and there is nothing in the florid work and style of the Grave-slab which should forbid us fixing it at about that time, especially when we remember how long this style continued on the Gotland slabs.

Now this JOHAN A FINE (or FINA) must have been a clever artist and a large Manufacturer of Bells. In the "Vetusta Monumenta", fol. Vol. 2, London 1789, Plate 17, is engraved full size a Hand-bell of a kind of brass in the possession of the Society of Antiquaries, London. It bears the words:

LOF GOD VAN AL (*Laud God of [or before] all*).  
JOHANNES A FINE A° 1547 ME FECIT.

In Albert Way's "Catalogue of Antiquities, Coins, Pictures, and Miscellaneous Curiosities, in the possession of the Society of Antiquaries of London, 1847", 8vo, p. 27, this piece is said to have been

presented to the Society by Dr. Richard Rawlinson, May 10, 1753. Mr. J. M. Petersen has copied and chemityped this Bell for me, half size :



In the Delft Catalogue ("Catalogus der Tentoonstelling van voor Nederland belangrijke Oudheden en Merkvwaardigheden in de Provincie Zuid-Holland voorhanden, of met betrekking tot die Provincie elders bewaard, gehouden te Delft, Julij-Augustus 1863", 8vo, Delft 1863) p. 10, is mentioned (No. 201) a Metal Table-bell ("Tafelschel") with the inscription :

JOHANNES A FINE A° 1515 ME FECIT.

Another (No. 202) bears :

JOHANNES A FINE A° 1549 ME FECIT.

A third (No. 203), decorated with the fable of *Orpheus playing*, has :

ME FECIT JOHANNES A FINE A° 1554.

A fourth (No. 204) is inscribed :

ME FECIT JOHANNES A FINE A° 1555.

A fifth (No. 205), with portraits, bears :

LOF GOD VAN AL. GEGOTEN IN T JAER 1551.

In the Cheapinghaven Museum are other such Hand-bells, some of them with similar designs and evidently by the same master. Many more might doubtless be found in public and private collections. They range in date (when dated) from 1515 to 1555, and thus this Artist in metal must have carried on his trade for at least 40 years.

Now who was this JOHAN VAN DER EIJNDE? I do not know. He is not mentioned in any work on art to which I have had access. Apparently he was a Hollander or Fleming. Future finds may perhaps enable us to identify him more distinctly.

The oldest *dated* Hand-bell I remember to have seen, is one in the Museum of the Society of Antiquaries, London. It bears scroll-work and figures (a monkey, a bird, &c.), with the words :

PETRVS CHEYNEVS ME FECIT 1366.

It is copied on the same plate (17) of the "Vetusta Monumenta".



MAESHOWE (A), STENNESS PARISH, MAINLAND, ORKNEYS.

*From the Casts, of the original blocks presented by JAMES FARRER, Esq., M. P., to the Museum of Northern Antiquities, Cheapinghaven.*



In Mr. Farrer's beautiful quarto these two stones, here most exactly engraved 1-fourth the full size, are numbered 6 and 7. They are two narrow slabs, the one over the other, and are evidently among the most ancient of the carvings in the Stone-house. Probably they are from the 9th century.

I take them together, believing the Runes to be in the same hand, and the under stone-writing to be a continuation of the upper. — No. 6, the upper block, offers no difficulty. It is:

[illegible]

which I thus divide :

ORKASONR SAHDI, A RUNOM DÆIM IR HAN RISTU.

In No. 7 several of the first letters are very faint and doubtful. They become stronger and clearer as we advance to the right. The whole stone, particularly on the left, is very much worn; this is so much the case along the centre slip, that the middle of many of the lines is entirely *rubbed out* by mere friction. Probably this has resulted from persons continually leaning and rubbing against this part of the stone, — which again would point to long occupation of the Howe, not a mere sudden visit. If we refer to Mr. Farrer's Description, Plate vi, North side, we shall see that the top of stone No. 7 is about 5 feet from the ground, the very distance required for the shoulders of idlers.

The marks to the extreme left are so faint that I prefer to give them up. They have doubtless been a Proper name. With the  $\Psi$  the reading is plainer, and I think we here have the manuscript name KULTURMR. Farther to the right is another name, apparently SIFIRIT. The rest, beginning with IRU, are, can be made out well enough. — The whole then will be:

..... 70110RΨ311P[R]1[1]R10P10S1R[P]1201P1011'66111[R]'4Ψ31R

which I take to be:

..... KULTURMR, SIFIRIT IRU FALNIR. KLEBIK UIL SÆHTAN IR SO MAIR.

I think there can only be one opinion as to the reading and meaning. The whole is a war-message from some outpost or war-galley or battle-field, sent thro a trusty officer, who is commissioned to 'make known all the details.

ORKASON SAID, IN the - RUNES THEM AS (them which, the which) HE RISTED (carved, perhaps on a wooden tablet), .... (and) KULTURM (= GOLDWORM) (and) SIFRIT (= SIGFRID) ARE FALLEN. KLEBIK WILL SAY (tell) YOU SO MORE.

ORKASON'S written Report has been received, and its chief contents, the names of the Captains who have fallen, are here communicated. The message is thus carved, because the Chief officer in command of the Maeshowe was absent, and there was therefore no one to whom it could be told. But when he returns from his foray he will see these Runes. Any further information he may require will be given by KLEBIK, the officer in command of the next station<sup>1</sup>.

What makes this inscription so precious is, the old *u* for *i* in RISTU, and the as old -AN for -A in the infinitive *SEHIAN*. That this *N* is on the stone *cannot be denied*, and that it belongs to this infinitive verb can as little be doubted.

#### MAESHOWE (B), STENNESS PARISH, MAINLAND, ORKNEYS.

*From the Cast of the original block presented by JAMES FARRER, Esq., M. P., to the Museum of Northern Antiquities, Cheapinghaven.*



This slab is here given 1-half of the original size. It is No. 5 in Mr. Farrer's "Notice", and is a good example, out of many scores, of how the Northmen cut their Alphabet on all sorts of objects and in all sorts of places wherever they came. This scribble in the great Maeshowe stone-house is the *Scandinavian Futhork*, of 16 letters, as follows:

ƿ ʀ ʁ ʂ ʃ ʄ ʅ ʆ ʇ ʈ ʉ ʊ ʋ ʌ ʍ ʎ

F, U, D, O, R, K, H, N, I, A, S, T, B, M, L, U (GE, Y).

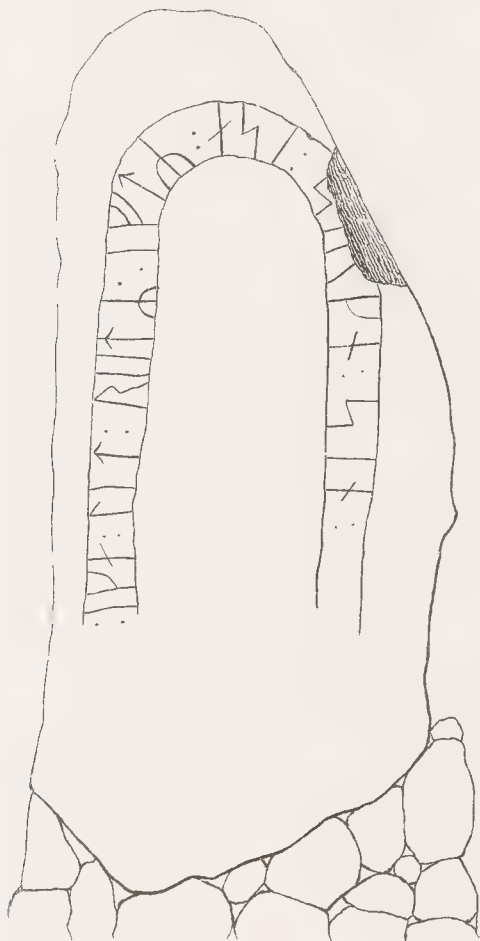
The upside-down *m* is ornamental. Remark also, how low down the arm of the *L* is. To judge from the appearance of the stone it is a palimpsest (re-written), for there are evident traces of a former carving. I need not remind the reader that this Scandinavian stave-row should be divided: — FUDORK, HNLAŠ, TBMŁŮ.

I look upon this alphabet as an additional proof that the Northmen had long been in occupation of Maeshowe. A regular ABC is the last thing likely to be carved by a treasure-digger or a passing visitor.

<sup>1</sup> Or the carving perpetuates some famous local event, then known to the wild wanderers frequenting this stone-house, but whose circumstances have long since past away.

## MÄLLÖSA, NÄRIKE, SWEDEN.

*From a drawing by the Rev. A. WÆTTER, made in 1861, kindly communicated by Prof. C. SÄVE.*



No. 1031 in Liljegren, where, if the same stone, it is barbarously given. Is in the south Church-wall, west of the door, in Great Mällösa, Asker Härad. The tip of the  $\tau$  and of the  $\upsilon$  in STUKN is gone, otherwise the whole inscription is quite plain. I read:

IKÄ LIT RITY IPTY ASI, STUKN SIN.

IKÄ (= INGA) LET WRITE AFTER ASA, STEP-SON SIN (*her*).

The word STUKN, apparently here a nasal noun in -N, is very curious, from its various forms and many dialectic changes. Its final consonant runs thro P, B, K, G, F, W, and then may fall away.

Formerly it existed as a single noun, STIUF, &c., with the meanings *step-son*, *step-father*, *step-mother*, like many other words of kin often difficult to translate where the context is not clear, and this notwithstanding occasional help from some slight difference of declension. It therefore early fell out of use in many dialects, and gave way to compounds. On the Skärkind stone, East Gotland, (P. A. Sæve), we have STIBI, and on the Årtuna stone, Upland, STIUK, both in the ac. s. masc., and both used (like FADIR, BRUDIR, &c.) as *mans-names*. On the Tillidse stone, Lolland, stands STIUB MODUR, ac. s. fem., apparently for *step-mother*. On the Hargså stone, Upland, is STIUBU, gen. s. fem., for *step-daughter*. So the Norse-Icelandic has STJÚPFADIR, and STJÚPI, gen. STJÚPA, a *step-father*; STJÚPMÓDIR, and STJÚPA, gen. STJÚPU, *step-mother*; STJÚPSONR, and STJÚPR, gen. STJÚPS, a *step-son*. There is also a scarce Ohg. STIUF, a *step-son*. But otherwise we have only *compounds*. Thus O. Engl. STEOP-BARN, -CILD, -DÓHTER, -FÉDER, -MÓDOR, -SUNU; Swed. STJUF- or STYF-BARN, -DOTTER, -FADER, -MOR; Dan. STIF- or STIV-BARN, -BRODER, -DATTER, -FADER, -FORÆLDRE, -MODER, -SON, -SOSTER; Ohg. STIUF-BRUODER, -CHINT, -MUOTER, -SON, -SWESTER, -TOHTAR.

In O. Norse documents the word is also found as STYF-, STJUF-, STYF-, STJUK-, STJUG-, and in Norse dialects as STYK-, STJUK-, STIK-, STYG-, SJUK-, STØ-, STY-, STI-. In South Jutland it is STYB- (pronounced SJYB- and STYW-). The antique Gotland speech has also STIAUK-SUN for STYF-SON.

Thus we see that the *κ* for the *p* has still a vigorous life, and we need not be surprised at here meeting STUKN instead of STUBN.

But what shall we do with the plain *N*? — It can only be taken in two ways. Either it is an instance of the old open nouns in -N, a form for instance nominative STUKI or STUKA, gen. dat. ac. and pl. nom. ac. -AN, or else it is another example of the frequent carving of *N* for *A* and the opposite, and must then be redd STUKA. As we have SIN in the usual way, the former is almost certain.

## NÆRÅ, FYN, DENMARK.

*From a cast of the block used in Prof. THORSEN'S "De danske Rune-Mindesmærker", Vol. 1. p. 265. Draun, from the stone itself, and engraved by J. MAGNUS PETERSEN in 1863.*

Besides the copy of the stone here given, I have had access to drawings by Arendt, at the beginning of this century, by Prof. Worsaae in 1853, and by Mr. P. H. Rasmussen in 1856. They all agree with each other and with Petersén. This old block is not large: it is only — where greatest — 3 feet 3 inches long by 1 foot 10 inches broad. No one knows from what heathen How it has been carried. Its home has long been the Church of North Nærå. Asum Herred, east of Bogense. It is walled into the Nave in the northern angle, near the entrance to the Quire. With the exception of the small piece scaled off, as shown by the engraving, it is quite perfect. The size of the Runes is something extraordinary on so small a stone. The form of the *μ* is not common and is found chiefly in Denmark. The *þ* may be *Æ* or *o*. From the extreme antiquity of this block, it was probably *Æ*. In that case, if *o* had occurred, it would have been *ⱥ*. Thus this stone is most likely a transition-piece.

The reading is quite simple, first the top-line and then the bottom, or rather, supposing that we see the block standing on a Barrow, first the left row and then the right:

ÞURMUT NIAUT KUBLS.

THURMUT NOOT thy - CUMBEL!

The meaning here is intensely compressed, quite in the Epic terseness of the oldest times. THURMUND, ENJOY THY-GRAVE! A little amplified, in the modern manner, it is equivalent to: *Thormund*.



*friend dearest, enjoy thy burial-mound in peace! Here, at least, shalt thou find rest! — Thus again the idea of REST on a heathen grave-stone. — The strong verb here spelt NLEUTA(N) governs the genitive,*



and KUBLS is — very properly and with grammatical precision — in the genitive singular. The verb NIAUTA still lives in the Gotlandish folk-speech.

#### NÖBBELÖF, SKÅNE, SWEDEN.

In Ijunits Hårað. Liljegren's No. 1432, whose text is not correct. I had hoped to have given an engraving, but Rector Bruzelius, of Ystad, has not yet been able to procure me a drawing and description of the stone. I have to thank him, however, for a true copy of the inscription. The stone still stands, as it has done for many years, split into two halves and used as gate-posts to the rectory of Nöbbelöf. Some runes are now nearly or quite obliterated, but were extant when the first drawing was made. The risting is:

↑HFI : RINFI : NTHI : FTIR : BUTULFA : BRUDUR SIN : HARDA [KUDAN TRIK] .....

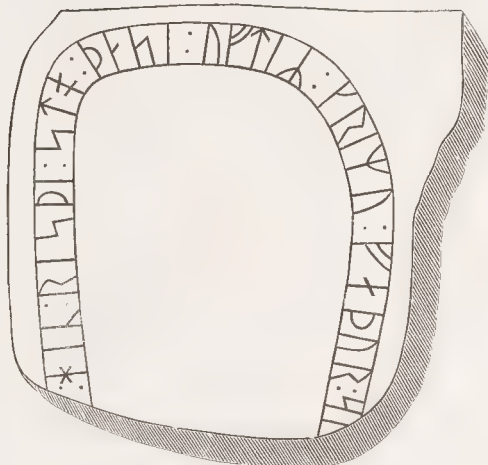
TUFI RISDI STIN AFTIR BUT[UL]FA, BRUDUR SIN, HARDA [KUDAN TRIK].

TUFI RAISED *this* - STONE AFTER BUTULF, BROTHER SIN (*his*), a - HARD (*very*) GOOD DRENG (*soldier*) (= *a right gallant warrior*).

BUTULFA, ac. s. m., is a fresh example of masc. strong nouns in the singular accusative with the olden vowel-ending still left. The runes are plain, the block yet existing, doubt none. The Skåne Old-lore Guild intend to publish this monument in their forthcoming Journal.

### NYBLE, EAST GOTLAND, SWEDEN.

From GÖRANSSON'S *Bantil*, No. 867.



This stone, No. 1159 in Liljegren, stood in Nyble, Rakeryd Socken, Valkebo Härad. Whether it do so now no one can inform me. The inscription seems substantially correct. The 3rd stave in the first word Liljegren took to be miscopied for  $\Lambda$ , and he was probably right. The 3rd letter in the 3rd word seems to be a bind-rune,  $\dagger$  ( $\Lambda$ ) and  $\dagger$  ( $N$ ), thus AN, as was also the opinion of Liljegren. Letter 2 in the following word may have been  $\dagger$  ( $\Lambda$ ) or  $\vee$  ( $\gamma$ ). But the word for which the block is here engraved, KRIMU, must have been on the stone, for it is inconceivable that the draughtsman should have *added* so large a letter as  $N$ . Thus this KRIMU is the old accusative singular instead of KRIM. The last word has been SIN.

The whole then will be:

HI(R) RISDI STAN DASI (OR DYSI) UFTIR KRIMU, FADUR SI(N).

HI(R) RAISED STONE THIS AFTER KRIM, FATHER SIN (*his*).

ODDUM, NORTH JUTLAND, DENMARK.

*From a colored drawing by J. KORNERUP, taken in 1865, and now in the Archives of the Old-Northern Museum, Cheapinghaven. Chemotype by J. M. PETERSEN.*



Still extant, built up outside in the eastern section of the church-yard dyke at Oddum in Nørre Horne Herred. It is 4 feet high, 2 feet 5 inches broad below and 1 foot 6 inches above, with runes from 2. to 3 inches high. It has lately been re-found, and therefore can be engraved here. In my notes I had referred to it doubtfully, from Worm's woodcut (*Monumenta*, p. 323) and an independent drawing by S. Abildgaard (in the Museum Archives) dated 1772, both agreeing in the first word — DURALFS. As it is now before us, we see that this precious archaism (later DURALFR, DURALF) is on the block, as well as the rare USTA (= UNSTA, UNUSTA) — an UNNED-one, darling, dearest.

The carving begins below on the left, goes round on the right, continues from below with the inner right line and ends downwards with the inner left line, and with the HANS in the very

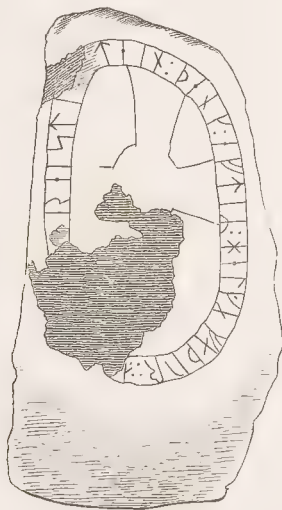
center. The staves are nearly everywhere quite plain, but not elegant. Observe the two shapes given to the s.

DURALFS SATI STAIN UFTIR TUKA, TUKA SUN, HIN USTA. KUD HIALBI HANS.  
 THURALF SET *this* - STONE AFTER TUKI, TUKI'S SON, THE BELOVED. GOD HELP HIS (SOUL or OND)!

Either the word for SOUL (or OND) has been *understood*, or else it has been carved below in one of the winds and has now disappeared. This piece is incorrectly given and translated at p. 201 of Rafn's *Pirée*.

### ÖDESHÖG, EAST GOTLAND, SWEDEN.

*From a drawing by the Intendant of Antiquities P. A. SÄVE (Ms. Berättelse om Öst-Götland, 1861, p. 106), kindly communicated by Prof. C. SÄVE.*



This piece is walled into the outside of the Vestry of Ödeshög or Ösjö Church, on the northern side. Its height is about 7 feet 8 inches, its breadth about 4 feet 10 inches. It is No. 1197 in Liljegren, whose copy is more than usually incorrect and defective. Assuming that we may depend on the transcript of P. A. Sæve, the *ʀ* for *ʁ* in the word DENY is self-evident. As a part of the stone has peeled away, the first word in the risting, the name of the carver, and all but one letter of the last word which would seem to have been ANS = HANS = HIS), are gone. I read:

..... REISTI (s)TEIN DENY EFTIR HELGA, FADUR A(ns).

..... RAISED STONE THIS AFTER HELGI, FATHER HIS.



## ÖRSUNDA, UPLAND, SWEDEN.

From DYBECK'S "*Sveriges Runrikunder*", folio, No. 130.



In Gryta Socken (Parish), Hagunda Härad (Hundred). Stands amid a number of barrows. Is about 7 feet high by nearly 5 broad at the widest. No. 377 in Bautil, No. 71 in Liljegren. Göransson's Bautil is here quite correct substantially, and only differs in the shape of a couple of the vowel-strokes. This, as elsewhere, was probably the mistake of his engraver. The top of the *þ* in *FADUR* was gone in Göransson's time. With Dybeck's excellent copy before us we can now use with confidence this Bautil-Dybeck instance of the archaistic *IKUR*, gen. sing. fem.

The rising is plain and perfect:

DIKFASTR LIT RAISA STAIN DINSA AT HULMKAIR, FADUR SIN KODAN.

KUD HIELBI SAL HANS, BOANTA IKUR. BALI RISI STAEN DINSA.

THIKFAST (= THINGFAST, *Battle-fast, War-firm*) LET RAISE STONE THIS AT (*in memory of*) HULMKAIR, FATHER SIN (*his*) GOOD.

GOD HELP SOUL HIS (*of-him*), the-BONDE (*husband*) of-*IK*A (= *INKA*). BALI RISTED (*carved*) STONE THIS.

As to variations of Runic staves we have here 4 (A) and yet once *þ* (unless we should take *þ* to be here *γ*, *ꝥꝥꝥꝥ* = *KODYN*), and both the common *þ* and the uncommon *þ* for *o*. All such things are mere elegancies, often suggested by the room on the stone or the character of the surface at that particular spot. A flaw or roughness would often lead to such a small deviation.

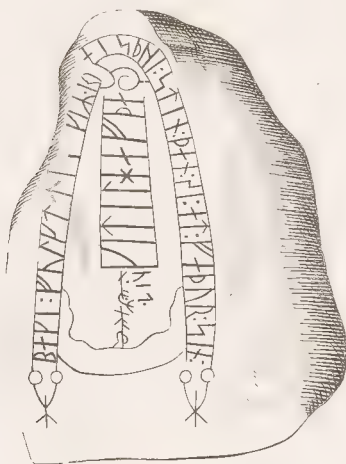
As to language we have *RISI*, the slurred or assimilated form for *RISTI* (*RUSSI*): and as to "iron uniformity" we have *STAIN* and *STAEN*, both in the accusative singular.

Here as frequently the Son takes occasion to mention the name of his Mother (now the lamenting Widow), as well as that of his deceased Father.

This stone was first publisht in 1730 by Celsius (*Acta Literaria et Scientiarum Sveciæ*, 4to, Vol. 3, Upsaliæ 1730, Pars 1, p. 98), who also has *IKUR*.

## ÖSTBERGA, SÖDERMANLAND, SWEDEN.

From GÖRANSSON'S *Bautil*, No. 803.



It is with great regret that I copy this stone, on which I lay so much stress, from Bautil, and not from the original or some new and entirely trustworthy drawing; for we can never *absolutely* depend on the older author. But I cannot help it. The block itself is lost. I have made every possible enquiry, in vain. Among other authorities I wrote to the Södermanland Oldlore Guild, but a reply from its Secretary, Mr. H. Aminson, dated Strengnäs, Oct. 30, 1862, assured me that every effort to find this monument, as well as a couple others in the same Parish, had entirely failed. Most likely it has long since been broken up — to mend the roads. It was still extant in 1830, when the Clergy of the district sent in an account of the local antiquities to Stockholm, but it has since disappeared. It was then said — tho we can place no dependence on such loose transcripts as these clerical accounts generally contain — to have commenced:

"BAKI : FULK .... PAIR : RAISDU : PAN : SI" &c.

This remarkable runic pillar stood at Östberga in Runtuna Socken (Parish), Rönö Härad (Hundred), and is No. 876 in Liljegren. It is to be presumed that Göransson would endeavor to give the sam-staves or secret or cryptographic runes correctly, as it is just these which have always invested this piece with so much interest.

The stone had evidently suffered in the left line when Göransson's drawing was made. The first word is clear, BAKI; the second is plain as far as FULK, to judge from the woodcut it may originally have been FULKBIURN, or some such name beginning with FULK; the third word can scarcely have been other than DIR; the fourth is doubtful, by the woodcut it is RAISDH, with an Old-Northern H, which is not likely, for we have farther on \* for H. Most probably the H-like stave was ʀ (ʁ), but if so the next must have been † (X), thus giving us RAISDUN, with the antique N still unelided. If this be objected to, we must then suppose the word to have been the usual RAISDU. All the rest is plain, till we come to the crypt-runes.

This last carving is, as it were, the mast of a rude ship. Three different Rune-smiths have translated it in three different ways, but all of them more or less in direct opposition to the shape and meaning of the letters themselves. Liljegren (*Run-lära* p. 33, *Run-urkunder* No. 876) reads:

ÞROAN RUNA RIT

THROAN *these* - RUNES WROTE,



Thus monuments in Old-Northern runes, Transition runes and Scandinavian runes agree in the same thought, more or less similarly exprest. So strong is the instinct of Religion and Immortality, so holy and universal the natural yearning of the survivors for PEACE TO THE DEAD!

For similar sam-staves see the *Kirkeby*, *Transjö* and *Vedelsprang* stones.

I need not add that on Roman heathen monuments this formula of REST is rare indeed. But with Christianity it at once starts into full life. The first Christian converts were Hebrews, and they brought with them to the Church the Oriental and Jewish grave-word PEACE. Hence, among other standing phrases, the AD DORMIENDUM, DORMIT, DORMIT IN PACE, HIC DORMIT IN PACE, HIC IN PACE QVIESCIT, HIC PAYSAT IN PACE, HIC QVIESCIT, IN PACE, IN PACE DORMIAS, IN PACE ET BENEDICTIONE, IN PACE DORMIENTI, IN SOMNO PACIS, PAYSAT IN PACE, PAX TIBI, QVIESCE IN PACE, QVIESCIT IN PACE, RECESSIT IN SOMNO PACIS, REQVIESCIT, REQVIESCIT IN PACE, REQVIEVIT IN PACE, &c. &c., of early Christian stones. In Catacombs and elsewhere we have even REQVIETORIVM, and suchlike, for *Tumulus*, *Sepulchrum*. Now and then the pagan Roman monument mentioned SLEEP, but it was

SOMNO AETERNALI SACRVM.

### OTHEM, GOTLAND, SWEDEN.

This is No. 1713 in Liljegren's Run-urkunder, No. 38, p. 41, in Säv's Gutniska Urkunder. It has not been found since its publication by Liljegren, and I cannot therefore give a facsimile or answer for its absolute correctness. But the formula at the end is plain enough:

+ : R BIDIN : KOS : FÜRİ : MARKITU : SIAL : AF : OTAIM : A MIK.

BID (*pray*) GOD FOR MARGARET'S SOUL, OF OTHEM. She - OWES ME (*She owns, possesses, this grave. This is her tomb*).

### OVER-SELÖ, SÖDERMANLAND, SWEDEN.

From RICH. DYBECK'S "Svenska Run-urkunder", 8vo, No. 37.

In 1844 was taken down and enlarged, in the Parish Church of Öfver (Over or Upper) Selö in Selebo Härad, the inconvenient Southern Door, which had been added to the building in the middle of the last century. Beneath the stone threshold was found this Runic Monument, of Granite, which had therefore been carried away from its heathen grave-mound about 100 years before. The Priest. Aulin, re-united the pieces, and conveyed them to the inner side of the Church-yard wall, where the stone has now assumed its original shape. Tho in 3 fragments it is fortunately complete, but a stave or two here and there has slightly suffered.

This block is exceedingly precious from its evident and undeniable use, *twice*, of the rune Y for Y. The carving commences at the head of the Worm on the right, continues with the tail of the second Worm on the left below, and ends at its head. The whole reads:

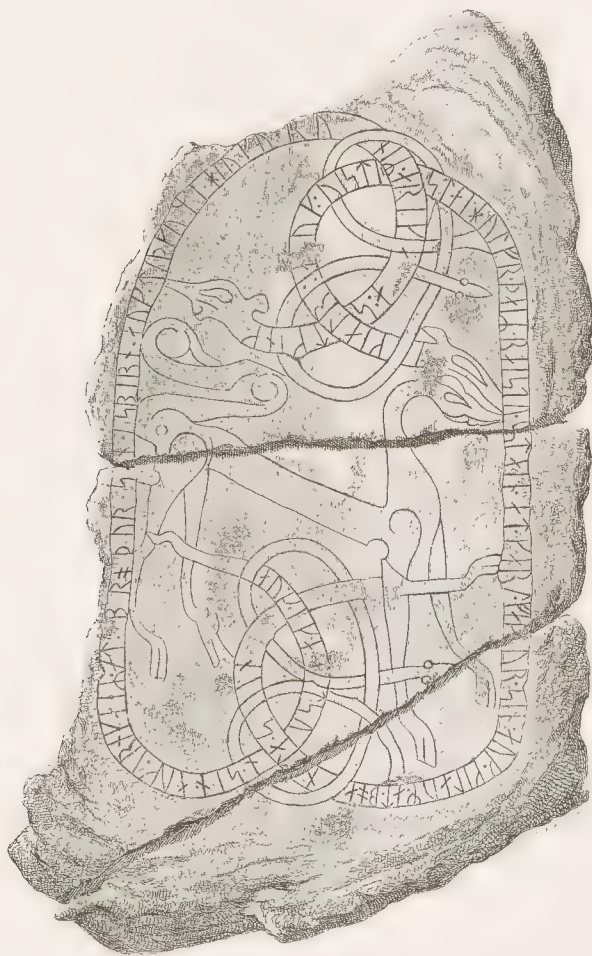
IKIALR AUK UISTI, STAIHULFR, PAIR RAISTU STAIN AT KARL, PADUR SIN; AUK KILAUM AT BOANTA SIN;  
AUK IKA AT SUN SIN; AUK IRNKAER AT BROÐUR SIN. ISBIRN AUK TITHKÜMI HIUKU RUNIR A RIKAA STYIN.

IKIALR EKE (*and*) UISTI *and* - STAIHULF, THEY RAISED this - STONE AT (*to, in memory of*)  
KARL, FATHER SIN (*their*); EKE (*and*) KILAUM AT (*to*) BONDE (*husband*) SIN (*her*); EKE IKA AT SON  
SIN (*her*); EKE IRNKAER AT BROTHER SIN (*his*). ISBIRN EKE TITHKÜMI HEWED the - RUNES ON the -  
RICH (*hard, massive, large*) STONE.



This granite block was well called RICH, for it is even now a foot thick, about 4 feet 7 inches wide and about 7 feet high.

Similar expressions occur elsewhere. Thus we have on the Broby stone, Upland, STIN ALMÜKIN, ac. s., and on the Långgarnby stone, Upland, STAN ALMIKIN, ac. s., *stone all-mickle* (very large and hard); on the Skånla stone, Upland, MIRKI MUKIT, a *mark* (grave-mark, memorial-stone) *mickle*; on the Alsted stone, Sealand, ADAL MIKI, *adel* (noble, fine) *marks*; on the Kvamme stone, Norway, IS STIN SIA STINR, *is stone sia* (this) *stith* (hard, strong).



Putting together the kin-names, we find that IKA (- INKA) was the Mother and IRNKAER the Brother of the deceased KARL, whose wife was KILAUM. Their three sons were IKIALR (= INKIUALTR), UISTI (= VISITI) and STAIHULF.

The style of the elegant but nondescript animal in the centre, of which some almost identical specimens exist on other runic stones, reminds us of the figures on the Golden Bracteates, only that on these latter the workmanship is some centuries older.

## PIEDSTED, NORTH JUTLAND, DENMARK.

From R. H. KRUSE'S drawing (Tilæg No. 2, fol., p. 19) in the Museum of Northern Antiquities, Copenhagen.



Doubtless a heathen block, with its characteristic ornamental frame or cartouche. It is in Veile Amt, Ribe Stift (Diocese), has its natural shape and is quite perfect. Its size is small, only 18 inches long, 12 to 15 broad, and 7 to 11 thick, and it doubtless was placed *inside* the grave-mound to which it originally belonged. The staves are 2 to 2½ inches high. The tail of the R crosses the stroke of the A.

This piece is precious for its formula — REST —, which express more or less in similar language, occurs on a couple other of the *oldest* Runic stones. Hence their value as illustrating the like thought closing the inscription on the BJÖRKETORP stone, Sweden. — The words are:

LIL RASTÆ.

LIL REST - he!

(Let LIL REST - him here in peace!)

This LIL is a common mans-name, both in this shorter form and in the longer LITTLE, in all our older dialects.

## RÖSÅS, NJUDINGEN, SWEDEN.

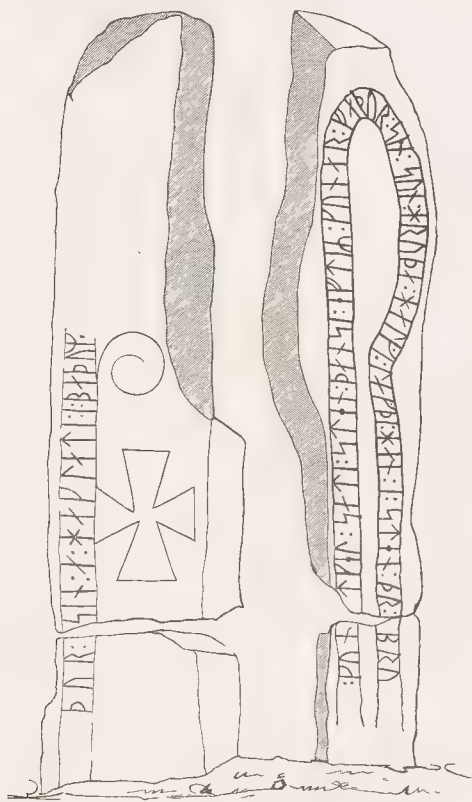
From a drawing by Lector J. H. WALLMAN, in the Archives of the Royal Swedish Academy of Antiquities and Belles Lettres, Stockholm, kindly forwarded me by G. E. KLEMMING, Esq., Keeper of the National Library, Stockholm.

The word DRU, DRU, THRUCH, for stone-kist, stone-coffin, grave (see DRUI in the WORD-ROLL), has as yet only been found on one Runic monument in England — *Alnmouth* — and two in Scandinavia — *Vordingborg* and *Rösås*. This last block, which is in the Socken or Parish of Näfvelsjö in Småland, is No. 1233 in Liljegren, and is here engraved for the first time. The stone, which is 9 feet high, has been smasht in two, but no part of the inscription has suffered. The words are:

KUNTKEL SATI STEN DANSI EFTIR KUNAR. FADUR SIN, SUN HRUDA.  
 HALGI LAGDI HAN I STEN-DR, BRUPUR SIN, A HAKLATI, I BAPUM.

KUNTKEL SET STONE THIS AFTER KUNAR, FATHER SIN (his), SON of-HRUTHI  
 HALGI LAID HIM IN a-STONE-THRUH (stone-coffin), BROTHER SIN (his), A (ON, in) ENGLAND, IN BATH.

The usual order of the latter strophe would be: *Halgi laid him (Kunar), brother his, in &c.*  
 HRUTHI had issue at least 2 children, the above sons KUNAR and HALGI. KUNTKEL, a son of  
 KUNAR, appears to have remained in Sweden, but his father and uncle, KUNAR and HALGI, went over to



England. Here KUNAR, who would seem to have embraced the Christian faith, died, and was buried by his brother HALGI in the city of Bath. As a mark of distinction his corpse was laid in a Coffin of stone. At home in Sweden his son raises this rune-pillar to his memory, and this monolith is marked with the Christian Cross. All this probably took place in the 11th century. Both the simplicity of the carving and the absence of any Christian formula point to an early period.

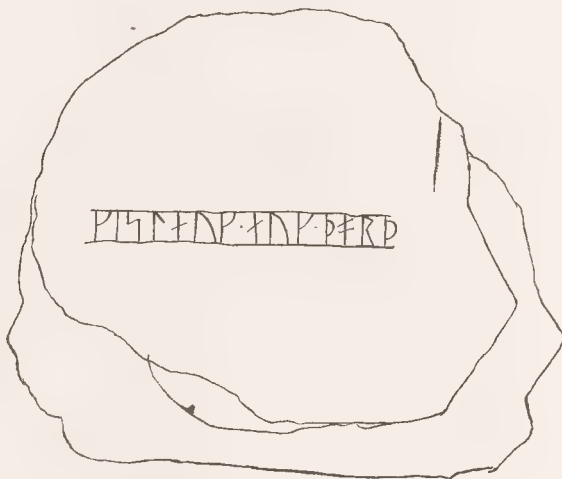
The form KUNTKEL, with both N and T (= D) is also remarkable. Otherwise in Old Scandinavian dialects this word is GUNN or GUD, in O. English GUD, but in O. German GUND or GUNT, seldom GUN or GUM. This root, which signifies *War, Battle*, has died out in Scandinavia and in Germany, and is only extant in England in our good word GUN, the war-weapon *par excellence*, now transferred to the

largest and deadliest firearms. As KUNT is *War* and KEL is *Kettle*, KUNT-KEL signifies GUN-KETTLE, War-helmet, Battle-casque, a most fitting name for a Free Lance in times of old!

So — among other High-northern examples — when Hakon the Good fell, in 961, "i steinþro var hann lagðr i hauginum" (*in a stone-thruch was he laid in the how*). — Ágrip af Noregs Konunga Sögum, § 6. (Formanna Sögur, Vol. 10, Kaupmannahöfn 1835, 8vo, p. 384.)

### RUNNBOTORP, SÖDERMANLAND, SWEDEN.

*From a drawing by the Rev. AXEL WÆTTER, made in 1857, for which I have to thank Prof. C. SÄVE.*



As far as I know, not hitherto publisht. Is at Runnbotorp, north of the lake Runnbulten, near the parsonage of Katnäs in Daga Härad. This is another example of the KIS, probably for the usual KIR (KAIR), but is also valuable for its excessive shortness. If not in the nominative, the names are in the accusative with AFTER understood, and are therefore those of the Lady and Man to whose memory the stone was raised or carved. The runes are:

KISLAUK AUK DORP.

KISLAUK EKE (and) THORTH.

Of course this block is heathen, and very old.

### RUTE, GOTLAND, SWEDEN.

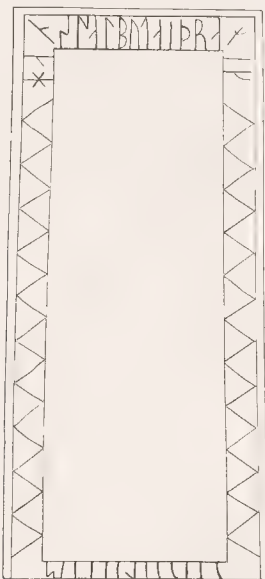
*From a drawing by himself, kindly forwarded by Prof. C. SÄVE, of Upsala.*

In the Church-yard at Rute; is 5 feet 2 inches long by 2 feet 2 inches broad, and was found in 1854. It is No. 12 (p. 40) in Sæve's Gutniska Urkunder, and was copied by that Rune-smith in 1854.



Half of the one end of the slab, which has contained the beginning of the epitaph, has been cut away all along, leaving only about the lower half of the Runes. This has been done so unhappily, that we cannot see what the formula has been. The meaning, however, has amounted to: *May God* (or Jesus, or Christ) *help*, (or pity, or save). Then follows:

HANS SAL. BUTAIDR A MIK.  
HIS SOUL. BUTAITH OWNS ME.



This is equivalent to: *Butaith owns this (lies in this his own) grave. May God have mercy on his soul!* BUTAITH, which is both masc. and fem., is a frequent Gotlandish proper name.

#### RYCKSTA, SÖDERMANLAND, SWEDEN.

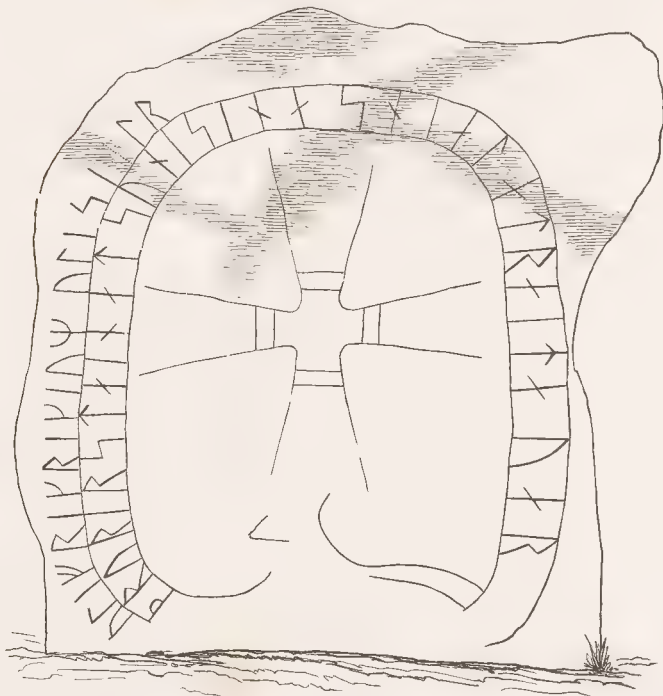
*From a drawing made by the Rev. AXEL WÆTTER in 1857, kindly communicated by Prof. C. SÄVE.*

Down to about the year 1830 this stone was still found on its old mound near Rycksta Homestead, in Råby Socken (Parish) and Rönö Härad (Hundred). A small path went past the block up to Ekeby, but this afterwards disappeared as more and more of the available soil was taken into cultivation. At the date mentioned, however, this runic pillar was removed to the avenue of trees running up to the homestead of Täckhammar, Bärbo Socken, Jönåker Härad. As it is very inconvenient and improper to be always changing the names of these monuments according as they may be flitted from place to place, which renders all references useless, I preserve its original name.

Hitherto we have only had this monument in an unsatisfactory copy, the woodcut used in J. Peringskiölds *Vita Theoderici Illustrata*, p. 469, and in Bantil, No. 821, (Liljegren's No. 883), of which no one has yet been able to make sense. Liljegren thus reads the inscription:

DRURIR : STAIN : AT : SUNI : SINA . SNIALA : TRAITA : VAR  
 ULRIFR : I : KRIRIUM : ULI : SIFTI :

Here are several blunders. The runes on the stone itself are clear; only the † (A) in IALR is nearly gone.



By the help of Mr. Wættér's fresh drawing, we are now able to see that this monolith bears a carving most interesting and archaic. I take it that the order and meaning are as follows:

DRURIR STAIN  
 AT SUNI SINA  
 SNIAL AT RAITA UAR.  
 ULRIFR I KRIRIUM  
 ULIS IALR.

THRURIR *this - STONE*  
 AT (to) SON SIN (her)  
 SNELL (quick) AT (to) WRITE WAS  
 ULIF IN GREECE  
 was - ULIR'S HALE (hero, warrior).

(= Thrurir delayed not to carve [raise] this stone to her son Olaf, who died in the-Greeks [Greek-land, Greece], where he served in the troop [or legion or fleet], commanded by Ulir, was an officer under Ulir).

SNIAL is nom. sing. fem.; RAITA is only a step removed from the yet older WRAITA(N); IALR, = a gallant hero, captain, answers to the same word in other places.

SUN is evidently the older accusative singular, usually SUN, as SINA is the elder accusative masculine singular, otherwise SIN.

The lines are in stave-rime. The lamenting mother, THRURIR, hastens to raise the minne of her son Ulif, who was a Waring, or other Imperial Guardsman or Captain, in Byzantium or some other Grecian city, and there he probably died. His commander was ULIR, a good Runic name.

Nearly the same formula, and apparently referring to the same general, occurs again on the Grinda stone, in the same Swedish province. It is Bautil's No. 809, Liljegren's No. 874, and still exists. As corrected in one place by Dybeck (Post- och Inrikes-Tidningar, Stockholm, Jan. 16, 1863) it runs thus:

KUDRUN RAISTI STAIN AT HIRIN, UAR, NAFI SUNIS.  
 UAR HAN I KRIKUM  
 I ULES\_SKIFTI.  
 KRISTR HIALBA\_  
 ANT KRISTUNIA!

KUTHRUN RAISED this - STONE AT (to) HIRIN, her - WER (husband), NEPHEW (or, - kinsman) of - SUNI WAS HE IN (among) the - GREEKS (Greekländ, GREECE) IN ULIR'S SHIFTING (= division, troop, fleet, army).

CHRIST HELP the - OND (soul) of - that CHRISTIAN-man!

Imitating the stave-rime of the 4 last lines:

HE BATTLED IN GREECE  
 UNDER ULIR'S BANNER.  
 CHRIST HELP THE SOUL  
 OF THAT CHRISTIAN WARRIOR!

Of course we need not necessarily read the s twice. ULE SKIFTI is admissible<sup>1</sup>. ULL'S SHIFTING would be Ull's sword-play, the crossing of swords, the clash of weapons, = *Battle, War*.

The uncommon KRISTUNIA may also be a genitive plural, in which case we must translate: — *Christ help the souls of all Christians!*<sup>2</sup>

With regard to the absolute correctness of Mr. Wætter's drawing of the Rycksta stone, which I of course cannot guarantee, I have only to observe that it is apparently quite trustworthy. Bautil's is both small and poor, and certainly erroneous. But it has the same reading, SUNI, as Wætter's copy, and therefore this antique accusative singular doubtless is on the stone. — See the *Transjö* block.

<sup>1</sup> In the same manner the A in ANT need not absolutely be taken twice, HIALB would be the 2 pers. sing. imperative, the meaning being the same

<sup>2</sup> In an epitaph of 1459, at Stone in England, (given in Pettigrew's *Chronicles of the Tombs*, 8vo. London 1864, p. 46), the word SOULS is understood after CHRISTIAN:

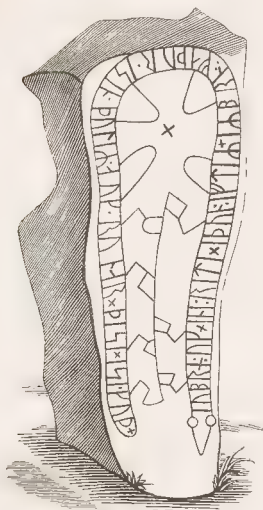
ON RICHARD BONEVANT.

Preyeth for the sowl in wey of cheritie  
 Of Richard BONTFANT late mercer of London.  
 For the brethren and sisters of this fraternitie,  
 Owner of the plas called Castle of the Ston;  
 Remembyr hym that is leyd under ston,  
 FOR HIS SOUL. & AL CHRISTIAN TO PREY  
 To the merciful *Jesew*, a pater-noster anon.  
 An ave to his moder, and mak no delay.  
 In March which deuyssyd the xix dey.  
 In the year of our Lord God who kepe hym fro pyne  
 A thousand four hundredy fifty and nine.

In another, date 1448, at St. Lawrence Old Jewry, London, (Pettigrew p. 48), we have CHRISTIANS. The last line is:

Whos soul & AL CHRISTIANS for cheritie remembyr.

## SALMUNGE, UPLAND, SWEDEN.

From GÖRANSSON'S *Bautil*. No. 244.

No one can give me any information about this stone, which is No. 603 in Liljegren. It stood sheltered by a clump of trees in the meadow of Salmunge on the Finstad lands, Skederyd Socken, Sjuhundra Härad. The earliest woodcut known to me is in Verelius, *Runographia*, 1675, p. 21. It was again seen, and the runes copied, by Ol. Celsius<sup>1</sup>, in May 1728. But both these transcripts are faulty. I engrave it here for the sake of the old accusative form *FADURI*, in which all the copies agree except the careless one by Verelius, tho some give *FADURI*: *SIN*, others *FADUR*: *ISIN*, others *FADURISIN*. Besides the copies in Liljegren, *Bautil*, Verelius and Celsius, see Bure's old copper plate and his *Ms. Runahäfd* No. 310. as well as his *Ms.* No. 7, stone No. 17, dated 1638.

This stone has been the battlefield for manifold and most extravagant translations. I take *ISI* to be neither the Goddess *ISIS* nor the God *JESUS*, and think the whole to be, quite simply:

IUBRN UK INI RITI IDUN IFTIR IRBRN, FADURI SIN. DULIR AUK RUNAR DISL ISI KUD.

IUBIRN EKE (and) INI RAISED this-STONE AFTER IRBRN, FATHER SIN (their). THULIR HACKED (hewed, carved) RUNES THESE SEE - him (bless him) GOD. (God help, save soul his!)

In IUBRN and IRBRN the vowel *i*, or perhaps *u*, is omitted for shortness. — RITI (equivalent to RISTU) probably stands for RISTI (p. t. of RISAN to raise), as the local lispng dialect seems not to have been able to pronounce *st*; IDUN for ISTUN is on the same footing as RITI for RISTI; if this be not so, then RITI is WROTE, that is: LET WRITE. — FADURI is plain. — AUK is often found for HAUK = HEWED.

If I am right in the above reading, we have not only here the antique *FADURI* for *FADUR* but the still more uncommon IDUN (= I-STUN) for DUN (= STUN) and ISI for SI, a parallel to that other verbal form IRAISA for RAISA. For illustrations of the formula GOD SEE, for GOD SAYE, the reader will turn to the *Korpebro* stone in this Appendix. It is possible that words equivalent to SOUL HIS may have been carved lower down, and may have become obliterated. But this supposition is not necessary, for the phrase is complete enough as it stands.

<sup>1</sup> "Monumenta Suelo-Gothica", p. 87, printed in "Acta Literaria et Scientiarum Sveciae", 4to. Vol. 3. Upsalæ, 1730.



## SALTUNE, NORTH JUTLAND, DENMARK.

In Saltune Church, Diocese of Ålborg, is a grave-stone from the early middle-age, in a kind of Lombardo-Roman capitals and minuscules. It is nearly 5 feet long by about 18 inches broad. The one half of this slab is sculptured with the figure of a Lion. The other half, around an ornamented Cross, bears the following Latin inscription. I copy from a drawing by G. A. Fjorbach, which is preserved in the Museum of Northern Antiquities, Cheapinghaven. But I do not engrave this piece, as the Museum authorities are not sure that all the details are quite correctly given.

THURGEIS PATER · RVRS · IACET SUB PETR(A).

THURGEIS, the - FATHER of - RVRS, LIES UNDER this - STONE.

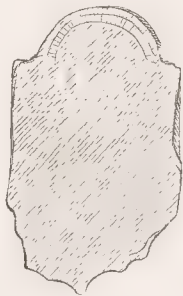
There is no A in PETRA, unless it be taken from the lower part of the Cross.

THURGEIS (if the same as the usual THURGEIR) is a late instance of the -s still left, instead of the common -R.

## SANDA (A), GOTLAND, SWEDEN.

From a drawing by P. A. SÄVE, *Intendant of Antiquities, Sweden*, kindly communicated by Prof. CARL SÄVE, *Upsala*.

This precious monument, one of the lately discovered class of *heathen slabs carved in relief*, is of limestone, 5 feet 8 inches high, 3 feet 2 at broadest, and from 6 to 7 inches thick. It was found by P. A. Sæve in October 1863, 4 feet below ground, 80 feet south of the Church, in an old building-plot about 20 feet square. When we remember how many Christian Churches were built or adapted on the site of heathen Temples, we shall not be surprised at the discovery of pagan memorials in such places. For that this piece is pagan there is no doubt. It belongs to a whole class of similar blocks and slabs found in the same island, distinguished by the peculiar rounded top, by carvings various in character but showing no trace of Christendom — sometimes a twining knot, sometimes chequers, sometimes rude strange figures of men or horses or cars or ships or all these in one picture, sometimes no mark or carving of any kind, sometimes nothing but two or more deep cuts or grooves in the stone at the top — and, where runes are added, which is often not the case, with no one word or sign or formula in the least betraying the New Faith. At the same time they apparently do not belong to the *oldest* heathen times. The round top and the general style show contact with later schools of art. the execution points to the later Iron Age, and the runes — when such occur — are not Old-Northern. Their date may therefore perhaps be about the 9th, 10th and 11th centuries. The stone before us may be from the 10th or 11th. — The runes are, on this stone, as usual cut, incised; but the runic band itself as well as the figures are carved about a quarter of an inch *in relief*. There is nothing more lower down. To show this Mr. Sæve has sketched, also the whole block, and this I here engrave:



The line of staves at the top is quite plain, in the common Scandinavian letters, with one Bind-rune, the UN in KUNBORN. The whole gives no other information than the names of the 3 chiefs or warriors who lay under the stone:

RODUISL AUK FARBORN AUK KUNBORN.

ROTHUISL EKE (and) FARBORN EKE KUNBORN.

In the Cartouche immediately below are three figures. Are these the three men mentioned above? Lower down are also three figures. Are these the same, or are they inferior warriors or attendants? Is the Swanlike bird at the top left a part of the stool or throne on which the figure sits? Does the middle personage give or receive a Staff or Spear of command or war or dignity?<sup>1</sup> Does the outstretched tongue of the man on the right symbolize his repeating some formula of homage or submission on receiving some personal office or rank, hereditary or otherwise, and in this case does he



receive the symbolical Staff or Spear kneeling? Does the first figure in the lower group bear a Spear, the second a Club, and the third a Tomahawk and Round Shield? Are the head-dresses more or less literal or conventional?

These and a thousand other questions might be asked. Perhaps further finds may throw light on the subject. But I leave it all to abler hands. "The prudent man foreseeth the evil, and hideth himself." All that we can say is, that the stone is probably funeral.

The names are all known to us elsewhere. Thus *RODUISL* occurs again on the *Sjonhem* stone, *Gotland*, (*Säve's Gutniska Urkunder*, No. 89). The second is spelt *FARBORN* on the *Hönungsby* stone.

<sup>1</sup> If a Staff or Baton, see the piece found at *Konghell*, in *Bohuslän*, under *Sweden*.

Upland. The third is common, and assumes many forms: — *nominative*, KUNBIARN, Myreby, Upland; KUNBIURN, Strengnäs, Södermanland; KUPBIARN, Tuna, Södermanland; Säfva, Upland; KUPBIRN, Spånga, Södermanland; Mosunda, Upland; KUDBIURN, Vesterby, Södermanland; Holm, Upland; — *genitive*, KUDABIARNAO, Hårnacka, Upland; KUPBIRNAR, Kärnbo, Södermanland; — *accusative*, KUNBIRN, Klistad, Upland; KUNBRN, Klistad, Upland; KUDBIARN, Skogs-Ekeby, Södermanland.

See SÆDING, Denmark; and TjÄNGVIDE, Sweden, as also *Habblingbo* and *Laivide* in this Appendix.

### SANDA (B), SÖDERMANLAND, SWEDEN.

Reduced from R. DYBECK'S "Svenska Runsvärkunder", 8vo, No. 7.



This sadly broken stone is now about 3 feet 6 inches at the broadest, and nearly 6 feet long. Almost every letter is still legible. The form of the s is old and interesting; LY in SILYR is a bind-rune. The word ISTAIN is as plain as a pikestaff. Thus runs the resting:

SIKNA(I)K RAISTI ISTAIN (A)T SILYDR, FADUR SIN.

SIBA (RUNAR) R (? RAIT).

SIKNAIK RAISED *this - STONE AT (to, in memory of) SILYTH, FATHER SIN (his).*

SIBA *the - RUNES WROTE.*

Part of the I in SIKNAIK and of the A in AT is broken away, and the word RUNAR is almost gone. There was perhaps no space for more than R (= RAIT or RISTI) at the close. Dybeck says that the staves are not very deeply cut. This block is first mentioned in 1668, and was even then shattered in two. — The rare name SIKNAIK also occurs on a runic block lately discovered in Scotland, in the form SIKNIK. This is the only word on the stone. See Plate 105, Fig. 3, in Dr. Stuart's "Sculptured Stones of Scotland", fol., Vol. 2, and the text at p. 61. This block was found at Knockando, in Morayshire.

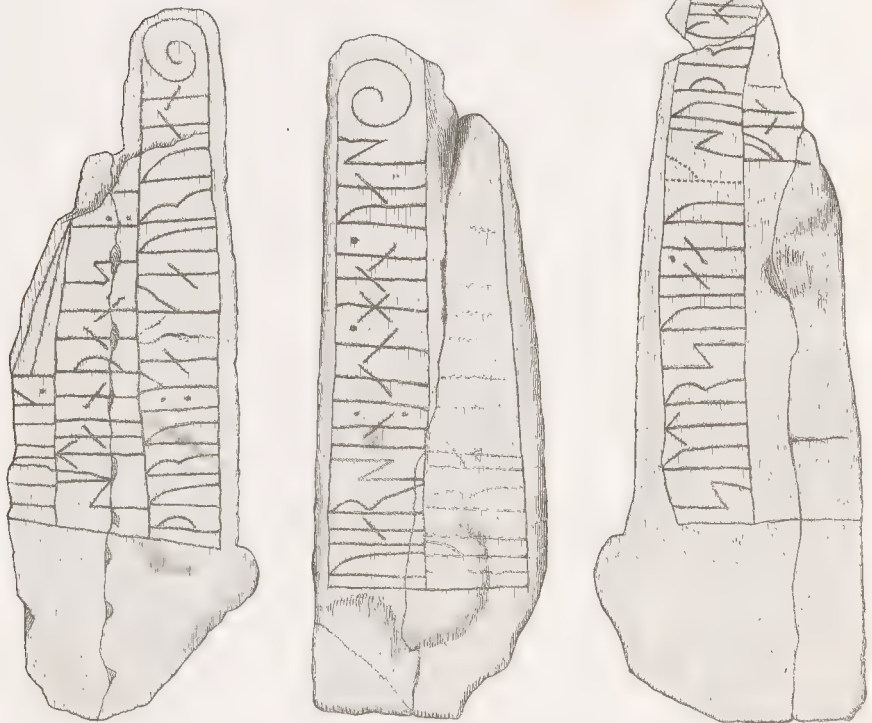
### SEDDINGE, LOLLAND, DENMARK.

*Engraved half size from drawings in the Museum, Cheapinghaven, taken in 1860 by J. KORNERUP, with the assistance of Prof. WORSAAE.*

FIRST SIDE.

SECOND SIDE.

THIRD SIDE.



6 feet high; average breadth below nearly 2 feet.

This stone is in Fugelse Herred, only a short distance south of Tirsted. It is 2 feet thick, of loose coarse granite, which kind has a tendency to scale. I have never seen it, but Prof. Worsaae



informs me that the copy was made with infinite pains and care. A note (dated March 1864) from the Priest of Nebbelunde, in whose Church-yard the stone now is, (removed thither from Seddinge), to Mr. Wilhelm Boye, has given me some additional information. The result is, that this runic block was above ground till about 30 years ago. But it was in the way of the plough, and was therefore dug down and buried. The plough, however, still grated upon it. It was not deep enough. So it was taken up and broken in pieces for gate-posts. As it was covered with clayish mould, the runes were not remarkt for a long time. Prof. Worsaae found it on a Midden! He cleansed and removed it, and, having put it together, superintended his artist in the careful copy then made, the light and weather being very favorable. Mr. Schade, the Clergyman at Nebbelunde, says that the slice of the first side, left line, is quite gone; that the right line of the second side is mostly scaled away; and that, as we see, a large bit of the top wants. He adds, as to the T in KAT, first side and right line, that the stone is here so much injured that only a part of the letter remains. The word, however, can be no other than KAT.

In AFT SIK only the lower limbs of the AFT and S are left, but here also we may be sure of the reading. The AFT is a matter of course. The remaining stroke points to S, and this agrees exactly with the scarce mans-name in (*one* letter and) IK. This name also occurs on the Signilsberg block, Håtuna Parish, Upland, Sweden. It is there spelt SIH, the K and H continually interchanging. See Dybeck's Sverike's Run-urkunder, fol., No. 18. — But we have it again on the Hanunda stone, Upland, (Lilj. No. 269, Bautil 556). The stone is defective here. Bautil gives only F (K), with a space for *two* staves; but Bure (Ms. Runahäfd, No. 244) gives IF (IK), with room for *one* letter, and this can only have been S. I read then:

EFTIR SIK, FADUR SIN.

The gap on the second side, from the doubtful traces which remain, can be well filled up with

IKARS (OR I FRIKIS) LIDI (OR LÆDI) HAN TU

in harmony with the context, and with the I FRIKIS LÆDI of the Tirsted stone, raised, as I shall endeavour to show, to the same noble champion SIK.

I take the obscure SUTR<sup>1</sup> to mean, from the context, = *Darling*, and FNK (= FOINK) to be *Foeman*, *Terror*. Some future find may more nearly fix what SUTR really signifies.

However, the word for which this piece is engraved is plain. It is KAURUAN, the infinitive, with the old unslurred N. — I read then:

DURUI KA(T) KAURUAN STAIN DANSI (AFT S)IK, UIAR (S)IN. IAN HAN UAS (i frikis liþi. Han tu)  
SUTR SUIA AU(K) SUPR-LANA FNK.

THURUI GAT GARE (*let make*) STONE THIS (AFTER S)IK, WERE (*husband*) SIN (*her*). AN (*but*)  
HE WAS (*in Frikir's liþ [fleet or army]*). HE died the-SWEET-ONE (*Darling*) of-the-SWEDES EKE (*and*)  
of-the-SOUTH-LANDS the-FOELNG (*foeman, terror*).

See the *Tirsted* stone.

<sup>1</sup> Since the above was written has appeared the 5th part of Dybeck's folio Sverikes Runurkunder, with (No. 203) the Tuna stone, Upland. This is No. 462 in Bautil, No. 149 in Liljegren and No. 70 in Bure's Ms. Runahäfd. All these substantially agree in the following text:

NISUIKIR OK KÜRITH þo LITU RITI MIKI UTI SINIS SUTU.  
NASI OK KITIL (h)ei IOGU RUNIRAFI SABU.

NISUIKIR EKE KÜRITH THEY LET WRITE this-MARK AFTER SINIS the-SWEET-ONE (= in memory of their Darling Sinis).

I do not know of any other way of translating SUTU than as above, but if so it is a parallel instance to that on the Seddinge stone:

NASI EKE KITIL THEY HEWED RUNE-ROW THIS.

The lower part of the block is now broken away, and Dybeck's copy ends with *acn*. The old woodcut in Bautil continues with *irafi sa*. But the still older transcript in Bure — in whose time the stone was doubtless perfect — gives the final *su*. As NISUIKIR is a man's and KÜRITH a woman's name, they were apparently the father and mother of SINIS.

The word RUNIRAFI is so much the more appropriate here, as the long runic carving is in one line which runs round the whole stone.

In all the North (both the High-North or Scandinavia in various forms for SWEET, and England in various forms for SWEET and SWEETING) we have *always* used and *still* use this word for DARLING and FRIEND. (See O. Engl. *swot*, *swete*, *swæt*, *swas*, *geswás*, *swés*; Early Engl. *swote*, *sute*, *sote*; M. Goth. *sutis*; N. Icel. *svas*, *sotr*; Swed. *söt*; Dan. *sød*; O. Fris. *swet*; and O. Sax. *swoti*, *swoti*; Ohg. *suozt*.) And the form in *u* (M. Goth. *sutis*) is, as we see, as old as any of the others, so far as regards the monuments which have come down to our time.

FREKIR's Expedition must have been a famous one in its day, altho, like so many other events mentioned on these stone chronicles, we otherwise know nothing of it. It is also spoken of on the *Table* stone in Upland, which see:

HAN\_NUTI FIAR

I LIDI FREKIS

HE NOOTED FEE

IN the - LITH of - FREKIR.

(= *He gained rich booty in the war-force of Frekir.*)

The same Chieftain is referred to on the Hämlinge stone, Gestrikland (Lilj. No. 1049, Bautil 1101, Bure's Ms. Runah. No. 532, Wibergs Gestriklands Runstenar, II, 1, Gefle 1867, 4to):

IN HON UARD TAUPR

A TAFSTALONTI.

HON FUR

MI FRAUKIRI.

[IN (*but*) HE WORTH DEAD (*fell*) ON TAVASTLAND. HE FOOR (*served, went out, campaigned*) MITH (*with*) FRAUKIR.]

BUT HE FELL FIGHTING

IN TAVASTLAND

HE FOOR

WITH FRAUKIR

Thus both Swedes and Danskers fought side by side in the ranks of that great Captain, probably in a great foray to Finland, and perhaps to Russia and down south, and this again throws some light on the expression *the Darling of the Swedes but the Terror of the Southrons*.

Should this be so, we have here a remarkable singularity. The two Danish stones are evidently *Heathen*, the two Swedish as clearly *Christian*. Either therefore there were two great Sea-expeditions at about the *same* time under two *different* commanders each called FRAUKAIR, or *Pagan* Danskers took part in the same outfare in fellowship with *Christian* Swedes. The latter is the more likely, and is confirmed by the large group of Runic stones in which is mentioned another considerable war-expedition, that of INKUAR. This is supposed by Wallman (Idun, Vol. 9, Stockholm 1822, p. 342 and foll.) to have taken place in the middle of the 10th century, with which date the style of the Runes, Stones and Language perfectly agrees. This INKUAR, he adds, must have been that Swedish Chieftain who, under the name of INGOR, INGER, IGOR, is mentioned by historians as having become Grand Duke of Russia. Now of these stones many are clearly *Christian*, while others are as plainly *Heathen*. Accordingly Wallman also reminds us that, when peace was made between the Russians and the Greeks, numbers of the former swore in the *Christian* manner, while others took their oath by Perun, a Slavic God. Doubtless other heathen deities would be invoked by those "Russians" (= Northmen) who did not believe on Christ. In one word, some of these Captains were Christians, others yet pagans.

But the fact for which this stone was engraved is clear to all men. We have here (KAURUAN) an example, neither doubtful nor deniable nor to be escaped by any linguistic subterfuge whatsoever, OF THE INFINITIVE IN -AN in Heathen Scandinavia.

#### SIGTUNA (A), UPLAND, SWEDEN.

*Copied from R. DYBECK'S "Svenska Runurkunder", 8vo, No. 69.*

Only two large fragments are left of this stone, which has been carried away from its barrow ages ago and would seem to date from the 11th century. These pieces are now found as building materials in a cellar from the monastic times, connected with the ruins of St. Olaf's Church, Sigtuna.

The beginning and end being gone, we have only about half of the inscription left. But this is of great value, for it gives us the verb infinitive in -N. On the broken stone only the lower half of this † (N) remains; the rest, as well as the word STAIN, and the upper part of the F and R in the word EFTR, have been destroyed. That the full form, RAISAN, however, was on the block, is self-evident at a glance, and that this was followed by the usual STAIN DINA is equally clear. The peculiar shape of the S in RAISAN is ornamental, as is so often the case with Runic staves elsewhere, their shape being modified by their position. It is here squared and elongated because it fills the exact top bend of the winding Runic fillet.



The DAU (nom. pl. neuter, referring to a noun masculine and a noun feminine taken together) shows that the raisers of the monument were probably *mother and son*, or perhaps *husband and wife*, who, in the usual formula, *let raise the stone after ..... his father and her husband*, or else to ..... *their dead child*. — What is left, then, reads:

..... (a)UK USI DAU LITU RAISA(N stain) DINA E(F)T(R) .....

..... EKE (and) USI, THEY LET RAISE (stone) THIS AFTER .....





So on the Gudö stone, Upland, (Dybeck, fol., No. 82, Lilj. 683, Baut. 589):

HA UUAR MILTR MATIR AUK KILS RISIN.

HE WAS MILD of - MEAT EKE (and) of - GILD (treasure, gift-giving) RISIN (excellent, generous).

Again on the Fröslunda stone, Upland, (Liljegren No. 743; compared with Bure, Ms. Runahäfd, No. 119):

ᚼᚱᚱᚱᚱᚱ : ᚱᚱᚱᚱᚱ : ᚱᚱᚱᚱᚱ :

BUNTA (ac. sing. masc.) KUDAN (ac. sing. masc.) MATAR.

a - BONDE (yeoman) GOOD of - MEAT.

So the Rysby stone, Småland, ends:

MILAN (ac. s. m. = MILTAN) U(k) MATAR KUD(AN) (ac. s. m.).

MILD EKE of - MEAT GOOD.

Somewhat modified, we have this same expression again on the Transjö stone, which see:

HÆN FÆR MÆNÆ

MESTR O-NIDIKR ARÆ.

HE WAS of - MEN the - MOST UN-NITING (un-mean, un-sparing, generous) of - ARE (favor, gifts, treasure).

NONE SO LAVISH AS HE

OF KINDLY LARGESS!

And again on the Rörbro stone, Finnheden, Sweden, (Lilj. No. 1267, Bautil 1008). I should like to have engraved this piece, as it has an example of the sharp N, NT for N, (in the word INTR). But I refrain, it being damaged towards the end, and I not having seen or heard of any better copy. The runes are large and clear, and the beginning runs thus:

: ᚱᚱᚱᚱ : ᚱᚱᚱᚱ : ᚱᚱᚱᚱ : ᚱᚱᚱᚱ : ᚱᚱᚱᚱ : ᚱᚱᚱᚱ : ᚱᚱᚱᚱ : ᚱᚱᚱᚱ : ᚱᚱᚱᚱ : ᚱᚱᚱᚱ : ᚱᚱᚱᚱ :

ASUR KARPI KUML DISI EFTIR UIT, FADUR SIN.

HAN UOR MANA

MISTR U-NIDIKR,

UAR INTR MATAR

UK U-MUNA YTS.

ASUR GAREL CUMBELS THESE AFTER UIT, FATHER SIN (his).

HE WAS of - MEN

the - MOST UN-NITING (free-souled)

a - WER (man, hero) PROCLAIMER (giver) of - MEAT

EKE (and) the - UN-MINDFUL (careless, generous, unsparing) of - ETTE (= bread and other food eaten with meat or sowl).

The above seems to me substantially correct. Liljegren knew of no other transcript than Bautil's, by whose scale the pillar was about 7 feet 8 inches high and about 4 feet 4 inches broad. Some other words follow, but they cannot be made out in Göransson's woodcut, from the runes having suffered so much at this part of the stone.

Very old in our North is the above distinction between MEAT and ETTE, and it is still in some provinces strictly kept up. MEAT is properly SOWEL (SOWL, SOOL, Swedish SOFVEL, Danish SUUL, Norse SUVL, N. I. SUFL), meat, butter, cheese, &c., anything eaten with bread to give it a relish; but bread, and all other food and dishes for common use, are ETTE, EATING. This last word is of various genders (O. Engl. ÆT, ETTE, masc.; N. I. ÆTA, ETA, fem., ÆTI, neut.; Swedish ÆTA, neut.; Norse ÆTA, fem.; Danish ÆDE, neut.). On the stone before us it is either masc. or neuter. In our old Lay of Havelok, v. 767, BREAD and SOWEL are the words distinctively employed instead of ETTE and MEAT:

"Kam he nevere hom hand bare,

That he ne broucte BRED and SOWEL."

Now supposing the above woodcut to be tolerably true, we are at once struck by the *INTR*, masc., answering to the *N. I. INNR*, masc. (from the verb *INNA*, to speak, announce, tell, shew, do), a proclaimer, shewer, doer, giver, the *NT* being here — *N*.

Compare the 39th strophe of *Hávamál*, in the Elder Edda:

Fannka ek MILDAN mann	<i>Man none so MILD yet found I,</i>
eða svá MATAR GÓÐAN,	<i>or of MEAT so GOOD to others, —</i>
at ei væri þiggja þegit,	<i>that he took not what was taken him;</i>
eða sins fjár	<i>eke none his fee and treasure</i>
svági giöflan,	<i>so freely scattering round him, —</i>
at leið sé laun, ef þegi.	<i>that he loath'd the loving thank-gift!</i>

Nay, this *ONDIKR* even became a direct epithet, by which a man might become distinguished from others, his namesakes. Thus on the Sund stone, East Gotland, (Liljegren No. 1199, figured in *Idun*, Vol. 8, Stockholm 1820, p. 160, plate 3). The *o* in *ONDIKR* is now broken away, and four other letters are damaged, but the whole is quite plain:

[O]NDIKR BIORN REISIR STEIN IFTIR KREIN, FADUR SIN, AUK STEINU, S(U)S(TIR) SINA.

UN-NITHING BIORN (= BIORN THE FREEHANDED) RAISES this — STONE AFTER KREIN, FATHER SIN (his), EKE (and) after — STEINA, SISTER SIN (his).

The custom among Kings, Clan-chiefs and other mighty men of keeping free and open house to all comers and especially to a large band of warriors — the earliest “standing army” on a small scale —, to whom also precious gifts were ever and anon distributed, is common to all the Northern races. This military hospitality often doubled the power of the man who knew how to wield it wisely. In England it prevailed everywhere, and when *Beowulf* describes his Gothic war-troop to the Danish sentinel he says of himself and his comrades, who were the thanes, captains, chieftains, warriors, kin and guardsmen of their sovran:

We synt Hygeláces		<i>We are Hygelac's</i>
beód-geneátas;		<i>table-comrades;</i>

and his host, King Hroðgar, calls a similar group of armed henchmen and powerful chiefs who daily feasted in his great Hall his “flet-werod” (*court-retainers*) and his “wíg-heáp” (*war-heap, war-troop*).

The same custom, however modified by change of manners, is recognized in Chaucer's wealthy Franklin, whose hospitable board is clenched in that delicious line:

“It snewed in his hous of mete and drynk.”

One of the latest instances I have met of such a noble English localthane and squire still retaining, as far as modern times permit, the character of the English Chieftain, is that given in “Notes and Queries”, March 5, 1864, p. 195:

“Sir Thomas Scott, Knt., of Scott's Hall in Kent, was sheriff of that county in the 18th Queen Elizabeth, and in the 13th and 28th knight of the shire in parliament. In the memorable year of the Spanish Armada, anno 1588, he was appointed commander-in-chief of the Kentish forces to oppose that formidable invasion. The day after he received the letters from the Council, so much was he beloved in the county, that he was enabled to collect and send to Dover 4,000 armed men. He was celebrated for his liberal house-keeping, providing tables daily for about 100 persons for thirty-eight years at Scott's Hall. No man's death could be more lamented, or memory more beloved. He died on the 30th December, 1594, and was buried with his ancestors in Braborne church.”

In the middle age the necessity of generosity in great men continues to be insisted on in Scandinavia. Thus in the valuable Middle-Swedish treatise “Um Styrlisi Kununga ok Höfðinga”, p. 35 in the 4to ed. of 1634 (p. 90 in the fol. ed. of 1699): “thet är otholande at kunungr ella höfðinge se NIDHINGR”, *it is untholant that king or headman should be a NITHING*, (it is unbearable that a king or chieftain should be close-fisted).

## SKÄLBÝ, UPLAND, SWEDEN.

From R. DYBECK'S "*Sveriges Runrikunder*", II, *Stockholms Län*, Stockholm 1865, folio, No. 40.



The Skälby stone, Jerfälla Socken, Upland. (Bautil No. 158, B, Liljegren 386). I have hitherto been afraid to use, as no modern and trustworthy drawing had appeared. But it has been found by Dybeck and re-engraved by him as above. We now see that the Bautil woodcut is *quite correct*. The stone was in the same imperfect state when copied by Göransson, but the missing runes can easily be supplied. The stone is old, and apparently not Christian. It reads:

HELKA OK ULMFRIS LI(T)U RAISA STI(N) DI(nsi aftir) ULFAST, FADUR SEN.

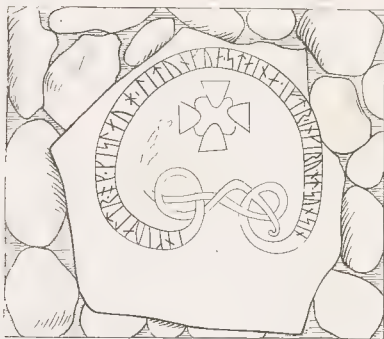
HELKA EKE ULMFRIS LET RAISE STONE THIS AFTER (*in minne of*) ULFAST, FATHER SIN (*their*).

Thus this memorial stone was raised by his two daughters, HELKA and ULMFRIS, to their father ULFAST (= HULMFAST), and we here see how this ULMFRIS shows back to HULMFRIDS, by assimilation HULM-FRI(s)s, the usual feminine HULMFRID(R). Yet in these two names, both compounded with HULM (HOLM), and in both of which the H has crumbled away, the one has become in popular talk ULMFRIS, *with* the M, and the other ULFAST, *without* the M.

## SKÄNILA, UPLAND, SWEDEN.

From GÖRANSSON'S *Bautil*, No. 44.

I know nothing of this stone (No. 481 in Liljegren) save that it is in Bautil as above. It was in the wall of Skänila Church, Seminghundra Härad. I give it as one of the many — till the stones be re-found — *unproved* examples of roots in s, here KIS-LAUH. I think that the  $\text{†YŃ†}$  is miscopied or misengraved for  $\text{†YŃ†}$ , and suspect another error in the name INKIRUNT. But I give it as I find it:



INKIUALTR OK KISLAUH LITU (H)KUA STAINA IFTR INKIRUNT, SUN SIN.

INKIUALT EKE (and) KISLAUH LET HEW this-STONE AFTER INKIRUNT, SON SIN (their).

#### SKJERN, NORTH JUTLAND, DENMARK.

From a beautiful colored drawing by R. H. KRUSE ("1ste Tillæg" to his *Ms. "Nørre-Jyllands Mærkværdigheder"*, folio, No. 13), preserved in the Archives of the Old-Northern Museum, Cheapinghaven.

This splendid heathen block, p. 204 in Rafn's *Pirée*, probably carved in the 9th century, is 5 feet high by 3 feet broad, and from 2 to 16 inches thick. The runes are from 5 to 7 inches high. It is of light granite, smooth on the carved side, and was found in the ruins of old Skjern Castle. The very old and rare names, such pleonastic forms as TURUTIN for TRUTIN, BERUTI for BRUTI, such archaisms as SIDI and as IS for IR, and such old *Runes* as \* for  $\frac{a}{n}$  and the reverst Bind-stave for  $\frac{a}{n}$ <sup>1</sup>, as well as the old ornamental way of using † for ‡ (A for N) in the word MONR — all show the antiquity of this monument, even without the venerable closing imprecation.

The word  $\frac{a}{n}$  here can evidently only have one meaning; it *must* be the accus. sing. masc. of DE, and is therefore the same (English or prefix) form as on the Old-Northern pieces.

Kruse's minutely accurate copy, taken in 1856, gives the whole block, and also the top separately. Here engraved with the most scrupulous fidelity; it reads as follows:

SO SKIRADR RISDI STIN, KINULFS TUTIR, AT UDINKAUR USBIARNAR SUN,  $\frac{a}{n}$  TURA, UK  $\frac{a}{n}$ IN TURUTIN FASTA.  
SIDI SA MONR IS PAUSI KUBL UBBIUTL.

SHE SKIRATH RAISED this-STONE, KINULF'S DAUGHTER, AT (to) UTHINKAUR USBIARN'S SON, THE DEAR, EKE (and) A DRIHTEN (Lord, Husband) FAST (faithful) (= her dear and faithful Husband).

SITH (- wander, be-outlawed, banned and rightless be) SA (that) MAN AS (who) THIS CUMBEL (grave-mound, or rather THESE CUMBELS, grave-marks), UP may-BRETE (dares to break open)!

For the happy and doubtless correct division of the unheard of name SOSKIRADR into SO SKIRADR, she Skirath, a way of speaking still in "vulgar" use in Sweden, Norway and Iceland, and even occasionally in Denmark and England (— HAN ERIK = ERIK, AR'N PÄR HEMMA? = Is Pär [Peter] at home?, DÄ VAR

<sup>1</sup> In the top-line, beginning with PAUSI. This was done to save room, the line, even as it is, being quite full. By this Runic artifice the carver saved the space of nearly two letters, for the reversing enabled him to cut close to the bend of the corner.



HU SIGRID = It was Sigrid [She Sigrid] &c.), I am indebted to my friend Prof. C. Sæve. Other runic instances with the masculine prefix or affix, AN, HAN, occur on the monuments. SKIR(R)ADR would then



mean SHEER-REDE, Clear-Counsellor, the Speaker of Wise Counsels. — UDINKAUR also occurs, as nom. sing., on the Skivum stone, North Jutland.

The "Bogy's" or Wildman's glaring physiognomy in the centre — perhaps intended to frighten away "bad men and evil spirits" — is very remarkable. An almost similar monster-face is carved on the Århus stone, in this same province, and on the block in Lund, Skåne; as also at Åby, Södermanland, (see p. 671). Can it have been carved as a bild of THU(NO)R the Troll-smiter? On the Lagnö rock (p. 741) is not only the head but the whole figure of such a God, if God he be; and I cannot help thinking that this carved bild may be equal to the elsewhere written formula: DUR WI (taboo, consecrate, guard, bless, sanctify) THESE RUNES!

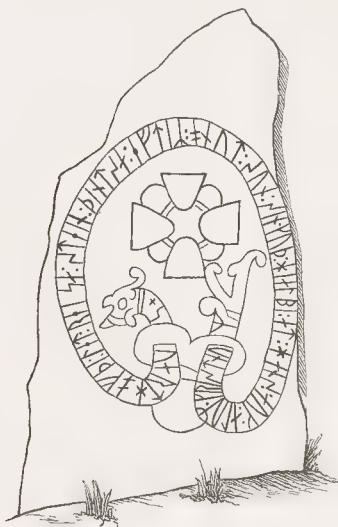
From the peculiar use of this \* here for Æ, we may judge that if H had occurred it would have been written (H or H, &c.) with the Old-Northern letter. Thus this is, in fact, a *transition-stone*; for on all these oldest stones where \* is Æ there we have H for H.

Of course the great difficulty on this block has been the meaning of SIDI. I take it to signify SITH, go, wander, become an outlaw, in connection with the formula on the Glimminge, Glavendrup and Tryggevælde stones, and for the general reasons there advanced. See the *Glavendrup* stone.

SIDI then is, I believe, the 3rd person singular present subjunctive of the old verb SIDA, hitherto not found in Scandinavia in this particular shape, for it has only been met with in Norse-Icelandic, and there, both in verse and prose, it has the NN for the D and is spelt SINNA, always in the oldest examples meaning to *wander, go, depart*. From this well-known root we have the Norse-Icelandic SINN, SINNI, neut. (our Old-Engl. SID), gang, journey, time, &c., SINNI and SINNR, masc., and SINNA, fem., a (Old-Engl. gesID) fellow-traveler, comrade, spouse, friend, and others which have their representatives in all our old dialects but most of which have died out. The verb itself is our Old-Engl. SIDIAN, Old-Sax. SITHON, SIDON, Ohg. SINDON; it has not yet been found in Mæso-Gothic or Swedish or hitherto in Danish old or new, and is extinct in English as well as in the Scandian dialects, Icelandic excepted. It is therefore here found, if I am correct in my reading, for the first time in Old-Danish.

#### SKRÅMSTAD, UPLAND, SWEDEN.

From GÖRANSSON'S Bantil, No. 327.



It is likely enough that this stone is still in being. Prof. Sæve informs me that it existed in 1854. Celsius places it in Haga Parish, Liljegren (No. 16) in that of Vadsunda; maybe it stands

near the boundary between the two. Its size, by Göransson's scale, was about 6 feet high and about 3 feet 9 inches greatest breadth.

Certain it is that we can entirely depend on the inscription, for we have 5 independent copies and they all substantially agree. The oldest known to me is that by John Bure, in his *Ms. Runahäfd*, No. 421. His reading exactly corresponds with Göransson's, save that he gives † (E) for † (I) in the word MNTSA. — The second is by Curio 1664. His text is also identical with Bautil's, only, doubtless erroneously, he everywhere gives † (A) where the former has † (E). — No. 3 is Dijkman's, in 1708<sup>1</sup>. — The next is that of O. Celsius, in *Acta Literaria Sveciæ*, 4to, Upsaliæ 1727, p. 336. He reads, rune for rune, as does Göransson, only having † for † in MNTSA. — The last is that in Bautil, here re-engraved. The carving runs:

SUARTHOFDI LET REISA STEIN MNTSA EFTIR ONUT, SUN SIN.

KUD HIALBI AT HANS AUK ALUM KRISTNUM.

SUARTHOFTHI LET RAISE STONE THIS AFTER ONUT (— ANUND), SON SIN (his).

GOD HELP AND (soul) HIS AND ALL CHRISTIANS!

Besides the valuable NT for N in MNTSA, we have here a distinct tendency to E for I.

We may also translate KRISTNUM as an adjective = CHRISTIAN (SOULS).

#### SLAKA, EAST GOTLAND, SWEDEN.

*From a drawing by P. A. SÄVE, Intendant of Swedish Antiquities, "Berättelse" for 1861, p. 38, kindly communicated by Prof. C. SÄVE.*



Now in the southern line of the Church-yard wall, and is 8 feet 10 inches high. Quite lately it has been engraved, on a diminisht scale, in Riks-Antiquary Hildebrand's excellent "*Antiqvarisk Tid-*

<sup>1</sup> *Historiske Anmärkningar, Öfwer, och Af En Dehl Runstenar, i Sverige, . . . . Författat uthaf Petter Dijkman den äldre Åhr Christi 1708. 4to. Stockholm 1723, p. 36.*

skrift för Sverige", Vol. 1, 8vo, Stockholm 1864, p. 78, Plate 19. No. 2. It gives us another and indubitable example of the antique *u* for *i* in the 3rd person singular of the past tense, that phenomenon — so common in *all* our olden dialects — of a vulgarly so-called *plural* form instead of a vulgarly so-called *singular*, and *vice versâ*. — The risting runs:

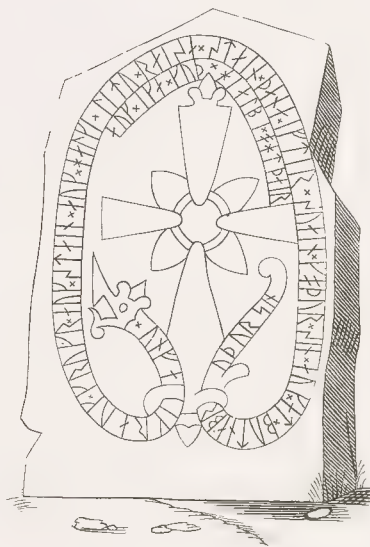
BRUDR RESTU STEN DANI IFTIR SALTA, FADUR SIA (for SINA or SIN).

BRUTHR RAISED STONE THIS AFTER SALTU, FATHER SIN (*his*).

In the last word we have either the slurring of the *N*, or else *†* (*A*) is used for *†* (*N*) as elsewhere.

### ŠTÄRKEBY, UPLAND, SWEDEN.

From GÖRANSSON'S *Bautil*, No. 297.



I have no knowledge of whether this still exists. All my enquiries have been fruitless. So I take it from *Bautil*, which has every appearance of being correct. At all events the archaic and invaluable UNFAIKR, with the unelided *N*, is sure, for this is also the reading in the other copies used by Liljegren, No. 348. The older reading, RUNFAIKR, is nonsense, an impossible name, and arose from mistaking the neck-stroke of the snake and the following initial sign, *✱*, for *R*. The oldest drawing I have seen of this piece is in Bure's *Ms. Runahäfd*, No. 370. It was early printed, both by Hadorph and by Celsius. But Göransson's is evidently the best transcript. The block stood in Sänga Socken and Färentuna Härad. — The inscription reads:

UNFAIKR AUK KRUGR AUK STAIN AUK HALKI LITU RAISA STAIN DANA IFTIR SUAIN, FODUR SIN, AUK AT BUTNA, BRUDUR SIN, AUK IKA.

KUD HIALHI OHT PAIR.

UNFAIK EKE (*and*) KRUG EKE STAIN EKE HALKI LET RAISE STONE THIS AFTER SUAIN. FATHER SIN (*their*), EKE (*and*) AT (*to, after*) BUTNI, BROTHER SIN (*their*), EKE INKA

GOD HELP OND (*soul*) THEIR!



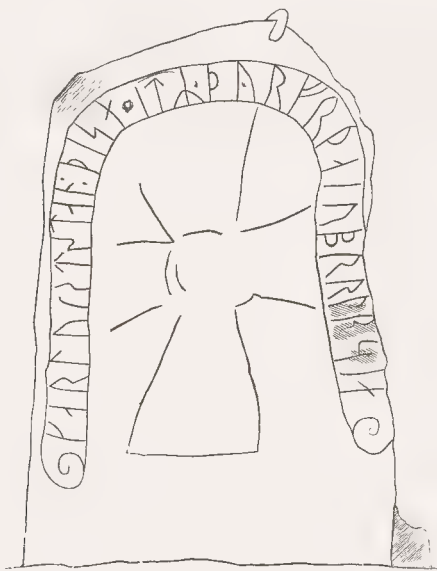
It is most likely that AUK IKA (in this case the name of the daughter and sister) ought to be taken after HALKI<sup>1</sup>.

UNFAKR is otherwise spelt on these monuments OFAIGR, OFAHR, OFAIHR, OFAIKR, UFAGR, UFAHR, UFAIH, UFAIKR, UFAK, UFIK, gen. ? ONFAUKS, ac. OFAHI, OFAIH, UFAIK, ·ÜFAIK, UFAK, UFIH.

In OHT (= ONT) we see clearly the N half melted away.

STENBY (EASTERN), EAST GOTLAND, SWEDEN.

*From a drawing made by P. A. SÄVE in 1862, kindly communicated by Prof. C. SÄVE.*



Intendant Sæve was the first to copy this greystone block, which is 4 feet 4 inches high by 2 feet 9 broad. It is of great interest from its antique language and other peculiarities. In two words, URT and DÛRFRDAIU, the vowel i is omitted, or obtained by making the next stave a bind-rune. The verb URT (= URIT or URAIT) has clearly the old U (= W) prefix still left, while ITR, on the contrary, shows the to-this-day popularly slurred form for IFTR. In the name of the deceast, DÛRFRDAIU, which is accusative sing. masc., we have an olden diphthongic ending, for there can be no doubt that the word is DÛRFRID in the accusative. The word BRRDR gives us a guttural RR, instead of RU; but U may be understood; the guttural however will remain. Lastly, we have, as often, † (Æ) for † (N) in SLE (= SIN), or SLE may stand for SINE. See the Abrahamstorp and Slaka stones. — I therefore read:

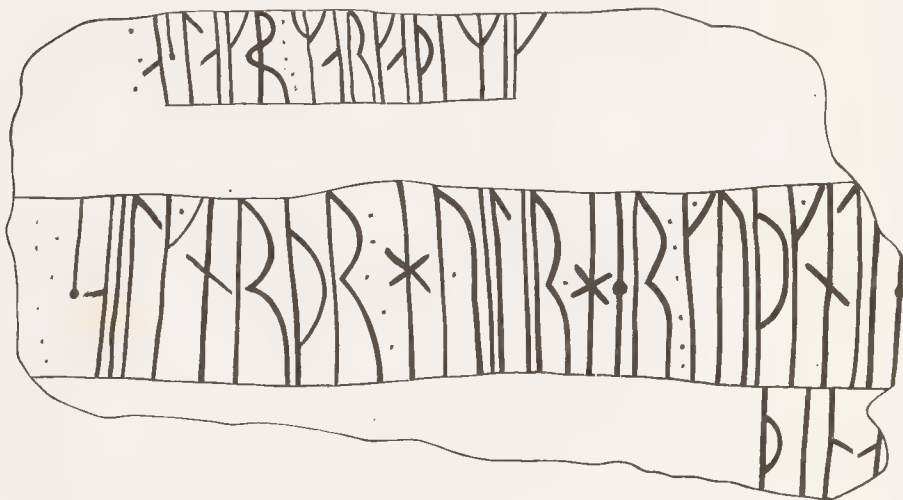
KARL URT (= URIT or URAIT) STAN DISÆ ITR DÛRFRDAIU (= DÛRFRIDAIU), BRRDR SLE (= SIN or SINE).

KARL WROTE STONE THIS AFTER THÛRFRITH, BROTHER SIN (h's).

<sup>1</sup> That is, the 4 brothers and their sister INKA raise this stone to their father, and to their deceast brother. Otherwise, if IKA be in the accusative, the nominative will be INKI (IKI), a mans-name, and no reason is stated why he should be remembered. Such transpositions are common, and it is nearly certain that AUK IKA is in apposition with AUK HALKI.

## SYLLING, DRAMMEN, NORWAY.

From ARENDT'S exact drawing, preserved in the Old-Northern Museum, Cheapinghaven.



This block lies 'or lay<sup>1</sup> in the Church-yard of Sylling, a Chapel of Ease to Drammen, Buskerud, some miles south of Christiania. What makes it so precious is the remarkable archaism GUD GÆTIE DINA, GOD GAIT THEE, *God remember thee!* In this particular sense the verb GÆTIA governs a genitive, and thus DINA is here the gen. sing. of DU. This form is so old that it has hitherto only been found in Mæso-Gothic, DEINA; in all our other dialects the A had fallen away so early that we have every where only DIN. In the same way we have in Old-Swedish, but in no other tungfall, the parallel sing. genitive SINA, of himself &c. (*sui*), Mæso-Gothic SEINA, and the plural genitives VARA, of us, (*nostrī, nostrum*)<sup>2</sup>, the Norse-Icelandic VÁR, for which M. Goth. uses another word, UNSARA, with the final A, — and IDHRA, of you, (*vestri, vestrum*), the N. Icel. YÐVAR and common O. Swed. IDAR, but in M. Goth. IZVARA, with the A.

This stone, here engraved in all its simplicity and truthfulness from Arendt's careful copy, reads:

SAILGÆRDR HUULIR HER. GUD GÆTIE DINA.

ASLAKR MARKADI MIK.

SAILGÆRTH WHILES (*rests, reposes*) HERE. GOD GAIT (*remember, keep, bless*) THEE.

ASLAK MARKED (*scored, carved*) ME.

<sup>1</sup> I am afraid the latter. For N. Nicolaysen (Norske Fornlevninger, Part 2, Kristiania 1863, p. 165) in his notice of Sylling Parish uses only the *past tense* ("var"). He adds that it was not in the church-yard, but in the wall behind the altar of the old church, which was *taken down* in 1851. So it is doubtless, like so many other of these monuments, "gone". Probably it was again walled in, and may be found at some future reparation of the new church. The priest says that, in the absence of the Master of the Works in 1851, who had put the stone aside, it disappeared, and was probably "walled in".

<sup>2</sup> I have found this "per-antique" form so late as the beginning of the 17th century, in a farce (Enn Lustigh Comedia om Doctor Simon [small 8vo, Stockholm 1865]) lately printed by Riks-Librarian G. E. Klemming from a manuscript in Upsala. See p. 12:

"En wðre maste ðffer huset råða.  
thet tager ey lugh wij Åre husbønder bådhe."

In like manner THINE (Old-English þin, *of-thee*, gen. sing. of þu) occurs in a Lowland North-English Poem of about 1490:

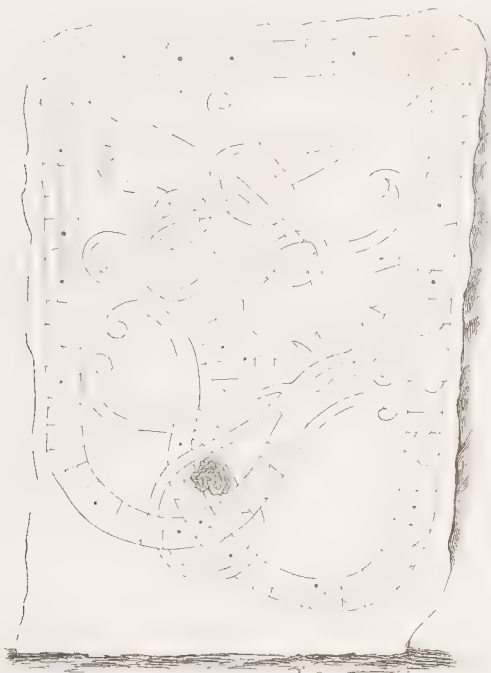
"Al magre thine a seruand schal yow bee."<sup>4</sup>  
(All maugre, = in spite, *of thee*, a servant shall you be.)

Lancelot of the Laik: a Scottish Metrical Romance (about 1490-1500 A. D.), re-edited from a Manuscript in the Cambridge University Library, with an Introduction, Notes, and Glossarial Index, by the Rev. W. K. Skeat, M. A. 8vo, London 1865 (English Text Society), p. 4, line 115.



## THORSÄTRA, UPLAND, SWEDEN.

From DYBECK'S "*Sveriges Runavrkunder*", folio, No. 13.



This fine stone is in the Parish of Ryd. It is engraved in Bautil, No. 271, A, and is there quite correctly given, save that Göransson has accidentally omitted the very last rune, the *i* in KUTLANTI. — Observe how the *r* in BRODUR is part of the ornamental wind.

In Roman characters the inscription will be:

SKULI AUK FOLKI LATA REISA DINSA STEIN IFTR BRODUR SIN, HUSBIORN. HN (= HAN) US (UAS) IOK(R) [- IONK(R)] UTI, ÐA ÐIR KIALT' TOKU A KUTLANTI.

SKULI EKE (and) FOLKI LET RAISE THIS STONE AFTER BROTHER SIN (their), HUSBIORN. HE WAS YOUNG OUT (he went out to the wars while yet young), THA (when) THEY (on the Swedish king's behalf) GILD (tax, tribute) TOOK (levied) ON (at) GOTLAND.

HE WAS YOUNG OUT would seem to imply that he never returned to his home, but died abroad as a soldier. The word YOUNG has various spellings in old times. Here it is perhaps without the nom. masc. *r*-mark<sup>1</sup>, which it has on the Bjudby stone, Södermanland, (Dybeck, 8vo, No. 41), where THORSTAIN says of his son HEFNI that:

UAR TIL ENKLANS UKR TRENKR FARIN.

he - WAS TO ENGLAND as - a - YOUNG DRENG (soldier) FAREN (gone). (While yet a youth he took military service in England.)

<sup>1</sup> But this final-*r* may be borrowed from the next word in the usual way; for the first rune in *UTI* is distinctly carved so as to resemble both *r* and *u*.



It is used again as a substantive on the Gylling stone, North Jutland, Denmark:

AFTR ISBIR, SIN BURUPUR, KUDAN IUK.

AFTER ISBIR, SIN (*his*) BROTHER, a - GOOD YOUNKER (*youngster, youth*).

On the Alfelösa stone, Öland, Sweden, it occurs in the nom. pl.:

PAIR IUKU KIRDU DINA IFTIR .....

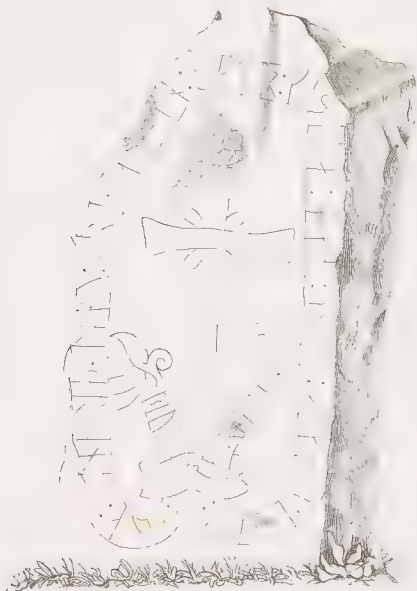
THOSE YOUNKERS (*young men*) GARED (*made*) THIS AFTER .....

Several other translations are suggested by Prof. C. Sæve in his *Gutniska Urkunder*, pp. xi-xiii.

Such contractions as HN for HAN and US for UAS are common on all old monuments, both Runic, Roman and Middle-age.

### TIBLE, UPLAND, SWEDEN.

From DYBECK'S "*Svenska Runurkunder*", folio, No. 10.



This Tible stone, in Ryd Parish, is 5 feet high by 2 feet 6 inches broad. It is little injured, only in one place (the T in STIN) half a letter broken away. There are in this inscription 2 peculiarities. — First, an instance of the way in which a vowel is often omitted in the carving, for shortness or elegance or caprice; we have STNFRID instead of the full female name STINFRID. — Next, we have the antique ARISA for the usual RISA. — The reading runs (the 2 last lines in stave-rime):

BIURN AUK STNFRID LITU ARISA S(TI)N APTIR KISILA.

HAN NUTI FIAR

I LIDI FREKIS.

BIURN EKE ST(I)NFRITH LET ARAISE *this* - STONE AFTER KISILI.

HE NOOTED FEE.

IN the - LITH of - FREKIR.

(= He gained rich booty in the war-force of Frekir.)

The verb NUTA(N) governed a genitive, and FIAR is in the genitive singular.

The armada or armament headed by this FREKIR is mentioned also on the stones at (? SEDDIGE, which see) and TIRSTED.

This sill (pillar) is Liljegren's No. 324, No. 269 in Bautil.

### TIRSTED, LOLLAND, DENMARK.

*Drawn and chemityped by J. MAGNUS PETERSEN in 1864 from the original block, now in the Old-Northern Museum, Cheapinghaven.*

From what heathen burial-mound this enormous granite sill was carried, none hath ever chronicled and cannot now be known. When first we meet it in runic writings it had long been torn from its tumulus, and, as old Worm says, "adorned the southern side of the church-yard in the village of Tirsted". This is in the Hundred of Fugelse. To Worm (*Monumenta*, p. 267) we are indebted for the first drawing, a woodcut far from correct but better than we might have expected. He spoiled all by not knowing in what order to take the lines. This was pointed out by Bure, at p. 4, 5, of his "*Monumenta Danica certiori Lectioni restituta ab absente*". Verelius followed with some remarks in his "*Hervarar Saga*", Upsalæ 1672, fol., p. 48. T. Bartholin (*Antiquitates Danicæ*, 1689, p. 439) added nothing of worth, only engraving on copper Worm's woodcut. Broeman (*Sagan om Iwar Widtfarne*, p. 197) is of still less consequence.

Superior in elegance and accuracy was the next copy made of this monument, by Sören Abildgaard in 1765. But since Worm's time a strange thing had occurred, for Abildgaard found the stone no longer at Tirsted. It had been taken thence, no one can tell when or why, and was found half hidden and buried in the earth, so that the runes could not be seen, at Nysted in Lolland, in Fisker street opposite the road going to the quay. Abildgaard had it dug up and turned over, at the cost (happy days!) of 1 dollar and 3 skillings, and then proceeded to his work. His drawing is a little less than mine, and was long comparatively unknown. At last Prof. R. Nyerup got it engraved on copper, and publisht it at the end of his "*Verzeichniss der in Dänemark 1824 noch vorhandenen Runensteine*", 8vo, Copenhagen 1824, accompanied by a dissertation, also in German, by Prof. Rask, which fills the closing pages 43-52. This last was reprinted in Rask's "*Samlede Afhandlinger*", Vol. 3, pp. 438-45.

Since then, Rafn gave the Runes, with some improvements, in his *Pirée*, pp. 189-93.

As this noble monument was of so much value for my arguments — for it has everywhere the Old-Northern  $\mathfrak{h}$  for  $\mathfrak{x}$ <sup>1</sup>, and it bears two examples of  $\mathfrak{d}\mathfrak{e}$ , *THE*, the article *prefixed* as in Old-English — I determined if possible to get a transcript perfectly correct. Accordingly I studied it time after time, year after year, drew the runes again with my own hand, and obtained the help of an excellent artist to second my endeavors. The result is now before the readers.

Like many other stones this piece is in its natural state. It has never been smoothed before it was carved. Most of the Cup-like hollows are apparently artificial and from the stone-age. Hence the stone-smith has been partly guided by circumstances, and the hewing and form and position of certain letters has depended on the jaggedness or iron hardness of the surface at any particular spot. The stone itself is not only excessively hard, but also quartzose, and in many places could only be partially cut by the sharpest tool. Most of the holes and knobs and fractures were doubtless there before the stone was toucht, and the artist could not always ignore such hindrances. Add to this the weathering of the block since probably the close of the 10th century, and the various accidental injuries it has received, — and we must be thankful for that very hardness which has so successfully resisted time and men. Since it was removed to the Danish Capital in 1815<sup>2</sup>, of course no serious harm has happened to it. It is 7 feet 9 inches high, greatest breadth about 6 feet 7 inches.

<sup>1</sup> N. M. Petersen, in his "*Danmarks Historie i Hedenold*", Vol. 3, p. 277, also insists that  $\mathfrak{h}$  is here everywhere  $\mathfrak{x}$ .

<sup>2</sup> For this date I am indebted to Archivist C. F. Herbst, who has kindly furnished me with the following information on this head: — "In Sept. 1814 the Old-Northern Commission wrote to the Royal Chancery, praying them to instruct the proper Authorities

To read the runes aright we must begin with the first or right line on the right hand, then take the second line to the left of the first, then the third to the left of the second, then the fourth



to the left of the third, and then the word  $\text{N}+\text{I}+\text{A}+\text{I}$  on the band or border near the top, which word was overlooked by the person who made the drawing for Worm and was first observed by Abildgaard.

to send certain Antiquities and Rune-stones by sea to Cheapinghaven. Among the Runic stones here mentioned is the one preserved by being buried at Nysted. The Minutes also use the phrase: "Two Lollandic Rune-stones, which Admiral Löwenörn some years ago had covered with earth in Nysted, that they might lie in peace till an opportunity occurred of removing them hither." — In the Minutes of the Meeting held by the Commission on the 7th of Sept. 1815, we find the bills from the Admiralty and the Chancery for fitting two Runic stones from Lolland. They amounted to 118 and 129 Rbd., about 31 and 43 dollars of our present money."



We then in the same manner pass to the left side or half of the same, and take each line in succession from right to left.

Let us now see in what my text differs from that of Rafn and Abildgaard — for of Worm we need not speak.

*Line 1*, last word, I give as \***†††††**. Abildgaard has \***†††††**, with a dotted line upwards from the middle of the right side of the **†**. Rafn has \***†††††**, like myself. This stone is No. 1492 in Liljegren, and there that runologist suggests that the stone must have **HILTULFR**. The fact is — the granite being here so rough, and there being a hard steel-defying spot just above the centre of the stave of the **†**, we at first think that we have a Bind-rune, **†** and **†** together. But this is not so. The **†** is there, and the **†** is there; while the left leg of the **†** is formed by part of a deep and long fissure in the block.

*Line 4*, word first. This is the turning-point in the whole inscription. Abildgaard gives **††** (**SIN**); only he less strongly marks the left-to-right mark, as not quite certain. Rafn has **††** (**SIN**), and marks this word as written twice by mistake (**SIN SIN**), so that the last **SIN** ought to be struck out! The other commentators do not pretend to understand it. All this comes from a great mistake. Everybody has taken **FRÆDA** (their **FRØDA**) as a *mans-name*, whereas it is an *adjective*, ac. s. m., in apposition with **FRÆNTI**, and the real accusative *mans-name* is this very **SIN**. Nearly in the centre of the \* in this word, where the stone is worn or hollow perhaps before the carving, is a bit or vein of quartz so hard and glassy that the chisel has only cut thro the two tips of the left-to-right mark. But the letter is plainly \*. And even if it were not so, even if we were to read **††** (**SIN**), this would make no difference in the run of the sentence. For then this **SIN** (a well-known but very scarce runic name) would here be the wanting *mans-name* in the accusative. But the **SIN** is certain.

*Line 6*, last word. Abildgaard has **††††** (**FURS**). Rafn gives **††††**, dotting the last **†** as doubtful. The **†** is plain, after which is a ragged spot which the carver wisely passes over; then a clear **†**; then an unusually regular **†**; then an old hole in the stone, so that the rister could not cut the foot of the **†**, but the rest of that letter is plain; then **†**; then an **†**-like line, (*not a letter*), shutting-in or ending this 6th row of runes. Thus the word is **FURKI**. There is so much the less any **s** here, as **s** on this block is *always* carved **†**, *never* **s**.

*Line 7*. The broken place at the beginning was there before the stone-smith began his work; so he has made his letters shorter in proportion to the narrower width. — In the word given by Abildgaard as **††††**, by Rafn as **††††**, Rafn is undoubtedly right. The first stave is a clear **†**, tho the arm is short and not deep cut. And **††††** is quite meaningless.

It is interesting to see how greatly many of the letters vary in shape, especially the **†** and the **†** and **†**. The two last are sometimes so similar that they might be taken for each other.

Rafn says that the inscription is defective at the end, unfinished; the fact being that there is room enough for a score more runes if they had been required. But this opinion was given merely because he had not caught the meaning.

It is evident that the writer of this stone has had a strong dialectic tendency to the sound **æ**, especially for **o** and **i**, the **o** often answering to the commoner **á**. We have no less than 9 instances, **ÆSRADR** (— **AS**— or **OS**—**RADR**), **FRÆDA** (— **FRØDA**), **FRÆNTI** (oftener **FRINTI**), **ÐÆ** twice, **FRÆINK**, **Æ** (— **á**, **á**, **o**), **SUÆPLAUDU** (= **SUDPLAUDU**), **LEÐI** (= **LEÐI**).

The reading then will be:

ÆSRADR AUK HILTULFR RAISDU STAIN DANSI AFT FRÆDA FRÆNTI SIN, SIH.

IAN HAN UAS ÐÆ FRÆINK UAIRA.

IAN HAN UARD TAUDR Æ SUÆPLAUDU, AUK UAS FURKI I FRÆINK LEÐI, ÐÆ ALIR UIRIKAR.

ÆSRATH EKE (and) HILTULF RAISED STONE THIS AFTER FRØD (wise, prudent, noble, illustrious) FRIEND (kinsman) SIN (their), SIH.

IN (but) HE WAS THE FØEING (foeman, terror) of — WERS (men).

IN (but) HE WORTH DEAD (fell, perisht) IN SWITHIOD (Sweden), EKE (and) WAS LEADER IN FRÆINK'S LITH (fleet, forces), THE HALE (hero) of — the — WIKING (Wiking-foray, war-expedition).



Some of the words here employed are difficult or rare or uncommon in form.

FÆINK, which I take to be identical with the contracted form FÆK on the Seddinge stone, can only mean FOE-ING, FOE-MAN, FIEND, enemy, terror, scourge.

FURKI is the same as the N. I. FORINGI, in the ancient N. I. Homily-book, p. 149, FORENGE, but at p. 156 FORINGE. On the Ed stone, Upland, (Bautil No. 166, Liljegren 397), it is (LIS = LIDS)-FORUNKI; on the Turinge stone, Södermanland, (Bautil No. 1139, Liljegren Nos. 802, 803), it is (LIS = LIDS)-FURUKI. A similar expression is (FLOCS)-FORINGI in Saga-fragment (Ågrip), Saml. til Norsk Hist., 4to, Vol. 2, p. 286, ed. Munch; § 8, p. 386, ed. Formanna Sögur, 8vo, Vol. 10.

The phrase I N. N.'S LIDI or LID or LÆDI (here) or LDI, is very common. It is equivalent to *in the expedition or fleet or army commanded by N. N.* I take FRIKIS to be a slurred form of FRAIKAIR's, a Sea-king whose mighty foray is spoken of on other stones.

The great difficulty is ALIR UUKIKAR.

ALIR I regard as HALIR = HALR, and to mean a HALE or Hero. We must not be misled by the presence or absence of the H, or by the various endings (R, UR, IR, AR, I, &c., as well as the *melting away* of the whole termination) found in nominatives masculine of this class. The H is as immaterial as the color of the vowel. On the Borg stone, Iceland, we have, nom. sing., HALR KIARTAN, *the Hero Kiartan*; on the Rycksta stone, Södermanland, n. s., ULIS IALR, *Ulir's champion*; on the Sönder-vissing stone, N. Jutland, ac. sing., UHIMSKON HAL, *un-homeish (most-wise, experienced, traveled, noble) captain*; on the Lambyhof stone, East Gotland, ac. s., KUDAN TRIK, HALA UAIS, *a good dreng (soldier), a gallant of Uak (the war-god, the wakeful, ever-watching [W]Oden)*; on the Ryd stone, Upland, nom. pl., DIR UDR-ALIR, *those sea-dogs, noble sea-men*.

The Kjula stone, Södermanland, (Liljegren No. 979, Bautil 753) is such a valuable parallel and illustration, that I copy it here:

††††† : ††††† : ††††† × ††† × ††††† × †† × ††† ††††† × ††††† × ††† ×  
 †††††††† × †† × ††††† × ††††† × ††††† × ††††† : ††' × ††††††† ×  
 †††† × ††† × †††††† × †††† × ††††

ALRIK RAISTI STAIN, SUN SIRIPAR, AT SIN FADUR SBIUT.

SAR UISITARLA

UM-UARIT HADM,

BURG UM-BRUTNA

AUK UM-BARDA FIRÐ,

HAN KARSAR

KUNI ALAR.

ALRIK RAISED *this* - STONE, SON *of* - SIRITH, AT (to) SIN (*his*) FATHER SBIUT.

SA (*he*) WESTERLY (*in West-wiking, in forays to Britain and other western lands*) UM-WESEN (*been round, been*) HAD (= *had wandered far*), BURG (*town, castle*) UM-BROTEN (*had broken down, stormed, taken*) EKE (*and*) UM-BIRRED (*had kempt against, fought against, put to flight, defeated*) FIRTH (*the war-troop, cohort, battalion of the foe*), BE *of* - KARS the - KEEN (*bold, gallant*) HALE (*hero, kemp*).

These 6 lines in the stave-rime of the original:

OUT WESTWARDS

WANDERING FEARLESS,

BURG-WALL BROKE HE

EACH BATTLE-TROOP ROUTED,

UNDER KARS HIS CAPTAIN

AVE KEMP THE BRAVEST.

The expression ALIR UUKIKAR implies that SIH was not only a FURKI, *Leader*, but also a *distinguished and famous Leader*. UUKIKAR can only be = UUKINKAR, noun feminine, genitive of VIKING<sup>1</sup>, wiking-

<sup>1</sup> See the paper "De Vocibus VIKINGR & viking" in "Sagan af Gunnlaugi Ormstungu", 4to, Hafniae 1775, pp. 298-306.

ship, wiking-expeditions, foray, warfare, battle-exploits, military adventure by land and sea for fame and gold. So on the Haraldstorp stone, West Gotland, (Liljegren No. 1351, Baulil 962, and P. A. Sæve in 1862 and G. Brusewitz):

SA UARÐ TUDR I UASTR-UAKM, I UIKIKU.  
*SA (He) WORTH DEAD (fell) IN WESTERN-WAVES (in the western seas) IN WIKING.*

Again on a fragment found at Jäderstad, Uppland, and drawn by Lars Bure (Prof. C. Sæve's Collections):

UAR TAUDR I AUSTR-UIHI(ku).  
*he - WAS DEAD (fell) IN EASTERN WIKING (in foray out East. ? to Russia).*

And on the Strö stone, Skåne, (Liljegren No. 1448; Worm, Mon. p. 147; Sjöborg, Vol. 2, Fig. 31, p. 61; N. M. Petersen, Danm. Hist. i Hedenold, Vol. 3, p. 278; and Hifeling):

IS NUR UARÐ TUDR I UIKIKU.  
*AS (who) NORTH (out Northwards) WORTH DEAD IN WIKING.*

A somewhat similar or allied title or naval command is expressed on the Bro stone, Uppland, (Dybeck, folio. No. 1), by the words:

UIKIKI UACRID.  
*of - the - WIKINGS the - WARDER (captain).*

On the Aspa stone, Södermanland, is the phrase:

UAKTI KARLA.  
*he - WAKENED (marshaled, drew up, led) the - KARLS.*

That is, he headed the bodyguard, commanded the Thingmen, — as we should now say, was Colonel of the Regiment of Auxiliaries.

More general in character is the expression on the Vaksala stone, Uppland, (Liljegren No. 193, Baulil 395, as corrected by Bure's Ms. 7, No. 55):

RED LITH.  
*He - REDDE the - LITH (led the array, headed the forces, fleet or army).*

A similar more general phrase is the not uncommon STURMAN, STURIMADR, Captain or Admiral.

On the Seddinge stone (which see above) we have a funeral carving to a *very rare* name, a warrior called SIK. The Tirsted monument has the same *rare name*, here spelled SIH. Now it is my opinion that both these stones were raised to *the same person*. Both blocks are heathen, in the same small island, very near each other, in the same dialect, from about the same time, and have nearly identical expressions:

SEDDINGE.  
 raised by the widow.

SIK:  
 [? i frikis læpi]:  
 SUTR SUIA:  
 SEDR-LANA FENK.

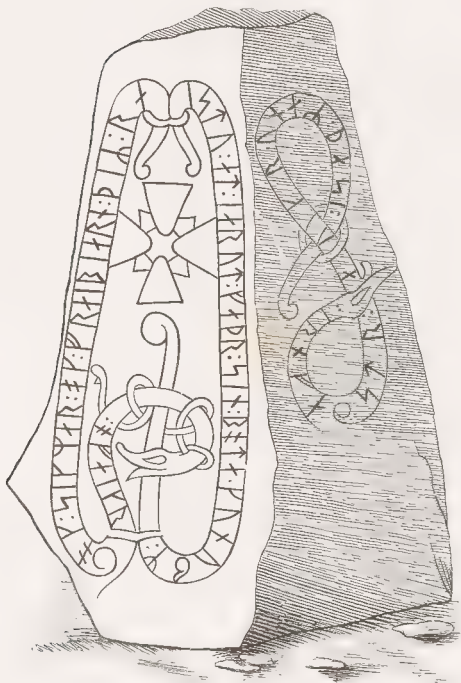
TIRSTEL.  
 raised by 2 kinsmen.

SIH:  
 I FRIKIS LÆMI:  
 I SUTLIVAR:  
 FÆINK UAJRA.

It is even possible that SIK was a Swedish warrior married to a Danish wife.

Thus the piety of his Lady-love and his Brothers-in-arms has not been in vain. Some nine hundred winters have gone by, but the gallant Scandinavian Admiral, "the Darling of the Swedes and the Terror of the Southrons" is still remembered. Second in command under FRAIKAIR himself, and the Hero of the whole Wiking-expedition, granite blocks and the artist's cunning shall long perpetuate his fame!

## TÖRNEBY, UPLAND, SWEDEN.

*From GÖRANSSON'S Bantil, No. 285.*

Liljegren (No. 352) had access to no other authority for this stone than the above in Bantil, whose scale makes it about 7 feet 9 inches high and nearly 3 feet greatest breadth. But it had been previously twice independently publisht, by Johan Hadorph, in his "Färentuna Håreds Runestentar", Stockholm 1680. folio, and (the runes alone) by Ol. O. Celsius in his Disputation "De Antiquitatibus Insulæ Feringöensis, nunc stricte dictæ Swartsjölandet" (Resp. J. E. Arenius), 4to, Holmiæ 1751, p. 17. With some trifling variations, all three copies agree, especially in the valuable word KUNUR, gen. sing. feminine, for which this monument is here engraved. I have not been able to learn whether the stone yet exists. — Singularly enough, Liljegren has redd this name KUNUM instead of KUNUR, thereby making nonsense of the whole passage. He has not perceived that the **A** is here in its natural shape, for better reading on the stone. Celsius, who reads KUNUR, has avoided this blunder. — The inscription runs:

OFAIKR OK SIKMAR OK FRAIBIARN DIR RAISTU AT IARUT, FADUR SIN, BOTA KUNUR.

IRNFASTR AUK RUNAR ÞASI.

OFAIK EKE (and) SIKMAR EKE FRAIBIARN THEY RAISED - this AT (to) IARUT (- IARUNT),  
FATHER SIN (their), BONDE (House-bonde, Husband) of - KUNA

IRNFAST HEWED RUNES THESE

## TORUP, NORTH JUTLAND, DENMARK.

From WORMS *Monumenta*, Hafniae 1643, p. 303.



I know nothing of this block (which is now destroyed or lost) save what Worm tells us, that it was in his time inside the parish church, used as a pavement-stone near the altar, for which "useful" purpose it had been brought in from some place in the neighborhood. It was 5 feet long, but only a fragment, having been "cut and carved to fit".

The runes are so very large, and the whole stone apparently so simple, that we can scarcely doubt the substantial correctness of this monument. Only, the first letter cannot have been  $\mathfrak{F}$ ; it must have been  $\mathfrak{H}$  (o). But there may have been some flaw in the stone here, making the arms run up. At all events  $\mathfrak{FSGUTR}$  is nonsense. The word is the usual  $\mathfrak{OSGUTR}$ . — The runes, carved ploughing-wise, run:

$\mathfrak{OSGUTR UIDA, SUN KIMS, MANTR SUINS, RISDI STIN D(ASI) OFT BRUDU(r \dots\dots\dots)}$ .

$\mathfrak{OSGUT UITEA, SON of-KIM, MAN (retainer) of-SUIN, RAISED STONE THIS AFTER BROTHER (his \dots\dots\dots)}$ .

As we have here an  $\mathfrak{OSGUTR UIDA, SUN KIMS}$ , so on another stone (Thisted) in the same province we have a namesake:

$\mathfrak{OSKUTR, TUKUTA SUN, RISDI STIN IFT ISKI, BRUDUR SIN}$ .

The  $\mathfrak{NT}$  for  $\mathfrak{N}$ , in  $\mathfrak{MANTR}$ , is plain enough, and in strict analogy with many other monuments. It is therefore not "mishewn".

## TRANSJÖ, VÄREND, SWEDEN.

From GÖRANSSON'S *Bautil*, No. 1000.

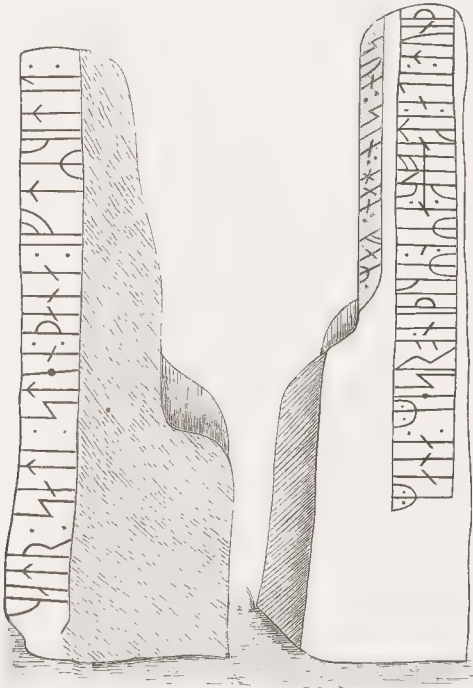
I know nothing of this stone. Liljegren, No. 1272, had no other copy than that in *Bautil*. An older one however, the runes only, occurs in "Dissertatio Academica de Verendia, Præs. A. Celsio. Resp. Erl. Colliander", Upsaliæ 1743, 4to, p. 19:

$\mathfrak{P}^{\mathfrak{t}}\mathfrak{t}^{\mathfrak{r}}\mathfrak{R} : \mathfrak{H}^{\mathfrak{t}}\mathfrak{t}^{\mathfrak{t}} : \mathfrak{H}^{\mathfrak{t}}\mathfrak{t}^{\mathfrak{t}} : \mathfrak{P}^{\mathfrak{t}}\mathfrak{t}^{\mathfrak{t}} : \mathfrak{I}^{\mathfrak{t}}\mathfrak{t}^{\mathfrak{t}}\mathfrak{A} : \mathfrak{Y}^{\mathfrak{t}}\mathfrak{t}^{\mathfrak{t}}\mathfrak{I} : \mathfrak{H}^{\mathfrak{t}}\mathfrak{t}^{\mathfrak{t}} : \mathfrak{H}^{\mathfrak{t}}\mathfrak{t}^{\mathfrak{t}} : \mathfrak{H}^{\mathfrak{t}}\mathfrak{t}^{\mathfrak{t}} : \mathfrak{P}^{\mathfrak{t}}\mathfrak{t}^{\mathfrak{t}}\mathfrak{Y} : \mathfrak{Y}^{\mathfrak{t}}\mathfrak{t}^{\mathfrak{t}}\mathfrak{t}^{\mathfrak{t}} : \\ \mathfrak{Y}^{\mathfrak{t}}\mathfrak{t}^{\mathfrak{t}}\mathfrak{R}^{\mathfrak{t}} : \mathfrak{H}^{\mathfrak{t}}\mathfrak{t}^{\mathfrak{t}}\mathfrak{Y}^{\mathfrak{t}}\mathfrak{t}^{\mathfrak{t}} : \mathfrak{t}^{\mathfrak{t}}\mathfrak{t}^{\mathfrak{t}} : \dots \mathfrak{t}^{\mathfrak{t}}\mathfrak{t}^{\mathfrak{t}} : \mathfrak{P}^{\mathfrak{t}}\mathfrak{t}^{\mathfrak{t}}\mathfrak{t}^{\mathfrak{t}}$



Here all the variations from Bautil are evident blunders, and the tied runes are omitted altogether, their place being announced by dots.

Before we can translate, we must carefully identify the staves. ʏ is = ʝ, κ, as often elsewhere. There are three forms of τ, † and ‡ and †; these interchanges, of which we have other examples, are merely elegant or fanciful. The † is apparently æ, but the † and the † Δ. Observe also the two ornamental dots in the M. — MESR is the usual slurring of the τ for MESTR.



In the tied runes we have, in one letter ʏ (κ) and † (ʝ) and † (L); the following ʝ and † are written close. In the word UTI the † † (UT) are on one stave.

The use of ʝ for ʝ in the word FÆR (UAR) is very interesting; but F for ʝ is found elsewhere. I read and render:

KATR SÆTI STEN DENE  
 IFTR KITIL. SUN SIN.  
 HAN FÆR MENE  
 MESR ONIDKR ARÆ.  
 KUL. FLE. UTI  
 ATI TUND.

KAT SET STONE THIS  
 AFTER KITIL, SON SIN [his].  
 HE WAS of - MEN  
 the - MOST UN-NOTHING [generous] of - ARE [favor].  
 GOLD. FFE [treasure], OUF [abroad]  
 ATTE [had] this - TUND [hero].

For remarks on the term *ONTIKR* see the *Sigtuna* stone in this Appendix.

In his Dissertation Colliander says that the Transjö monument consisted of *two* stones. But it is evident from the drawing that there was only *one*, which was engraved on three sides. It was clearly a Pagan block.

# TRINKESTA, SÖDERMANLAND, SWEDEN.

From R. DYBECK'S "*Svensku Runrökorder*", 8vo, No. 42.



Blacksta Parish abounds in olden remains, graves, ring-walls, bauta-stones (uninscribed standing pillars), rune-stones, &c., on high ground near the lakes. Among them is the above block, discovered about a hundred years ago by a learned Clergyman, Lars Hallman, but first made public by Mr. Dybeck. It is of granite, the staves not very deeply cut, and is about 6 feet high by about 2 feet 6 inches at broadest. — The words are:

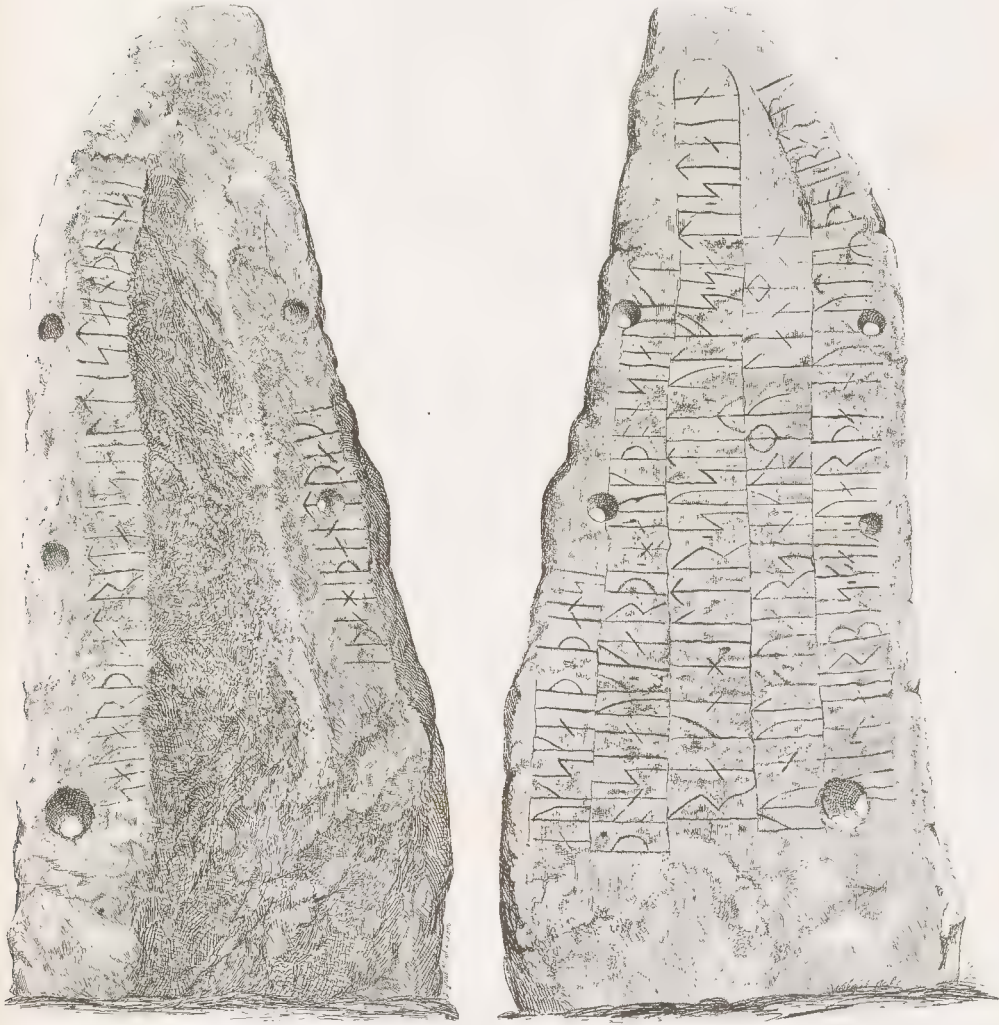
BALI AUK UFAIKR RAISPU STAIN AT SUARTHAFTHY, BRUDR SIN.

BALI EKE (and) UFAIK RAISED this-STONE AT (to) SUARTHAFTHI, BROTHER SIN (their).

There are two Runographic peculiarities here, the bind-stave TA in STAIN, and the scarce Y in the name SUARTHAFTHY, ac. sing. masc. of SUARTHAFTHI. That the Y can here only have this power, as it had in the Old-Northern stave-row, is self-evident. The name itself, also spelt SUARTHUFTHI, SUARTHAFTHI, SUARTHAFTHI, &c., (literally the SWART-HEADED, BLACK-HEAD, BLACK-SKULL, probably from the color of the hair, as we say Black-head, Red-pate, Brown-pate, &c.), occurs frequently on Scandinavian-runic stones, which also give us the corresponding woman's-name SUARTHAFTHA.

## TRYGGEVÆLDE, SEALAND, DENMARK.

*From the original, now in the Old-Northern Museum, Cheapinghaven; drawn and chemityped by J. M. PETERSEN.*



The Tryggevælde<sup>1</sup> monolith, of hard grey-stone, is about 9 feet high, 4 at broadest, and averages 1 foot in thickness. It is so worn and weathered that several of the letters can scarcely be made out, two or three I have only ascertained after long and repeated examinations. Some staves have been injured, one nearly obliterated, by the large holes made on each side the block.

<sup>1</sup> Oldest known written form (an. 1261) TRYGGWILL.



This remarkable pillar originally stood, as far as we can judge from the best traditions, on the *Kiis* (Kies, Keyse or Keyser) *Hoy*, in Little Tårnby, Hårlov Sogn (Parish), Faxø Herred (Hundred), Præstø Amt (Shire) in South Sealand. Here, and in the immediate neighborhood on towards Hårlov, were in olden times great numbers of grave-mounds. But many have gradually disappeared, encroached upon year after year by the plough and used for mending the roads, &c. Now and then a burial-urn has been turned up from the soil thus leveled. But not a few such hows yet remain. Among these the largest are the *Baane-hoy*, about 80 feet round at the top, about 380 feet in periphery at its base, and about 24 feet high; *Kirk-hoy*, about 60 feet in circumference at the top and 380 feet below, and nearly 24 feet in perpendicular height; and *Kiis-hoy*, some 60 feet round above and 300 below, and from 14 to 20 feet high according to the unevenness of the soil. In the interests of science this Kiis-hoy was opened by Count Moltke, in the presence of his son and of Prof. Nyerup, in September 1809. Diggings were made to the centre and to all the sides, but nothing was found save here and there thin layers of charcoal and half-burnt wood. Its occupant or occupants had therefore been burnt before interment. The material of the barrow chiefly consisted of hard clay. Some centuries ago these mounds, mostly flat-topped in shape, were crowned by upright blocks, and many of them had foot-stones and other stone-settings round or near them; but these have nearly all long since been carried away for farming and roadmaking purposes. The reader will please to bear this in mind, when he comes to the word *SKATH*, carved on the Rune-stone which formerly stood on the Kiis-hoy.

This venerable monument<sup>1</sup> first attracted the attention of the learned in 1566. It then stood on its mighty tumulus out in the open land, not far from Tryggevælde Castle. But the Governor, Poul Vobis (or Vobisser), thought it might be better taken care of, and had it removed to the Castle-yard. It may have been on this occasion that the holes were bored thro it for its easier transport. Doubtless ropes were past thro these large holes, and it was thus drawn along by some pairs of oxen. We see at once that these perforations are modern, for they are ruthlessly drilled thro the block in such a way that several of the runes have taken damage. While yet standing in the yard of Tryggevælde Castle the stone was visited by the English Ambassador, Daniel Rogers, on the 30th of July 1588. On this occasion he received from the famous Danish Historiographer Arild Hvitfelt a copy of the inscription, which Mr. Rogers sent to the Leyden Scholar Bonaventura Vulcanius, who inserted it in his book "*De litteris et lingua Getarum sive Gothorum*", p. 45. The transcript is of course highly incorrect. With the exception of the Jellinge monument, this is therefore the first Runic Stone ever printed.

At Tryggevælde Castle the block for a long time remained, and was examined by many antiquarians. Among these, Lyschander now gave a new but barbarous copy of the runes in his extravagant and worthless "*Synopsis Historiarum Danicarum*" or "*De Danske Kongers Slectebog*".

But about the same time the sill had been seen by the great Olaf Worm, and in 1624 the Danish Chancellor Christian Friis of Kragerup sent the zealous runologist on an official expedition to Tryggevælde, that this piece might be properly copied. We have the fruits of this visit in Worm's Description, published in 1636 and reprinted in his *Monumenta* in 1643. Here he gives a rude and faulty woodcut of the stone, both sides, and his translation is still worse. Johan T. Bure made some improvement in the order of the lines, but otherwise all was still obscure.

After about a century, the antiquary Christian Skeel of Fusinge, who was then Governor of Tryggevælde, again flitted the stone — between the years 1654 and 1658 —, this time to his seat at Vallø, where it was placed on the left hand close to the bridge which leads to Vallø Castle. While here, it was again copied, in 1758, by the Danish artist Abildgaard, whose many miserable sketches of Runic and other monumental remains show that he was not fitted for this kind of work. The active

<sup>1</sup> For details on the history of this stone and the various attempts at its translation, the curious reader will consult the following works and the other authors cited therein: — *Bonaventura Vulcanius*, "*De litteris et lingua Getarum sive Gothorum*", 8vo, Lugd. Bat. 1597, p. 45; *C. C. Lyschander*, "*De Danske Kongers Slectebog*", fol., Kjøbenhavn 1622, p. 145; "*Olaf Wormii de Monumento Trygveldensi Epistola ad virum genere et virtute nobilissimum Dn. Tychonem Brahe, Toparcham in Tostrup, Trygveldie præsidem regium*", Hafniæ 1636, 2 sheets in 4to, reprinted in Worm's *Monumenta*, pp. 105-17; Prof. *Nyerup*, "*Om Trygvældemonumentet, og om Højen, hvorpaa det forud stod*", in "*Det skandinaviske Litteraturselskabs Skrifter*", 8vo, Vol. 8, Kjøbenhavn 1809, pp. 404-34; *R. K. Rask*, "*Forklaring over Trygvældestenen*" in "*Det skandinaviske Litteraturselskabs Skrifter*", Vol. 8, pp. 485-47, reprinted in his "*Samlede Afhandlinger*", 8vo, Vol. 3, Kjøbenhavn 1838, pp. 414-23; *E. C. Werlmuff*, "*Olaf Worms Fortienester af det nordiske Oldstudium*", in "*Nordisk Tidsskrift for Oldkyndighed*", 8vo, Vol. 1, Kjøbenhavn 1832, p. 295; and *C. C. Ruge*, "*Inscription Runique du Pirée*", 8vo, Copenhagen 1856, pp. 185-87.



Danish oldlorist Vedel Simonsen made a tracing of Abildgaard's drawing for Prof. Nyerup, and with this in his hand the learned Professor journeyed to Vallø. Here, on the 25th of May 1809, favored by fine weather and proper sunlight, he spent 4 early morning hours in narrowly comparing the stone with the tracing, and carefully corrected the latter. He was eminently successful. His copy has only half a dozen errors. He engraved this excellent outline-drawing on copper, and published it in the "Skand. Litteraturselskabs Skrifter", Vol. 8, Kjøbenhavn 1809, p. 404. His drawing is about 6½ inches high. Since then no new sketch of the stone has been published, but the runes alone were re-copied by C. C. Rafn in his *Piræus*, p. 188, and with some ameliorations.

But Vallø was not to be the final resting-place of this block. On the 19th of March 1810 it was again removed. This was done at the desire of the Museum authorities, who thought that it ought to be preserved in the capital. To Cheapinghaven then it came, and it now stands leaning against the back of Trinitatis Church, in the church-yard. Unfortunately, this was so carelessly done that it was fixed nearly close to the wall. The consequence is that one side can scarcely be got at, and can with difficulty be read. The *central* part of my view of this side is therefore not so exact a *portrait* as I could wish. However, the runes may be depended on, and this is the chief question. (In March 1867 it was again flitted — to the Runic Hall in the Old-Northern Museum.)

As soon as the stone was thus easily accessible to the literati of the capital, it attracted the attention of competent persons, particularly of Prof. Rask, whose Essay was printed by Nyerup at the close of his Paper, and of Mr. Rafn, as just mentioned.

My own drawings were made in the autumn of 1864. I and my artist spared neither time nor trouble, and I believe that the plates now executed are as correct as the injured state of the block will ever allow us to obtain. I hope that they are in several places more exact than any copies yet made.

Let us now turn to the stone itself. And first for the runes: Besides other minor imperfections in Nyerup and Rafn, Rafn has *ʃ* (e) for *ʃ* (k) in RAKNHILTR; Nyerup has rightly *ʃ*. — After STAIN, Nyerup has *þtþi*, Rafn rightly *þtþi*. — In KUNULF and KLÆMULAN Rafn has again e, Nyerup correctly k. — In the phrase SKAID DAINSI Nyerup has a doubtful \* (h) instead of the *þ*, while Rafn has *i*; the stone has *þ* (N). — The first 2 words at the bottom of the first line on the right side are in Nyerup a doubtful *h*, an *i*, an *i*, then a division-mark, and then *þtþiþi*; in Rafn we have first a *h*, then *i*, and then a division-mark and *þtþiþi*. Rafn adds, that he thought the stone had either *þtþiþiþi* or else *þtþiþiþiþi*, which he translated "udenom" (round about on the outside). In accordance herewith he took the words AUK SKAID DAINSI UMHUIRBIS together, and as a necessary consequence read the line beginning with his UMHUIRBIS directly after the line ending with his SKAID DAINSI. But after long and patient study of the stone I have found that all this is erroneous. The *first* stave has been an *þ*, of which only the lower limb remains, the rest having been destroyed when the large hole was pierced; the *second* is *h*, of which the top only has been obliterated by the hole; the *third* letter is an *þ*, followed by a mark of division, but the bar across this *N* is very faint, so faint as only to be recognized in certain lights; the *fourth* is another *þ*, the cross bar here much stronger. Then comes *þtþiþi*. Thus we get *hþtþiþiþi* = SUN NAIIRBIS and we now see that this line must follow that ending KLÆMULAN MAN. — In FAIR Nyerup properly marks the foot and right bar of the *h* as destroyed by the hole; Rafn gives the *h* as a perfect stave. — In FUTIR Nyerup marks the *f* as very doubtful, Rafn as quite plain. It is *f*, but the two side-bars are excessively faint. — The next word is given by Nyerup *þtþi* and a doubtful *þ*; by Rafn as *þtþi*. Rafn is right.

On the other side of the stone, both Nyerup and Rafn are substantially correct.

Where, then, are we to take the words AUK SKAID DAINSI?

I believe that these words are an after-thought. There is evidently no room where they stand for a line of runes, and only 4 lines seem to have been intended on this side. But RAKNHILT apparently decided to raise not only the STAIN and the HAUK to her deceased Husband, but also the SKAID. And, her wishes being made known, the rune-carver found room to add the words AUK SKAID DAINSI on the widest part of the left side. They must therefore be taken after HAUK DAINSI. Doubtless this SKAID was large and striking; else it would not have been separately mentioned. — And what is the meaning

of SKAID, and is it in the singular or plural? I do not know. None of my predecessors could tell. Rafn translates his SKAID DÆSI\* by "disse Baner" and "les chemins battus", thus *these highroads*, in the plural. But he does not explain how he comes to this translation.

As to the DÆSI, this word helps us but little in determining either number or gender. So fluctuating were the dialects, that we can well imagine its being used as accusative for any gender and for either number, tho it usually is the *accusative singular masculine*. But we have here another form for the ac. sing. masc., namely DÆNSI, which is used 3 times with masculine nouns; DÆNSI therefore, if masculine, must be *plural*. More probably it is here either *feminine* or *neuter singular*.

As to SKAID. If *feminine*, it must, judging from the Norse-Icel. SKEID (g. s. SKEIDAR, ac. s. SKEID, ac. pl. SKEIDAR or SKEIDIR), be in the ac. singular. But this word is the O. Engl. SCED, SCÆGD, SCEGD, SCEHD, fem., a light swift ship, which is also the meaning of the Norse-Icel. word. — If *neuter*, it may, judging from the N. I. SKEID (gen. sing. SKEIDS, ac. sing. SKEID, ac. pl. SKEID) be either in the singular or the plural. This neuter noun signifies a course, run, goal, distance, which would not seem to apply here.

Should we take SKAID in the meaning of *Ship*, *Ship-setting*, and interpret it in the sense of a *Ship-setting*, galley-figure, of large stones, raised as a foot-chain round the whole grave-mound — and very many such stone-settings, of various shapes, still remain all over the North — we shall perhaps not be very far from the mind of the rune-carver<sup>1</sup>. But there may well have been a *feminine* SKAID in the sense of *Ship*, and a neuter or a masculine in the sense of *ship-setting*. We know so very little of the old times and the old dialects!

The frequent use on this, as on the Glavendrup stone, of þ for æ is peculiar and interesting, both runologically and dialectically.

That DÆI is here nom. pl. masc. = exactly as the English THEY, THE, no one will deny.

For the formula SA UARDI AT RITA see the Glavendrup stone, which as I have there observed is, in my opinion, undoubtedly raised by the same Lady RAGNHILD. She therefore was twice married, — as Rask says, no wonderful thing in those warlike days, so fatal to life — and both her husbands were evidently men of mark.

The word KLÆMULAN (= GLEMULAN), whose nom. would be KLÆMUL ( = GLEMUL), is also a unique word<sup>2</sup>. It apparently means *eloquent*, doubtless in the sense of a public Orator or Law-sayer, President or Judge. It comes therefore to be = *Illustrious*, *Noble*.

After these preliminaries, we now come to the reading. We begin with the centre line, continue with the line on its left as far as DÆNSI, then take in the added words and afterwards go back to the AUFT, so add the 2nd line from the right, and end with the first.

On the other side we first take the line on the left, and then that on the right. In this way we get the following carving:

RAKNHILTR, SUSTIR ULFS, SATI STAIN DÆNSI, AUK KARDI HAUK DÆNSI AUK SKAID DÆNSI, AUFT KUNULF.  
UAR SIN, KLÆMULAN MAN, SUN NAIRBIS.

FAIR UARPA NU

FUTIR DÆI BATRI.

SA UARDI AT RITA IS AILT STAIN DÆNSI, IDA HÍÐAN TRAKI.

RAKNHILT, SISTER of - ULF, SET STONE THIS, EKE (and) GARED (made) HOW (grave-mound)  
THIS EKE SKETH (? = ship-setting, stone-setting) THIS, AFTER KUNULF. WER (husband) SIN (her),  
a - GLAMROUS (eloquent, illustrious) MAN, the - SON of - NAIRBI.

FEW WORTH (become, are) NOW.

FED (born) THE BETTER (better than he).

<sup>1</sup> On reference, I see that N. M. Petersen has a hint to the same effect in his "Danmarks Historie i Hedenold", (2nd ed., Kjøbenhavn 1855, Vol. 3, p. 275).

<sup>2</sup> There is still an adjective GLAMULL, from GLAMA to GLAM, talk, in the Gotland dialect, as well as the common Swedish verb GLAMMA.

This last could be done in many ways, most effectually by splitting it up or by chiseling away the runes and carving a fresh inscription, when the stone was moved to another tumulus — just as is often done in our own day —, showing how ancient is this species of desecration<sup>4</sup>.

I only know of one other instance of the word *SKAP* on any Runic monument. It is on the Esta Rock, in Säterstad Socken, Rönö Härad, Södermanland, Sweden. It was, I believe, first made public by Johan Peringskiöld, in his *Vita Theoderici illustrata*, 4to, Stockholmise 1699, p. 525. He gives the Runes only, no woodcut:

[illegible]

INKIFASTR LIT HAKUA STAIN EFTIR SIHUIB, FAPUR SIN.

HAN FIAL I HULMKARDI, SKAIDAR UISI, MID SKIRA.

INKIFAST LET HEW *this* - STONE AFTER SIHUIH, FATHER SIN (*his*).

HE FELL IN HULMKARTH (*Holm-garth*<sup>3</sup>), the-SKETH'S WISE (- the *Wise-one*, Captain, Commander, of the war-galley), MITH (*with*) his SCORE (*body of men, troop, comrades, ships-crew*).

(= Commander of his vessel, he perisht with all hands in the land of Novgorod.)

We next find it in Göransson's Bautil, No. 816, who gives a large woodcut of the rock with its inscription. This was the only copy known to Liljegren (No. 865). But since Peringskiöld's time a rune here and there had suffered or become illegible on the stone, otherwise his text exactly agrees with that of Peringskiöld. We also see by the engraving that after *SKI* there was an old chip on the stone; this the rune-carver has perhaps past over, risting the *RA* farther on, and in this case the word has never been other than *SKIRA*, the usual Scandian *SKARI*, *SKARA*<sup>3</sup>. In the centre of the runic wind is a large Cross, and this piece was thus hewn in Christian times.

<sup>1</sup> A still older instance of "drawing to another man's grave," in fact one apparently from the very beginning of the Early Iron Age, is given in the Minutes of the Meeting of the Society of Antiquaries of Scotland on the 15th February, 1865: "Account of the recent examination of a Cairn called 'Cairnreg,' on the estate of Linlathen, Forfarshire": by John Stuart, Esq., Secretary.

From this paper, it appeared that the cairn had been first opened about thirty years ago, in presence of the late Lord Rutherford and others, when a cist formed of large slabs was found in the centre, containing a small urn and bronze dagger. Two great slabs, one over the other, covered the cist, and between these a fragment of a sculptured stone appeared. The urn and dagger were removed, but the stone was replaced and the cairn restored. It remained there till a recent examination of the cairn made by Mr Erskine, in presence of Mr Cosmo Innes, Mr Joseph Robertson, Mr John Stuart, Mr Neish, and others, when it was again found. It appeared to be a fragment of a larger pillar, and has on it the figure of the symbolical "elephant" which occurs so frequently on the stone monuments on the north-east coast of Scotland. The paper discussed the question of the pagan character of such monuments and burials; and from the rude character of the urn, the occurrence of a bronze weapon at Cairnreg, and other circumstances, an early date was assigned to this deposit. The inference drawn from it was that at the time when the cist was erected the sculptured standing stone, which had been broken, was used in its construction, and therefore that the sculptures must be assigned to a pre-Christian system, while it was added that the figure of the elephant, and others of the same class, were also found in a more elaborate style of art on Christian monuments of a later period. As an element in discussing the date of these monuments, therefore, the present discovery was to be regarded as one of great interest. Drawings of the stone, urn, and bronze dagger, by Mr Gibb, of Aberdeen, were exhibited.

"The cordial thanks of the meeting were voted to Mr Erskine of Linlathen for his interest in this matter, and for readily opening up the cairn a second time for inspection."

The fragmentary "Elephant-stone" here spoken of has been since engraved Plate 100 of Dr. John Stuart's noble "Sculptured Stones of Scotland", fol., Vol. 2, Edinburgh 1867, text at pp. 54-57.

HOLMGARTH, HOLMYARD, was a part of what is now Russia, properly the district near and including the present CHOLMGOROD, KOLMOGORY and OLMERUGIEN, between the lakes Ladoga and Onega and by the Peipus, thus a *Holm*-like, island-like, *Garth*, region. The capital of this kingdom was Novgorod (Nógarðar).

<sup>3</sup> I have just (March 1866) received a note from Prof. C. Sæve, in which he announces that this rock has been found by Student K. A. Hagson, and that it is now half obliterated by fire. Prof. Sæve adds that there is just room on the stone, as seen in Bautil, for 2 letters between the skr and na, supposing that part to have been originally carved. He therefore suggests that the word was SKIBARA, as on the Nyjarsker stone, Bornholm. and that the last two lines are in verse:

HAN FIAL  
I HULMKARPI  
SKAIPAR UISI  
Mip SKI[BA]RA.

HE FELL  
IN HOLMGARD,  
THAT GALLEY'S CAPTAIN  
WITH ALL HIS CREW.

Prof. Sjöve's idea is a very happy one, so probable as to challenge general acceptance. In this case *siwupr* suffered the same fate as the *aluarpr* of the Nylarsker stone, and the *HAN FIAL I HULMKARPI SKAIPAR UISI MÞ SKI(BA)RA* of the one will answer to the *TRUKNAPI HAN UTI MEÞ ALA SKIDARA* of the other.









Should all this be so, we then see that the HUAF of B helps us to read correctly the HUA(R)F in A, while in like manner the KUNI in A enables us to correct the UNI of B into KUNI. The K is plain on A. We have *no* drawing of B. And nothing is more common than for a letter to fall out or peel away or be confounded with other ornamental lines at the *beginning* of a carving, the decorated worm head. That two stones so identical in tone, and of the same time and place, should have been raised by quite different families (KUNI and ASA and UNI and ASA) is impossible.

These, then, are two of the family stones belonging to the "Acre" or Lordship or manor of Sir KUNI. A I take to be the earlier, for ASA is still living. KUNI and ASA announce the death of their son AKNAR, not abroad or in battle but on their own property, in their own arms. He is expressly said not to lie in the heathen family barrow, but to have been interred in the Christian church-yard. Probably he was young, his mother's darling, and he may have embraced her faith. Hence her and perhaps his wishes in this respect were complied with, while the pagan father raised his memorial-stone out among the old lows. Accordingly, AKNAR's grave-stone is sculptured with the Christian Cross.

Some long time goes by. KUNI and ASA are stricken in years. So old are they, that KUNI has entrusted the management of his property to his other son AKI. But AKI is seized with sickness and deceases. He seems never to have embraced the new faith, and is buried with his ancestors. But shortly after his Mother dies, is commemorated on the stone, and is expressly said to have been buried in the Christian cemetery.

All this is very well. But have we not here *two* more or less blundered copies of *one* and the same stone? As far as I can see, certainly not. Göransson's "Bogesunds brygga" in *Upland* I never heard of. There is only one Bogesund in Sweden, and that since 1721 has been called Ulricæhamn, in compliment to queen Ulrica Eleonora. Both stones are therefore from West Gotland, but they are not one stone made into two for the following reasons:

1. Their difference in length and contents is too considerable.
2. In those words which nearly coincide it is impossible that Verelius and his friends could have mistaken HUAF for HUAF, AKN(ar) for AKI, SUNI for SUN, ANI DO A UARN for AN (uarp t)AUR I (or A), and KIRIKIU for KIRIKIU. So many blunders by clever men in so short a space is a thing almost incredible.
3. Baulil's engraving shows us that the stone was broken into 11 fragments. But Dijkman, as we have seen above, had *one* fragment containing the words:

ASA AR GRAFIN I KIRIKIU GARDI.

Now stone A has the words here:

A(uk) (a)R KRAFIN I KIRIKIU KARDI.

But the fragments which contain these letters are 8 in number! It stands to reason that Dijkman could not have had *a* fragment, if he really had *8* fragments. He was a good scholar, no fool, and he *could* not have made such a mistake as this. And these 6 words occur *nowhere* else but upon these stones at Bogesund.

The conclusion is, that these were companion-stones, and that both contain the formula LITU RAISA STAIN DINA AUK HUA(R)F. Now of HUAF we know the meaning. It signifies a ring, belt, circle, girdling line, *neuter*. It is here clearly used for the chain of footstones encircling the base of the grave-mound. Three barrows are visible in Göransson's view of stone A, and *all three* have such a ring of stones at their foot.

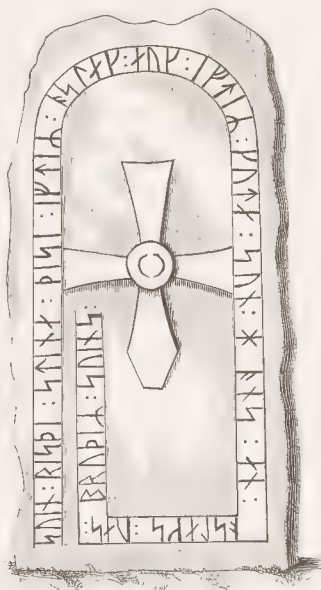
Thus I conceive that the clear HUAF of the Bogesund blocks illustrates and explains the dark SRAID of the Tryggevælde monolith.

Lastly, I think the mighty minne-stone here before us cannot be later than the 9th century.

<sup>1</sup> Even supposing that *both* stones read ASA AR or AUK AR, this will make no difference in the formula here noticed.

## UPPGRENNA, SMÅLAND, SWEDEN.

From N. H. SJÖBORG, "*Samlingar för Nordens Fornälskare*", 4to, Vol. 3, Stockholm 1830, Pl. 58, Fig. 187.



Sjöborg states that this stone is about 2 feet 6 inches broad by about 5 feet 6 high, and that his drawing was furnished him by the Rev. C. F. Ekwurtzel, Curate of Grenna, in which Parish, Vista Härad, the block stands. In Liljegren's *Runurkunder* it is No. 1202; but he has there, as usual without a word of warning, been pleased to alter the final s in OSLAKS into R, the usual later nominative-mark instead of the antique s.

That the copy in Sjöborg is correct is undoubted. About 200 years earlier than Sjöborg it was drawn by the great Bure, and occurs in his *Ms. Göthiskt och Gammal-Svenskt Lexicon*, in his *Ms. No. 7*, *No. 111*, and in his *Ms. Runahäfd No. 575*, and his text agrees with that of Sjöborg. About 100 years after Bure the stone was again copied by the well-known Carl Linnæus, and is given in his "*Öländska och Gothländska Resa*", 8vo, Stockholm 1745, p. 336. He also has OSLAKS not OSLAKR. The certainty of this valuable archaism is therefore indubitable.

The reading of this Uppgrena stone is:

SUIN RISM STINA DISI IFTIR OSLAK AUK IFTIR KUTA, SUN HONS. AN OSLAKS UAS BRUDIR SUINS.

SUIN (= SWAIN) RAISED STONE THIS AFTER OSLAK EKE (and) AFTER KUTI, SON HIS. HE OSLAK WAS BROTHER of - SUIN.

As we have here the old forms UAS and OSLAKS, so we have the *dialectic* i in SUIN, RISM, STINA, DISI, IFTIR, and the *dialectic* o in HONS and OSLAKS. We have several examples of AN or HAN prefix to the name, this HE N. N. which is still common in all our dialects tho now pronounced "vulgar".

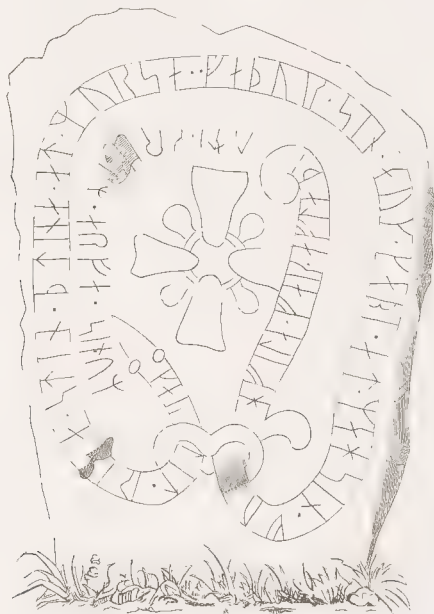
I have just been informed by Prof. C. Säve (March 1866) that Student K. Hagson found this stone last summer, standing by the old highway near the homestead of Uppgrena, below the Grenna



hills. Mr. Hagson's copy agrees with that printed above, and therefore there is no manner of doubt as to the OSLAKS in the nominative. But, as I have said elsewhere, it is not always easy to distinguish þ (E) from l. And accordingly Hagson reads *DESI, EFTIR, EN* (for *AN, þþ* for *þþ*). Should *EN* (= but) be on the stone, we must translate: *EN* (but) *OSLAK WAS the-BROTHER of-SUN.*

## URLUNDA, UPLAND, SWEDEN.

From DYBECK'S "*Sveriges Runverkunder*", folio, No. 96, to which I have added (dotted), from BURE'S *Ms. Runahöfd* No. 385 and from Bautil — both which show that the stone was then entire there —, the *s* the *k* and part of the *u*, which are now gone.



This stone, so costly both as to speech-lore and old-lore, is about 4 feet broad at the widest part and nearly 6 feet above ground. It still leans over a grave-mound, in a group of such cairns in Tillinge Socken. Göransson gives it as No. 632 in his Bautil (Liljegren No. 729), and Dybeck's new copy shows that the drawing in Bautil is quite correct. The arm of the þ (L) in *FULH* was gone already in Göransson's and even in Bure's time, there being an old damage at that spot.

The scoring runs thus:

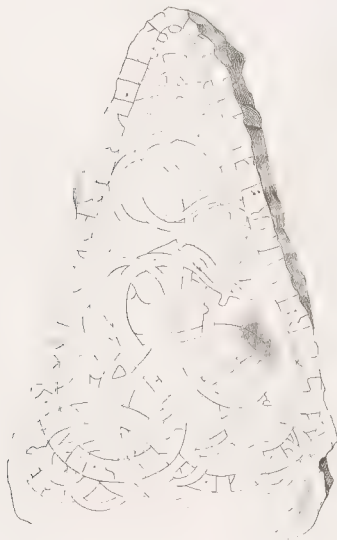
KAR LIT RISA STIN DTINA AT MURSA, FADUR SIN, AUK KABI AT MAH SIN. FULH-FILA FAR AFLADI  
UTI KRIRUM ARFA SINUM.

KAR LET RAISE STONE THIS AT (to) MURSI, FATHER SIN (his), EKE (and) KABI AT (to)  
MAUG (son-in-law or kinsman) SIN (his). FULL-FELE of-FEE (abundance of wealth, much property) he-  
ABLED (gained, earned, won) OUT-IN the-GREEKS (= GREECE) for-ARFA (elf-taker, heir) SIN (his).



## VALBY, UPLAND, SWEDEN.

From DYBECK'S "Sveriges Runrikender", folio, No. 123.



In Holm Socken. Is No. 760 in Liljegren. About 6 feet 3 above ground, and 4 feet at broadest. — This block is at first very difficult to decipher. But it yields to a careful examination.

The carving opens with the well-known mans-name KDFYASTR (= KUDFASTR) on the right worm-scroll, at the bottom, where the stem of the k (γ) is formed by a *bent* not a *straight* stroke. It then continues regularly up to the top and down the left to SN (= SIN), as in KDFYASTR (= KUDFYASTR) the vowel being omitted for shortness, of which examples are so numerous. We then recommence with the v, on a line, to the left, with the s in SN, and, keeping within the bend, get the name BUSKROKI, the upper part of the 4 being formed by the side of the scroll. The same is the case with the stem of the ʏ (= ʀ κ). This use of the scroll-wall is common enough. Dybeck has dotted outside the ʏ (= o), thinking that the stave might be 4 (= v), but he was mistaken.

Finally we have IN, exactly to the right of the ʏ (κ) in SUN, the I being taken from the scroll-wall. IKU follows, plain enough, for IK, with the antique u-ending, as in LITU for LIT, 3rd sing. past. The little bell-ornament now directs us to TI, which is followed by ILI, the runes being redd downwards.

Thus all is clear and plain, good runes and good grammar and good meaning :

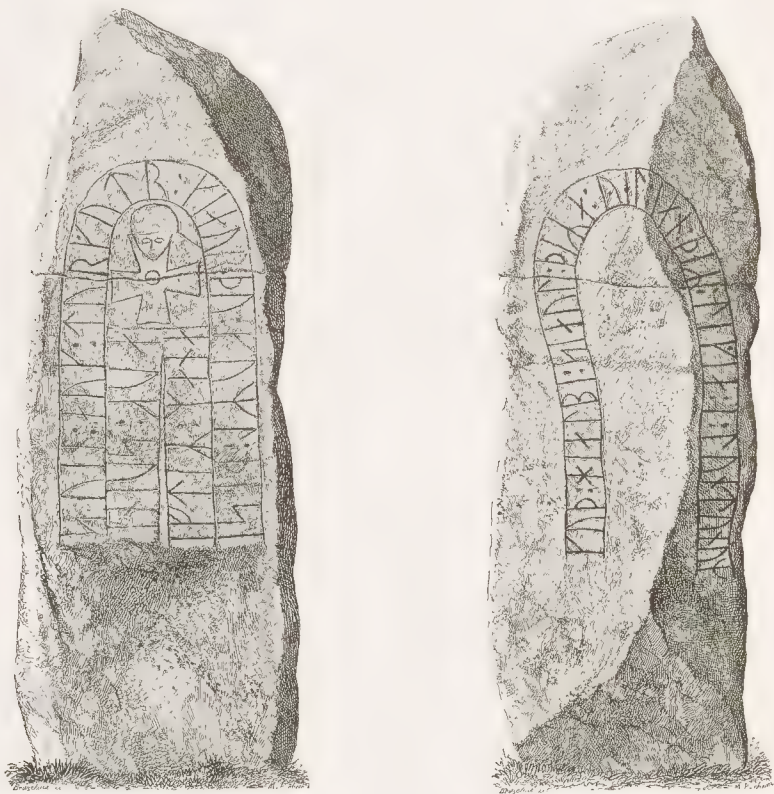
KDFYASTR LITU ROASA ST(O)IN AT IKIBIARN UK KUNILTR, UK AT SUN SN BUSKROKI.  
IN IKU TI ILI.

KUTHFAST LET RAISE this-STONE AT (to) IKIBIARN EKE (and) KUNILT, EKE AT SON SIN (their) BUSKROKA.  
IN HEWED TI (till, to, on) the-HILL (block, stone).

Part of the letters being there damaged, the lower side-stroke of the o in STON is gone.

## WALLEBERGA, SKÅNE, SWEDEN.

*From Drawings kindly forwarded by Rector NILS G. BRUZELIUS, of Ystad. Chemityped by J. M. PETERSEN.*



I have to thank Rector Bruzelius not only for the drawings here engraved, which were made by him from the stone itself in September 1867, but also for the following details concerning its discovery.

This well-preserved block is in the village of Walleberga, Ingelstad Härad. It is in 2 pieces, the upper 2 feet 3 inches high and the lower 4 feet 2; the whole is thus 6 feet 5 inches high (by 2 feet 2 inches broad). As far back as can be traced, it had stood in a fence at No. 26 Walleberga, whence the lower part was carried away about 25 years ago to the boundary between the homesteads No. 26 and 28, where it served as a gatepost, and there it now remains. Prof. P. G. Thorsen first discovered it there about 20 years since, and copied the inscription as far as it went. Last year Rector Bruzelius had the great pleasure of finding in a fence the missing top portion. Assisted by the yeomen Anders and Henric Larsson, the upper stone was carefully raised on to the lower, and so well do they fit that the join is scarcely seen. In Walleberga church-yard is a granite block 3 feet 10 inches high and 10 inches broad, on which is hewn a Cross 13 inches long and 9½ broad, with 5 small circles in the center similar to that in the middle of the Cross on the runic stone. Round the pillar runs a band 3½ inches broad, but bearing no runes. It is possible that these two memorials may have stood near each other and belonged to the same cenotaph.



My own interest in this minne-block is twofold. First it offers a clear example of a strong noun in the accusative singular with the older end-vowel still left, here SUINI for the usual SUIN. Next it asserts that the two men here commemorated do not lie at Walleberga, but IN LONDON (I LUNTUNUM); and thus we have a precious parallel to that other Swedish stone (Rösås, which see) on which we are informed that it was raised in memory of a man who was buried IN BATH. Two English cities are therefore here mentioned, and nothing forbids that the MANI and SUIN before us may have been — if not peaceful merchants — members of the famous Bodyguard, "Thingmannalid", of King Cnut. And this is so much the more likely as the stung runes — particularly the ð for a kind of v — show that this stone is not old, probably from the first half of the 11th century.

That the I BADUM of the Rösås stone means IN BATH, no one will deny. That the I LUNTUNUM of this block means IN LONDON is equally clear. IN THE LUNDS (*groves*) is meaningless, even supposing the post-article to have been in use thus early, of which we have no proof. IN LUND (the city in Skåne) is grammatically impossible.

Very singular is the head carved on to and within the top of the cross. May the upper part be intended for a helm, and is the whole a symbol of military rank or service?

The runes on each side are quite plain, and read:

SUIN AUK TURGUTR KIAURDU KUML DISI IFTR MANA AUK SUINI.

KUD HIALBI SIAUL DIRA VEL. IAN DER LIGIA I LUNTUNUM.

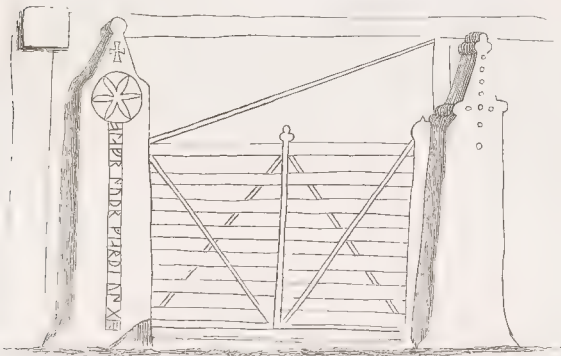
SUIN EKE TURGUT GARED CUMBELS (*grave-marks*) THESE AFTER MANI EKE SUIN.

GOD HELP SOUL(S) THEIR WELL IN (*but*) THEY LIE IN LONDON.

Here once more a strange blending of older and younger sound marks on the same stone; T for D in TURGUTR, but the D still left in KIAURDU and KUD; G for K in LIGIA, but otherwise the K; and so on.

#### VAMBLINGBO, GOTLAND, SWEDEN.

From a rough sketch by P. A. SÄVE, kindly communicated by Prof. C. SÄVE.



Runic Gate-posts! — They are from the close of the middle age, and stand at the farm or homestead called "Sigräips" in Vamblingbo. The two stone pillars are about the same size; that bearing runes is 7 feet 9 inches high, 1 foot 8 inches broad above, 2 feet 4 broad below, and 1 foot

thick. This piece is No. 195 in C. Sæve's *Gutniska Urkunder*, No. 1858 in Liljegren<sup>1</sup>. The blocks are of a kind of limestone marble.

There is only one letter which is doubtful, the L (𐌺) in LUDR, which may perhaps be s (𐌺), thus SUDR. In this latter case it will be, as Prof. Sæve observes p. 73, "an OLAF who belonged to the homestead SUDERS in Hambra".

I have engraved this piece not only as an example of the Runic formula MADE ME, so common on all sorts of things down as late as the last century, but because it is here doubly piquant, for — the gate-posts being of course two — the carver has quite naturally and naively written MADE US. The words are:

OLAFR LUDR (or SUDR) GIARDI US.

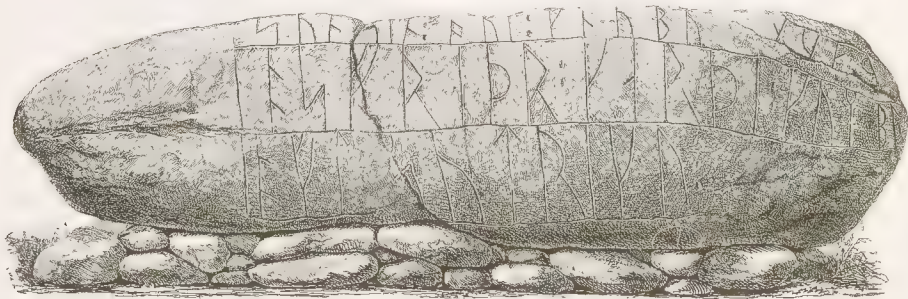
OLAF LUTHR (or SUTHR) GARED US.

The Gotlandic dialect has US, like as the Old and Modern English. Otherwise the older Scandinavian form is commonly OS, now OSS in Sweden, OS in Denmark and Norway. The O. Frisian and O. Saxon have also US; the M. Gothic and German retained the N (UNS).

An engraving of the inscribed post is given by Liljegren and Brunius, in their "Nordiska Fornlemningar", 8vo, Stockh. 1823, No. 88, from a drawing by Hilfelting. It also reads OLAFR LUDR GIARDI US.

#### VEDELSPRANG (A), SOUTH JUTLAND, DENMARK.

*From a Cast of the block used in Prof. THORSEN'S "De danske Rune-Mindesmærker", Vol. 1, p. 43; engraved by J. M. PETERSEN, from a drawing made by H. HANSEN in 1856. But the accidentally omitted Symbol has been here added.*



Close to the farm of J. Meggers, to whose care its preservation is owing, was this stone found in 1797, near Slesvig, at a bend of the Sli called Selker-Nor. Its original place must have been one of the Barrows southward of Vedelsprang or Vedelspang. Like the stone found in 1796, it was carefully removed by the Landgrave Carl of Hessen-Cassel to the gardens of his summer-palace at Louiselund, 1½ Danish miles from Slesvig, and there both are still preserved. Notwithstanding its having been broken in two, it can still be read without difficulty. It is of a bluish granite. Its length is 7 feet 6 inches, its breadth about 2 feet. The tallest runes are about 6, the shortest about 3, inches high. As the uninscribed part is so short, this sole (pillar) must have stood carefully and firmly built up, and with some stones at its base.

<sup>1</sup>Liljegren engraved the post with runes, on a very small scale, in his *Run-lära*, plate 7, letter L.

We first take the long line, with the word at its top bend, then the lower and then the upper row:

OSFRIDR KARDI KUMBL PAUN OPT SUTRIKU, SUN SIN, O UI-KNUBU.

OSFRITH GARED (*made, set up*) CUMBELS THESE (*these Grave-marks, this stone and grave, &c.*) AFTER SUTRIK, SON SIN (*his*), ON WI-KNOB (*Holy Knoop, Sacred Hill*).

This same height with its over-lying grave-mound is now called Krutzbarg, *Cross-berg*, Cross-hill. — On the lower side of the stone, but not so well seen as it now lies, is a Ring and thwart:



This is as deeply cut as any other part of the rising, and is the heathen symbol for Life and Endless Happiness. A variation of this Ring-Star is carved on the *Flatdal* stone, which see.

But the word by me insisted on in this inscription is SUTRIKU<sup>1</sup>, with the old vowel-ending still left. I take it to be here with the slurring of the  $\kappa$  (for SUTRIKU), and to be the name usually spelt SIGTRYGGER in the nominative, which means SIG-TRIG, Victory-sure, War-secure, Triumph-firm. On runic monuments it is found as nom. SIKTRUKR, gen. SIGHTRIHS, SITHRIS, SUKRÜKS, ac. SIKTRUK, SITRIAK, SUTRIKU, SIKTRÜKR. — But if this name should *not* be = SU( $\kappa$ )TRIKU, the  $\kappa$  elided, then it is doubtless = SEA-TRIG, = SEA-BOLD.

In my opinion the  $h$  in  $yh\uparrow\kappa i\uparrow n$  is  $y$ , as on the Valby stone, not  $u$ . We have  $u$  on this block 7 times, and it is always  $n$ . But in this place the rune is distinctly differenced, and  $\kappa$  often quite or partly melts away. We should therefore, I think, read SYTRIKU. But as we cannot be certain, I have taken it as SUTRIKU.

This and the following stone were first engraved and described in the valuable "Beschreibung und Erläuterung zweyer in der Nähe von Schleswig aufgefundenen Runensteine . . . von zweyen Freunden", 8vo, Friederichsstadt 1799, 62 pages with 3 plates. Molbeck, in his "Videnskabernes Selskabs Historie", p. 259, informs us that these anonymous "Friends" were the Mechanician J. C. Jürgensen and Conditor J. A. Evers; but my own fine-paper copy bears, in the hand of Joh. Christ. Jürgensen himself, to whom it must have belonged, the information, dated "Schleswig, d. 16 Dec. 1807", that the authors were "SCHULZ, Conrector, und JÜRGENSEN Mechanicus in Schleswig. Mit 3 Kupfertafeln *eigner* Zeichnung"; with the further details: "Diese 3 Tafeln sind gezeichnet von Joh. Christ. Jürgensen und in Zinn gestochen von Carl Christensen 1799". The engravings are very good, but not faultless. For this and the following stone see also (besides the authors to whom they refer) Skule Thorlacius, *Antiquariske Annaler*, Vol. 2, Kjöbenhavn 1815, pp. 3-33, with the engravings at p. 208, Fin Magnusen, *Runamo*, p. 483, &c., C. C. Rafn, *Pirée*, pp. 197, 98, and N. M. Petersen, *Dann. Hist. i Hed.*, ed. 2, III, 280-81.

#### VEDELSPRANG (a), SOUTH JUTLAND, DENMARK.

From Casts of the blocks used in Prof. THORSEN'S "De danske Rune-Mindesmarker", Vol. 1, p. 142; engraved by J. M. PETERSEN from drawings made by H. HANSEN in 1856.

The remarkable closing formula on the *Östberga* stone is in Samstave runes, two or more runes written downwards or upwards SAM, *together*, on the same long stave, instead of repeating the stave for every separate letter. This way of writing may be used for secrecy or ornament, but it is especially handy to save space. It is however comparatively rare, and it is needful to give an additional example or two of this peculiarity. Otherwise my reading of the *Östberga* stone may appear fanciful or absurd, whereas it is quite simple and regular.

<sup>1</sup> See the remarks in the note at p. 340.



I here give the first found Vedelsprang (or Vedelsprang) stone, in Hladdeby Sogn (Parish), Gøttrup Amt (Shire), South Jutland. It was discovered by the excellent and intelligent Yeoman J. Meggers on his own land, in 1796. It had sunk deep down not far from the foot of a considerable Barrow on the height called Krutzbarg (Cross-berg), a modernization of the older *VI-KNUBA* or Holy Hill. In 1798 it, as well as the fellow-stone found in 1797, was purchased by the high-born owner of Louise-lund, where it now remains. Its size above ground is about 6 feet 8 inches, breadth from 1 foot 6 to over 2 feet, thickness about 1 foot 2 inches. The material is a reddish granite. It has been several times published, last and best by Prof. Thorsen, to whose text I refer.



The first side begins with the middle line, then runs down along the row to the right and is continued along the line to the left, up to the top.

The second side takes up the inscription at the top of the right-hand line running downwards, and ends it with the middle line, running upwards. Then comes an additional and closing sentence, mostly in Sam-stave runes<sup>1</sup>. It begins at the bottom:

<sup>1</sup> Similar illustrative sam-staves will be found on the *Kirkeby*, *Østberg*, *Stenderup* and *Transjå* stones.



1st Sam-stave.	1st-third:	I	{	5th Sam-stave.	1st-fourth:	M	{					
" "	2nd "	A		" "	2nd "	A						
" "	3rd "	N		" "	3rd "	T						
(Short s above, to save space, s for SUINS.)				" "	4th "	R	{					
2nd Sam-stave.	1st-third:	H	{	6th "	1st-fifth:	T						
" "	2nd "	A		" "	2nd "	R						
" "	3rd "	N		" "	3rd, to the right,	E	{					
3rd "	1st "	U	{	" "	4th "	K						
" "	2nd "	A		" "	5th "	R						
" "	3rd "	S		which is ended at the left line above, running up- wards with the words HARDA KUDR. Thus: IAN S (= SUINS) HAN UAS STURIMATR, TREKR HARDA KUDR. The whole resting will be:								
4th "	1st-fourth:	S	{									
" "	2nd "	T										
" "	3rd "	U										
" "	4th "	R										
(Short i below, to save space, i)												

DURLF<sup>1</sup> RISDI STIN DONSI, HIMDIGI SUINS, EFFIR ERIK, FILAGA SIN, IAS UARD TAUDR DO TREKIAR SATU UM HAIDABU. IAN [S (= SUINS)] HAN UAS STURIMATR, TREKR HARDA KUDR.

THURLF (= THURULF) RAISED STONE THIS, HOME-THIGGER (*Home-guard, Hench-man, Body-guard*) of - SUIN, AFTER ERIK, FELLOW (*Brother-in-arms, Oath-brother*) SIN (*his*), AS (*who*) WORTH DEAD (*died, fell*) THO (*when*) DRENGS (*war-men, soldiers, troops*) SAT UM (*around, about, be-set, be-sieged*) HAITHABU (= *Hedeby or Sliesthorp or Slesvig, the old capital of South Jutland*). AN (*but*) [S (= of SUIN)] HE WAS a - STEERMAN (*Commander, Admiral*), a - DRENG (*soldier, war-man, hero*) HARD (*very*) GOOD (= *most gallant*).

The short rune for s has hitherto been overlooked. But it is plain on the stone, must mean something and can only be a contraction. It is as plain as the corresponding short i between the 4th and 5th Sam-staves. Contractions of this kind are common on Runic stones, especially on those of a later date, as is this block. Evidently referring to a word beginning with s, this word must be the afore-mentioned SUINS. Thus ERIK was King SUIN's Steerman. The unusual order of the words — SUINS HAN UAS instead of HAN UAS SUINS — is not more unusual than that we have many similar examples. In fact the phrase on this same block — DURLF<sup>1</sup> RISDI STIN DONSI, HIMDIGI SUINS, instead of DURLF, HIMDIGI SUINS, RISDI STIN DONSI — is quite as "unusual". Prof. Thorsen has kindly informed me that he omitted the rune because he considered it to be i, and redd i and then AN on the first Sam-stave, thus IAN; and Prof. Sæve has since written me that this is also his opinion. This is possible, and the short rune hanging from the upper line otherwise s, *never* i, may as well be i as the short under mark between the 4th and 5th Sam-stave, otherwise R, is there clearly i. But it is better not to take *first* a rune which clearly stands *last*. If i, the word would have been IANI, which is nonsense. And it is undeniable that the first Sam-stave is in three parts, the first-third standing for i, the second-third with its A-mark for A, and the third-third with its N-mark for N. Such IAN stands plainly in the first Sam-stave. But the carver may have added the supposed i-mark, as he thought it was not clear enough in the Sam-stave. Still I think that s as SUINS gives the necessary sharpness and decision to the inscription, and clearly offers an additional reason for THURLF's act of piety to his deceased comrade — they both of them served under the banners of King SWAIN.

Who this King SWAIN was, is not so sure. From the many "stung" or later runes on this block, it is evidently much later than the other Vedelsprang stone. Rafn, in his "Inscription Runique du Pirée", p. 199, suggests that it was SWAIN ESTRIDSON of Denmark, in whose time King Harald Harede of Norway attacked and ravaged this town of Hedeby in 1051. This seems to me so probable, and to coincide so exactly with the comparatively modern character of the runic letters, that I cannot but regard it as the likeliest opinion hitherto given. — For a learned and interesting digression on HAIDABU and its neighborhood, see Thorsen, l. c. pp. 163-84. — In STURIMATR the N has first been sharpened to NT and has then fallen away, leaving only the T.

<sup>1</sup> We may take the nom.-mark from the following word, thus þur(u)lfR<sub>1</sub>Rispi.

## . VESTERBY, SÖDERMANLAND, SWEDEN.

*Copied from R. DYBECK'S "Svenska Runskunder", 8vo, No. 32.*



Unfortunately, this stone, found in Tumbo Parish, is nearly destroyed. It was broken in pieces some twenty years ago. What is left, 7 fragments, is carefully engraved by Dybeck. As we see, more than one third of the inscription has perisht. — We begin on the left, below :

ANSUAR AUK ERN ..... FADUR SIN. HAN ENTADIS UTI KRIKUM.

ANSUAR AND ERN ..... [after] FATHER SIN (their). HE ONDED (breathed out his ond, soul, died) OUT-IN GREEKS (Greece).

A few runes still remain of a continuation on the body of the stone, but I can make nothing of them. — The ERN is probably a fragment of a masculine name, such as ERNFASTR, ERNKISL, &c., and we have thus on the *same* monument the form *hoary with age* ANSUAR and the *younger* forms (E for A) ERN..... and ENTADIS, the reflective s in this last word being also comparatively modern.

## BETTERINGS.

Page 13, line 11. *For* H. K. RASK *read* R. K. RASK.

P. 14. *Add:* JOHN STUART. *Sculptured Stones of Scotland.* Folio. Printed for the Spalding Club. Vol. 1, Aberdeen 1856; Vol. 2, Edinburgh 1867. This learned and magnificent work — an honor to its author and to the gentlemen of Scotland — contains very few Runic Monuments; but it abounds with information on early monumental remains.

A. CRAIG GIBSON. *Runic Inscriptions; Anglo-Saxon and Scandinavian.* 8vo. Liverpool. T. Brakel, Cook Street. 1859. (From the Transactions of the Historic Society of Lancashire & Cheshire. Vol. 11.)

"Notice of the opening of a Tumulus in the Parish of Stenness, on the Mainland of Orkney" by GEORGE PETRIE, Esq. (*Archæological Institute Journal*, 8vo, Vol. 18, London 1881, pp. 353-58.)

ROBERT PATERSON, M. D. *Manx Antiquities.* With Photographs. 8vo. Cupar-Fife. 1863.

Inschriften mit deutschen runen auf den Hannöverschen goldbracteaten und auf denkmälern Holsteins und Schleswigs, entziffert von FRANZ E. CHR. DIETRICH. (In "*Germania*", herausg. von Franz Pfeiffer. Wien 1865. Vol. x, Part 3, p. 257-305.)

"Notice of Excavations in the Chambered Mound of Maeshowe, in Orkney, and of the Runic Inscriptions on the walls of its central chamber. By JOHN STUART, Esq., Sec. S. A. Scot. From the Proceedings of the Society of Antiquaries of Scotland, Vol. v. Edinburgh. Printed by Neill and Company. 1865." 4to, with Illustrations. — *See also* D. WILSON. *Prehistoric Annals of Scotland*, 2nd ed., 8vo, London 1863, Vol. 2, pp. 283-90.

J. G. CUMMING. Articles on Manx monuments in "*Archæologia Cambrensis*" for the year 1866. 8vo. London, J. R. Smith.

RICH. DYBECK. *Sverikes Runurkunder.* Folio. Uppland. Häft vi. Stockholm 1866.

C. HOFMANN. "Ueber einige Runeninschriften." Pp. 112-41, 204-8, of "*Sitzungsberichte der K. Baierschen Akademie zu München*", II, 2, 1866. 8vo. With a Plate of Runic Inscriptions. (Prof. H. here treats chiefly the Bleking Stones and the Nordendorf Brooch. I have to thank him for an overprint copy, which reached me in March 1867, after the text of the Nordendorf Brooch was printed.

W. KNEALE. *Guide to the Isle of Man.* With Engravings. Sm. 12mo. London (? 1866). G. Philip & Son, 32 Fleet Street.

P. 15, l. 2 from bottom. *For* any any *read* any.

P. 17, l. 31, *for the not plainly exprest* in pronouns sing. and pl. neuter — *must of course be understood and redd* in pronouns sing. fem. and pl. neuter.

P. 20, l. 35. I translate a remark by Prof. C. Säve: — "The example of the Swedish *sednare*, *sednast* is no good instance here, as being no analogon to *DENTSÄ* for *DENSA*. The reason why *D* was added in *sednare* (for *SENARE*) is, that a mistake was made in the etymology of the word. It was not seen that there was here a comparative of *SEN*. Icel. *SEINN*; but people thought it came from the adverb *SEDAN*, Icel. *SÍÐAN*, which is quite a different word, and comes from *SÍÐR*. It is an error of the same kind when Mrs. Carlén writes "*anspegla pá*", instead of "*anspela pá*", as if she derived the word from "*spegla*" instead of the Icel. "*spjalla*", Engl. "*to spell*". It is just as if we should write in German "*Beispiel*" instead of "*Beispiel*".

P. 34. It is often very difficult to know whether *n* is dotted (*Ñ*) or not, from inequalities in the stone. Arendt, who copied this Gran piece, has *AUNAR* and *RYKJÜ*; but Prof. Bugge, who has

lately examined it, says that the dots are mere flaws, and reads AUNAR and RYKIU. — Line 39. RESA read RES. — L. 40. STEIN *r.* STEN.

P. 35, l. 5. DONSI, *r.* DÆNSI; UIAR, *r.* UIA; HONS, *r.* HENS; ONON, *r.* ÆNÆN. — L. 6. Bykjrk. *r.* Bykvik. — L. 17. AUFTH, *r.* YFTL.

P. 36, l. 6. DONSI, *r.* DÆNSI. — L. 7 and p. 45, l. 15. Instead of STAIN DISA we must read — (if we do *not* take the *r* from the side of the bend) — STAN DISA. — Note No. 8. *For* No. 1, read No. 17. — Notes 12 and 29. Nos. 11 and 28 are *one* stone, the *Örsunda* block given in the Appendix. — L. 40. The Tillidse stone has lately been re-copied with great care, and on a large scale, by Mr. Kornerup. His drawing gives STEN (ac.), STEN (nom.)

P. 37, l. 4. Some other stone must be referred to. I cannot find any East-Stenby block with such double-inscription. — L. 21. Bautil has plainly BRUDUR, not BRUDR.

P. 38, l. 24. *Falls away*: This stone (Onslunda, Upland) has been found and re-copied by Dybeck (Runrkunder, fol., No. 233). It reads KUFFASTR.

P. 40 and foll. *Add*:

HUK STAIN PINSA.	LIT RAISA DINA STAIN.
RISDI STEN DESI.	LITU RAISTU STAIN.
LET RISA STEIN DISA.	LITU RISA STIN DIS.
	LET ITIN RITA.

RUDIA, to RID, clear, level, make passable by cutting down and filling up: BRAUT, a BRAID, forest-path, woodland-road, highway.

n. s. m. DESI, DISL.	n. pl. n. DAY.
ac. s. m. DENSA, DYNL.	ac. pl. f. DISR.

P. 49, l. 32. *For* Dyb. 8vo. 55 read Dyb. 8vo. 64.

P. 63, note 1. I translate a remark by Prof. C. Sæve: — "I do not think that the *r* in the Old-Frisic *EIRES* and in the New-Norse *ÆR*, *ÆRA* is a softening (rather a hardening) of the *D*, *Ð* in the Icel. *ÆDR*, but take it as identical with the final *r* of this word — the *D* being elided. This *r* is a case-*r* which has become fixt, in much the same way as the Swedish dialectic *BRUR* — *BRUD*, a *bride*, which is not from *BRUD* but from a form equivalent to the Icel. *BRÚDR*; and as in Gotlandic *TALAS VER* — Icel. *TALAST VIDR*, and in Swedish *NER* = Icel. *NIDR*. The Norse *ÆRA* is for *Æ(Ð)RA*, adding a later -*A*, as in New-Icel. we have *EYJA*, *MEYJA*. *BRÚDA* for the elder *EY*, *MEY*, *BRÚDR*. The German and Swedish *EIDER* is a modern loan from the Icelandic *ÆDR*, introduced when *ÆDAR*-*DUNN* had become an article of commerce. But the Icel. *ÆDR* itself is a later form. The older Icelandic was I believe, *ÁÐ*, gen. *ÁDAR* or *ÆDAR*, pl. *ÆDR*, fem. Afterwards the pl. form has past into the singular. Just in the same way the plurals *ÆR*, *KÝR*, *SÝR* (oves, vacce, sues) have become singulars (ovis, vacca, sus), instead of the old forms *Á*, *KU*, *SÚ* (M. Goth. *AVI*, Scanian and Dansk *KO*, pl. *KOR*, Scanian and Dansk *so*, pl. *SOR*). In Gotland this bird is called *AD*, gen. *ADAR*, pl. *ADUR* (for *ADR*), fem."

P. 67, l. 23. *For* grave read grove.



HORSA also occurs as a mans-name in all the Scandinavian lands, preserved in ancient names of places. In some words, indeed, it may have signified a *horse*; but in many others it *must* have been a mans-name, followed by a word denoting the nature of his settlement or holding. Omitting such place-names as those ending in -*BÆK*, -*BERG*, -*FELD*, -*HAGA*, -*NÆS*, -*VIK*, &c., we may be sure that most of such places as *HORSBUL* (now *HORSBOL*, in South Jutland; *BOL* = *bull*, a chief house on an estate, principal farm-house); *HORSÆBY* (*BY* = *by*, house, home, settlement) in South Jutland; *HORSBUGGE* (now *HORSBYGGE*, in S. Jutland; *BYGGE* = *big*, *bigging*, house, home); *HORSÆRUTH* (now *HORSERØD* in Sealand), *HORSERY* (in Skåne), *RY*, *RØD*, &c. = *rid*, *ridding*, clearance for a toft, cutting down of trees for a farm-settlement); *HORSTOFLE* (now *HØSTENTORP* in Sealand; *TOFLE* = *toft*, house-plot); *HORSTORP* (now *HØSTRUP* in S. Jutland; *TORP* = *thorp*, hamlet); *HORSTEDE* (now *HØRSTED* in S. Jutland; *STEDE* = *sted*, *stead*, place) — are generally the names of places settled or built by men called *HORSA*. Ferguson says that the name *HENGIST* or *HINGEST* still lives in England in the form *HINCKS*, and adds: "In the names of places *Hengist* has become changed into *Hinks*, as in *Hinksey*, Berks. — Ang. Sax. *Hengestesige*."



P. 85, under Vårfrukyrka. Prof C. Sæve thinks that HRFNKR is not = HRFNKAIR or HRFNKR (Icel. HREFNGEIR or HRAFNGEIR), but = HRFN(i)KR, = Icel. HREFNINGR, thus in analogy with the Danish HRAFUNGAR in HRAFNUKA TUFL. He points out also the full name HRFNIKR in Liljegren No. 1342. This last is on the Hårenhed stone, W. Gotland, and has been re-affirmed by P. A. Sæve.

P. 91. Fuchs (Alte Geschichte von Mainz, Vol. 2, p. 101, quoted in Steiner's Codex inscriptionum romanorum Rheni, 8vo, Vol. 1, Darmstadt 1837, p. 191) found a Roman gravestone of white alabaster near Zahlbach, Backesbohl, Hessen. The letters were fine uncials *painted red*.



P. 100, No. 5. Sir Frederick Madden has kindly informed me that this Manuscript is not quite lost, but that the runic alphabet here given from Hickes (and which is repeated by Hickes under my No. 16, page 104, only arranged by him in the Latin order), originally at folio 165 in the codex, now no longer exists. The portion of the bookfell which contained it was, he says, burnt in the fire of 1731, which consumed so many other precious volumes of the Cottonian Collection.

P. 101, l. 10. The Runic B should be , (not turned round). — L. 12. The rune should be , (not upside down).

P. 102, No. 9. See this alphabet re-engraved from the manuscript itself lower down, under No. 62, bis.

Some writers distinguish JÓT(R) and JOTUN as quite different words, connecting the former with GOTH and JUTE. The N. Icel. calls the Jutlanders JÓTAR, the Giants JÓTNAR. So the other modern Seandian dialects; for instance in Danish JYDE a Jutlander, JETTE a Giant. In Old-Engl. we have both ENT and EOTEN (= JOTEN, YOTEN) for Giant. Other critics divide FOR-JÓTR (*FORE-NOTER. Ur-enjoyer, original possessor, first settler*), not FORN-JÓTR.

P. 106. Alphabet 20. The names alone (not the Runes) are partly given in a notice of this Ms. in "Anzeiger für Kunde der deutschen Vorzeit", 4to, Vol. 2, p. 78, Nürnberg 1855.

P. 107. Alphabet 23. The runes P and Q have been misplaced. They should stand: , .

P. 108, Nos. 28, 29, 30, see alphabet No. 65, further on. At line 25 *for i read it*.

P. 111. Alphabet No. 43. The d should stand over the 5th rune, not over the 4th.

P. 112. Alphabet No. 52. *For pert read p, pert*.

P. 114, l. 7. *For Orosius read Orosius*.













RUNIC ALPHABETS CONTINUED.

Nº 61. Mr. Bruun, Chief Librarian of the National Library, Cheapinghaven, has lately found three Old-Northern Alphabets and one Scandinavian — doubtless copied in England at the close of the last century by Thorkelin, in whose hand they are — in the splendid book-hoard which he superintends, and has obligingly brought them under my notice. The first is on a slip of oiled silver paper, and has been traced in pencil over the original manuscript. But unfortunately it bears no mark or annotation as to whence it has been taken. It is a most valuable staverow, nearly identical with No. 9, of which indeed it may have been a copy's copy, perhaps by a scribe of the 12th century.

RUNES, STAVES and NAMES:

feoh ur

																						
f	u	ð	o	r	c	g	u	h	n	i	g	e	o	p	a	r	t	b	e	m	l	

																					
x	d	oe	a	ae	y	ear	ior	cweorð	calc	stan	gar										

The word *calc* is underdotted, usually the sign of erasion; perhaps it was written here instead of under the last letter, which has no name or power; the rune R has been forgotten, tho its power is given. From the paling of the ink, one of the arms in the F is gone as well as part of the OE, &c. The rune for S has been forgotten altogether.

Nº 62. The part of the Cotton Ms. used under Nos. 9 and 23 is there queried from the 10th or 11th century. By referring to Wanley (Cat. p. 239, who gives no date or age) we see that he

had forwarded to Hickes 2 runic staverows from this skinbook. One of these is transcribed by Thorkelin on a quarto page as follows.

"Ex Biblioth. Cottoniana Domitian A. ix fol. x. Codex Membranaceus Seculi xiii." (But this date would seem to be that of the fragment of Annals, not that of the leaf "manu antiquiori" containing the alphabets, &c. described by Wanley under Nos. II, III and IV, of which last he says: "Sequuntur Alphabeta Runica bina (haud ita pridem à me D. Hickesii gratia descripta) cum explicatione Latina nominum veterum Runarum". But Thorkelin's transcript of the runes, which I communicated to Sir Frederick Madden, then Keeper of the Manuscripts in the British Museum, is not quite correct, and that distinguished scholar has kindly favored me with a fresh copy carefully made by himself, which I here engrave. The characters, on a narrow slip of vellum, from the 13th century, are almost identical with the alphabet given under No. 30, p. 108, from which in fact they may have been taken.

The SCANDINAVIAN RUNES, 21 in number, arranged in the Latin order.

ALPHABETUM NORWAGICUM:

b	f	g	h	i	l		o	p		t	u		z
ᛒ	ᚠ	ᚡ	ᚢ	ᚣ	ᚤ	ᚥ	ᚦ	ᚧ	ᚨ	ᚩ	ᚪ	ᚫ	ᚬ

N<sup>o</sup> 62, bis. On the same 4to page Thorkelin gives another (Old-Northern) alphabet, as taken by him from the same bookfell. It is the same as my No. 9 from this codex, and yet it exhibits some small variations. Is it, after all, the same staverow badly copied?

I had written thus far, puzzled by the apparent identity of this staverow with that printed as No. 9, p. 102, from this manuscript (Ms. Cott. Domit. A. ix), when Sir Frederick Madden sent me his obliging reply to my enquiries on this head. On examining the codex he finds that Thorkelin's transcript is indeed therefrom, and that this staverow is therefore the same as my No. 9, but that Thorkelin's copy is not quite correct or complete. He therefore — from his well-known zeal for science — conferred an additional favor on me by making with his own hand a most exact tracing, and this proves that the engraving of this alphabet in *Hickes* (Thesaurus, Vol. 1, p. 136, my No. 9) has also a couple of serious defects. I therefore re-engrave the runes, from Sir Frederick's facsimile. They are written in 3 lines on leaf No. 10, b, which Sir Frederick pronounces to be in a hand of the 11th century. We now see that the skinbook has not the R as given by Hickes. This has been forgotten by the scribe, who however has given a *Scandian type* for the M, which Hickes has omitted.

Appended to this alphabet are a few names of the runes with a Latin translation. Thorkelin copied them but not accurately, nor has he noticed that they are in a later hand. I therefore repeat them here from Hickes, l. c. Notwithstanding the mistakes, they are valuable.

RUNES, STAVES and NAMES:

ᚠ, f, feoh; ᚢ, u, ur; ᚣ, ð, ðorn; ᚤ, o, os; ᚥ, r, rad; ᚦ, c, cen; ᚧ, g, gifu; ᚨ, uu, wen; ᚩ, h, Hegel; ᚪ, n, nead; ᚫ, i, iac; ᚬ, gæ, geor (corrected to gear); ᚭ, eo (name omitted; instead, is written sigel, which belongs to the following s); ᚮ, p, peord; ᚯ, x (name wanting); (æ wanting); ᚰ, s (no name written above, but instead is given another rune for s. ᚱ, followed by a very dim word, now nearly like co, perhaps a faded et); ᚲ, t, tir; ᚳ, b, berc; ᚴ, e, eþel (miswritten for eh); ᚵ, m, d, deg (miswritten for manis); ᚶ, l, lagir; ᚷ, ing, inc; ᚸ, d, m, manis (miswritten for deg); (above the line, between manis and pro, has been added the rune ᚹ, an old Scandinavian type of the M); ᚺ, oe, pro (= this stands for oe, but the name, ethel, is omitted, being wrongly given above to the e); ᚻ, a, ac; ᚼ, æ, æsc; ᚾ, y, yr; ᚿ, ear, tir; ᚰ, ior, orient, io; ᚱ, cwearð, cur, q; ᚲ, calc (erased by under-dots), iolx, ic; ᚳ, stan, z, se, st; ᚴ, gar, et g (and g); ᚵ, (no letter-power affix), calc.

Some of the above corrections of Hickes are very valuable, particularly the oldest rune-form or s (ᚰ) and the MANIS (plainly written) for MANN.







P. 137. The Old-Northern type for  $\mathfrak{E}$  ( $\mathfrak{F}$ ) has also been found on the Frøhaug Amulet, on the Bø, the Orstad and the Tomstad blocks, and on the Müncheberg Spear-head.

P. 139. The Kleppe stone should be called the Thuv stone (in Klepps Præstegjeld. Jæderen). Another stone has been found at Kleppe Homestead in Kleppe Præstegjeld. — The Bø stone has  $\mathfrak{B}$  for  $\mathfrak{B}$ .

P. 140. The  $\mathfrak{C}$  of the Vånga stone is  $\mathfrak{C}$ , of the English Runic Calendar  $\mathfrak{A}$ .

P. 141. The Ingelstad rock has  $\mathfrak{W}$ , apparently for  $\mathfrak{D}$ . — Prof. S. Bugge says that in the copy of the Skeberg stone which is in his hands the  $\mathfrak{D}$  is  $\mathfrak{A}$ , not  $\mathfrak{A}$ . He adds, that he takes  $\mathfrak{C}$  (Bönsnæs) and  $\mathfrak{P}$  (Skeberg) to be  $\mathfrak{D}$ , not  $\mathfrak{D}$ .

P. 142, l. 20. I now think that the  $\mathfrak{F}$  on Bracteate No. 28 is the Hammermark.

The English Runic Calendar has  $\mathfrak{M}$  for  $\mathfrak{E}$ .

P. 144, l. 7. Prof. C. Sæve thinks that the  $\mathfrak{H}$  of the Ed stone may possibly stand for  $\mathfrak{U}$  or  $\mathfrak{V}$ .

A new variety of the type for  $\mathfrak{G}$  has turned up on the Frøhaug Amulet, namely  $\mathfrak{G}$ . The Orstad stone has the usual  $\mathfrak{X}$ ; so also Bracteate No. 41, b, and the Gilton Sword.

P. 144, l. 28. I translate a remark by Prof. Carl Sæve: — "I wonder whether on the Hæggeslåt stone, Bantil No. 987,  $\mathfrak{B}$ , (Liljegren 1580), the block itself would not show  $\mathfrak{F}$  or  $\mathfrak{F}$ , that is, whether the 3rd letter is or was not  $\mathfrak{F}$ , a short stroke equal to a point, thus  $\mathfrak{F}$  equal to  $\mathfrak{F}$ ,  $\mathfrak{G}$ , so that the stave was really  $\mathfrak{G}$ , not  $\mathfrak{F}$ . Such is the case on the door at Hørsne, Gotland, (C. Sæve No. 70, Liljegren 1947), where Liljegren has read  $\mathfrak{F}$  or  $\mathfrak{F}$ , thus taking the first letter as  $\mathfrak{F}$ . But the iron-work has:

$\mathfrak{F}$   $\mathfrak{A}$   $\mathfrak{D}$   $\mathfrak{F}$   $\mathfrak{A}$   $\mathfrak{R}$   $\mathfrak{F}$   $\mathfrak{A}$   $\mathfrak{R}$   $\mathfrak{F}$   $\mathfrak{A}$   $\mathfrak{R}$

GARUALTR IARNNADI TUR

GARUALT IRONED (made the iron-work of) this - DOOR.

A similar shape of the  $\mathfrak{G}$ -rune, with a stroke instead of a dot, meets us on the Upsala stone (Dybeck, 8vo No. 66, fol. No. 169):

$\mathfrak{G}$   $\mathfrak{A}$   $\mathfrak{D}$   $\mathfrak{F}$   $\mathfrak{A}$   $\mathfrak{R}$   $\mathfrak{F}$   $\mathfrak{A}$   $\mathfrak{R}$   $\mathfrak{F}$   $\mathfrak{A}$   $\mathfrak{R}$

OSGUN LIT RITA STAIN EFTIR SUN SEN DORGISL.

OSGUN LET WRITE this - STONE AFTER SON SIN (his) THORGISL.

This  $\mathfrak{F}$  could easily have been misread or miscopied  $\mathfrak{F}$ .

An analogical but not similar error is found in both Bantil No. 349, Liljegren No. 50 and Dybeck, fol. No. 21, (Kolstad, Uppland), who all agree in reading ....  $\mathfrak{F}$   $\mathfrak{A}$   $\mathfrak{D}$   $\mathfrak{F}$   $\mathfrak{A}$   $\mathfrak{R}$   $\mathfrak{F}$   $\mathfrak{A}$   $\mathfrak{R}$ ; but the stone itself has — as I can testify, for I have seen and examined it —  $\mathfrak{F}$   $\mathfrak{A}$   $\mathfrak{D}$   $\mathfrak{F}$   $\mathfrak{A}$   $\mathfrak{R}$ , KEIRA (- GEIRA, the GEIR-bearer). Thus we have the mans-name whose nominative would be KEIRI, and not FEIRI."

P. 144. The Orstad stone has not only (like the Bø stone)  $\mathfrak{H}$  for  $\mathfrak{H}$ , but also apparently  $\mathfrak{M}$ ; the Vånga stone has  $\mathfrak{H}$ . The Sigdal stone has the bind  $\mathfrak{H}$ ,  $\mathfrak{H}$ . The Bårse stone has the tie  $\mathfrak{P}$ ,  $\mathfrak{H}$ . On the Maglekilde Amulet is  $\mathfrak{H}$ , apparently a by-form of the Old-Northern  $\mathfrak{H}$ .

P. 146. The Old-Northern rune for  $\mathfrak{L}$  ( $\mathfrak{F}$ ) also occurs on the Bø and Orstad stones, and on the Jyderup Amulet. On the English Runic Calendar we have  $\mathfrak{F}$ .

P. 147.  $\mathfrak{M}$  is  $\mathfrak{M}$  also on the Gilton Sword. The Sigdal stone has both  $\mathfrak{M}$  and  $\mathfrak{M}$ . The Bø stone has  $\mathfrak{M}$ .

P. 148. The Tomstad stone also has  $\mathfrak{F}$  for  $\mathfrak{N}$ ; so has the Bø stone; the Müncheberg Spear-head has  $\mathfrak{F}$ .

P. 149. The Vånga stone really has  $\mathfrak{A}$  for  $\mathfrak{O}$ . — On the Müncheberg Spearhead the rune  $\mathfrak{C}$  stands for  $\mathfrak{O}$ , not  $\mathfrak{O}$ .

P. 150. The English Runic Calendar has  $\mathfrak{K}$  and  $\mathfrak{M}$  for  $\mathfrak{O}$ .

P. 151. On the late Bracteate No. 41, b, we have  $\mathfrak{A}$  for  $\mathfrak{O}$ , on the English Runic Calendar  $\mathfrak{A}$ .

P. 152. The usual type for  $\mathfrak{R}$  is also on the Old-Northern stone at Orstad.

P. 153. The s-type with 3 bends is also on the Bø and Orstad stones,  $\mathfrak{S}$ ; with 4 bends,  $\mathfrak{S}$ , on the Gilton Sword. — The variation  $\mathfrak{F}$  for  $\mathfrak{S}$  has now been found for the first time

on an Old-Northern piece, the Frøshaug Amulet. — The Sigdal stone has both  $\uparrow$  and  $\uparrow$  for  $\tau$ . The Glostrup and Jyderup Amulets have  $\uparrow$ . The Jyderup Amulet has the tie,  $\uparrow$ ,  $\tau\uparrow$ .

P. 154. Prof. S. Bugge says that the  $\tau$  on the Kleppe (read the Thuv) stone has the pinch bar slanting to the left, thus  $\uparrow$ . — The Vånga stone has  $\downarrow$  for  $\tau\uparrow$ .

P. 155. The Müncheberg Spearhead and Vånga stone have  $\downarrow$  for  $\sigma$ ; the Glostrup Amulet  $\downarrow$ .

P. 156. The Old-Northern Orstad stone has  $\downarrow$  for  $\sigma$ ; the Vånga stone  $\downarrow$ .

P. 157. The Bø, Orstad and Vånga stones have also the Old-Northern  $\downarrow$  (w). So has the Jyderup Amulet and the English Runic Calendar.

P. 158. Under  $\tau$  must be added that we have  $\uparrow$  for this letter on Bracteate No. 41. b;  $\uparrow$  on the Jyderup Amulet.

I have somewhere in these pages, if I remember right, passingly alluded to the great similarity (not in *power* but in *form*) of the Himyaritic Alphabet of 28 letters to our *Old Runes*. This staverow, used in Southern Arabia in very early times, probably from some years or ages before Christ to about 6 centuries after that date, when it rapidly fell away before other characters, has lately excited great attention, and the British Museum has published a folio volume of the known monuments in this alphabet. They consist of votive bronze tablets in a longlost idiom, whose nearest approach is traced in the present Amharic; allied to Ethiopic and Hebrew. Lately this staverow has been still further examined and identified, and the whole *ABT* has been printed ("Himyaritic Inscriptions. By Lieut. Col. R. L. Playfair. Presented August 1862") at p. 77 of "The Journal of the Bombay Branch of the Royal Asiatic Society", No. 22, Vol. 7, 8vo, Bombay 1865.

As we must be alive to every hint, as the resemblance in shape of these letters to the oldest runes in Scandinavia and England is very surprising, as this *may* be a connecting link to other alphabets now lost, and as we must eventually look to the East for further information, — I think most of my readers will thank me for adding this little known *ABT*, copied from Mr. Playfair's table:

## HIMYARITIC ALPHABET.

No.:	Letter	Power:	Resembles in shape the runic:	No.:	Letter	Power:	Resembles in shape the runic:
1.	$\mathfrak{H}$ , $\mathfrak{h}$ ,	A short, (cons.),	C, K.	16.	$\mathfrak{M}$ ,	TT.	—
2.	$\mathfrak{B}$ ,	B.	U.	17.	$\mathfrak{H}$ ,	TTHH.	K.
3.	$\mathfrak{X}$ , $\mathfrak{X}$ ,	T.	G.	18.	$\mathfrak{O}$ ,	NGH.	—
4.	$\mathfrak{S}$ ,	TH.	S.	19.	$\mathfrak{A}$ , $\mathfrak{A}$ , $\mathfrak{A}$ , $\mathfrak{A}$ ,	HGH.	—
5.	$\mathfrak{T}$ ,	J, (cons.).	T.	20.	$\mathfrak{F}$ ,	F.	—
6.	$\mathfrak{W}$ ,	HH.	A.	21.	$\mathfrak{P}$ ,	Q.	E.
7.	$\mathfrak{Y}$ ,	CHH.	—	22.	$\mathfrak{H}$ , $\mathfrak{H}$ ,	K.	C.
8.	$\mathfrak{D}$ , $\mathfrak{H}$ , $\mathfrak{P}$ ,	D.	TH.	23.	$\mathfrak{L}$ ,	L.	T.
9.	$\mathfrak{N}$ , $\mathfrak{H}$ , $\mathfrak{N}$ , $\mathfrak{D}$ ,	DH.	H.	24.	$\mathfrak{M}$ , $\mathfrak{N}$ , $\mathfrak{B}$ , $\mathfrak{B}$ ,	M.	B.
10.	$\mathfrak{R}$ , $\mathfrak{Z}$ , $\mathfrak{S}$ , $\mathfrak{C}$ , $\mathfrak{A}$ ,	R.	—	25.	$\mathfrak{N}$ , $\mathfrak{P}$ ,	N.	S.
11.	$\mathfrak{Z}$ , $\mathfrak{X}$ ,	Z.	NG.	26.	$\mathfrak{V}$ , $\mathfrak{O}$ ,	V.	—
12.	$\mathfrak{S}$ , $\mathfrak{H}$ , $\mathfrak{I}$ ,	S.	S.	27.	$\mathfrak{Y}$ , $\mathfrak{Y}$ , $\mathfrak{Y}$ ,	H.	—
13.	$\mathfrak{S}$ , $\mathfrak{S}$ , $\mathfrak{S}$ , $\mathfrak{Z}$ ,	SH.	S.	28.	$\mathfrak{Y}$ ,	I, Y,	S.
14.	$\mathfrak{H}$ , $\mathfrak{H}$ ,	S, (soft).	—				
15.	$\mathfrak{E}$ ,	between s & d.	—				

Bind-staves,  $\mathfrak{A}$ ,  $\mathfrak{T}$ .

P. 189. This pyx came into the Collection of Lord Londesborough, and the 3 figures are beautifully engraved, full size, by Mr. Fairholt at p. 20 of "Miscellanea Graphica: Antiquities in the possession of Lord Londesborough. Engravings by F. W. Fairholt, F. S. A., Introduction by T. Wright, M. A., F. S. A." 4to. London 1856. A splendidly illustrated work.

P. 190. Prof. C. Sæve has lately communicated to me a copy of a Bild-stone (runeless) found in 1866 during the repairs of Balingstad Church, Haganda Härad, Balingstad Socken, Upland. General Count G. A. F. V. von Essen instantly took care of it, and had it raised in the church. It bears the figures of 2 Horses furiously fighting by kicking at each other with their hind legs. The work has a certain elegance, and both the Steeds have *human faces*; as Prof. Sæve suggests, emblematical of the dignity and wisdom of these noble animals. This stone seems to be from the Early Iron age.

P. 196. In January 1866, — there being again no signs of snow, — the Gotenburg Academy of Science and Belles Lettres agreed to relinquish its plan of fitting the Tanum stone to Gotenburg, and instead to move it from its ignoble situation to a suitable site near Tanum Church, and there raise and fix it. This has been done and it is now near its first locality, on the high road to Norway, so that it may be seen by all travelers passing that way; it is under official protection.

P. 197. Dr. E. Jessen, of Cheapinghaven, in April 1867 communicated the following remarks: — "Rask's school would read inscription p. 197:

DRAVINGAN HAITINAR VAS

"he was called Thrawing", forms not objectionable to you, though they also suit Rask's school. DRAVINGAN might be taken for a "weak" nominative with *N* not yet thrown off. HAITINAR would be taken for old form = HEITINN."

The objection to this is, not only that we have here two forms so old that as yet *no example* of them has been found in the North, and that the people who said DRAVINGAN would doubtless say HAITINAS, but also that *Y* is not *R*, but *A*. Hence the whole combination falls away.

P. 198, l. 18. *Read*: "Mr. Brusewitz made a drawing of the monument in 1863, and in 1864 the Academy sent down".

P. 207. A couple of Runologists have suggested that the *l* in the 3rd line is mistranscribed for *H*, or that the *l* was originally *H* on the stone. In this case we should get the mans-name  $\text{H}_n\text{DUWOL}^{\text{H}}\text{P}_n$ , possibly the same captain as is commemorated on the Istaby and Stentofen stones.

P. 208. *Read*: "This, powerful port and city was situate due north of the present Gotenburg and a little to the west of Kongelf". — Lower down, *read*: "and in 1508 by the rebel Herlof Hydddefat".

P. 222. The oldest inscribed Roman Comb known to me is one of the 3 of that material figured in Boldetti's "Osservazioni sopra i Cimiterj de' Santi Martiri, ed Antichi Cristiani di Roma", fol., Roma 1720, p. 502. It is inscribed

EVSEBI · ANNI

and has thus either belonged to or been made by (MANU) EUSEBIUS ANNIUS.

P. 223. When I was last in England, the kindness of Mr. Franks allowed me to inspect these two Lincoln Combs. My engraving of the Rune-bearer is absolutely correct. Both these precious objects have since been secured by the British Museum.

P. 226. P. A. Sæve's drawing of the remarkable Lärbro relief-stone has been engraved at p. 236 of "Ny illustrerad Tidning", fol., Stockholm, 27 Juli 1867. See the descriptive text at p. 238.

P. 229. To the list of gentlemen who contributed towards the expense of engraving the Rök stone, must be added the name of Baron Robert von Kræmer, then Lord-lieutenant of Upsala.

P. 241. VÅNGA, WEST GOTLAND, SWEDEN. ? DATE ABOUT 800-400.

*From a careful drawing and Paper Cast of the original, made in June 1867 by the Swedish Intendant of Antiquities Baron G. DJURKLOU, kindly forwarded by Riks-Antiquary BROR EMIL HILDEBRAND.*

As we see at p. 241, this block was first copied in 1791 by an unknown antiquary E. Junggren, and afterwards by Tham. From my having drawn attention to it and the efforts made by the Swedish Academy of Antiquities, it has happily been rediscovered. This venerable granite minne-stone

is built-in high up inside the northern wall of Vånga Church, near Skara, about 8 feet above the first floor and over the roof of the church. It is on its side, so that the runes are now horizontal. As it is very dark and windy there up, nothing can be distinctly made out without a lantern. We cannot know whether the stone bears any other carving; probably not. But this old church will be taken down in 1868. The block will then be carefully lifted out, and we shall learn the result. The priest of the Parish, Dean O. Warholm, kindly took a new copy some months back. This agreed with Junggren's, save that the 3 first letters were HPA. Baron Djurklou's cast and drawing show that they were HPA. The measures are: greatest height about 3 feet 5 inches Swedish; greatest breadth about 2 feet Swedish. All the runes are retrograde, and read from right to left (from above downwards). The stone is unhewn and rough, the writing not very deep or bold.



In translating, there are at least 3 ways to go. We may say that the whole is *one word*, HWÜCOPUA (which those gentlemen who make Y to be -R would give as HWÜCOPUR); or *two words*, a nominative and a dative, HWÜCO DUA, HWÜCO to-THUI or HWÜC OBUA, HWÜC to-OTHUI. I prefer my first suggestion, p. 242, that we have here *three words* and the *formula of ownership*. I would therefore divide and translate:

HPA & TNY

HWÜC O DUA.

HWÜC OWES (*owns, possesses*) this - TUA (*grave-mound*).

(*This tumulus belongs to Hwüc.*)

P. 241. I have to thank Prof. S. Bugge for the following communication, which I English: "At p. 241 of your Runic Work is given a second "Vånga" inscription, from Liljegren's "Fullständig Bantil". As far as I can see, there is not a word in Liljegren about *this* carving having been at Vånga, or where it was, nor whether it was on stone or some other material. He only gives the runes, with their values in Latin letters below. This carving agrees so exactly with that on the Bone Comb at p. 222 of your work, that I have no doubt they are one and the same inscription. Where Liljegren has  $\mathfrak{h}$  above the  $\mathfrak{t}$ , it can only mean that the copier was in doubt which was the letter, and therefore he has given both.  $\mathfrak{h}$  agrees with Finn Magnussen's copy,  $\mathfrak{t}$  with yours."

This is self-evident. The latter inscription is only an old copy of the West Thorp Comb, and therefore this number falls away. But this is also clear from the Ms. itself. G. E. Klemming,



Esq., the Swedish Riks-librarian, has examined it, and kindly communicated the result, — that this copy (which is in Liljegren's Bautil, Vol. 7, not Vol. 5) has no outline round it, but only the words:

“u hobank nio iani  
u gob”

followed by the reference:

“Antiq. Ann. 4. b. 1. h. 150, \* läses stundom | *Antiquariske Annaler, Vol. 4, Part 1, p. 150,*  
för g.” | \* is sometimes found for g.

Mr. K. adds, that the slip written and signed by E. Junggren must refer to a stone then in West Gotland, that this E. Junggren is unknown, and that the words “men oricktigt” are in the hand of Pehr Tham.

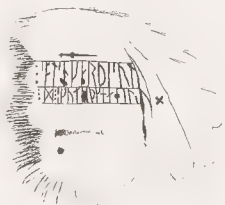
P. 244. By an unaccountable stupidity, in enumerating the O. N. monuments in Sweden I have forgotten the *Krogstad* and the *Sölvesborg* stones. Thus the number will be 20 instead of 18; but, as the 2nd Vånga piece is in fact only an old copy of the West-Thorp Comb (p. 222) and goes out, the actual total then known was only 19.

P. 245. FRESH SWEDISH FIND.

### INGELSTAD, EAST GOTLAND, SWEDEN.

? DATE ABOUT A. D. 1200-1300.

In October 1866 Riks-Antiquary Hildebrand found among Liljegren's loose papers a small slip bearing a Runic sketch, together with a few words announcing that the staves were carved on the top of a hill (“bergsspets”) or rocky cliff (“bergshäll”) at Ingelstad, one quarter of a Swedish mile due west of Norrköping, on ground belonging to Messrs. Schagerström and Holmgren. There was no date, but the sketch was apparently made some 30 years ago. This slip of paper excited Riks-Antiquary Hildebrand's attention, as one of the runes was evidently the Old-Northern  $\mathfrak{M}$ . So he kindly forwarded it to me. I also could not but acknowledge that the stave  $\mathfrak{M}$  was plainly there, and that therefore we had an overgang piece before us. Anxious to get further information, I had the slip photographd, and distributed copies in various directions. The following is an exact photo-xylograph, by Mr. Rosenstand, from the light-bild:



After a time, the indefatigable Swedish Riks-Librarian G. E. Klemming succeeded in procuring me a second copy of this inscription. It was communicated to him by the learned runic-smith Lector L. Wiede, in a letter dated Linköping, Dec. 1, 1866, from which I translate the following paragraphs:

“I have twice or thrice visited Ingelstad and revised its rock-carving, but I now remember very little about it. The one time was in the autumn of 1846, when the statue of Carl Johan was opened in Norrköping. I had then the Riks-Antiquary himself in my neighborhood, but the many festivities and perhaps also the advanced season stood in the way. As far as I can remember, at my first visit in the squalid hamlet I could neither find the Baillie-juror (“Nämndeman”) nor the runes. The next time I was able to compare and correct the risting, as found in the Liljegren papers, whence also

your photograph must have been taken, and I enclose my thus corrected transcript. The miserable peasant-cottages were now changed into a neat mansion, and the house of the "Nämndeman" was now inhabited by Hr. Östergren, a manufacturer in the town. The little rock was then in the middle of the village, and was surrounded by pleasant plantations. It was paled all round, and a short stair led up to the inscription, which was carved on the top of the rock.

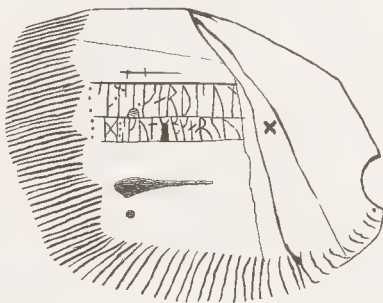
"When I visited the place for the third time, the runic carving was built over and hidden by a summer-house.

"But possibly I may have made a mistake, and confounded this with the rock-carving at Björnsnäs in Qvillinge Parish, which latter, when last lookt for, was covered by the cart-road up to the barn.

"It is said, that when the old priest-house at Risinge was pulled down 2 or 3 years ago, P. A. Sæve found a similar runic risting on the bare cliff close under the sill (ground-timber, earth-beam, sleeper). — I suppose that an old building had also stood at Ingelstad, and that the writing referred to it. In this case the first line would be: *Samsi : kardi : sul :*, that is, *Samse made the-syll* [the lowermost stock-frame of the wooden building]. (See Ihre's Glossarium, s. v.)

"The memorandum on my sketch would seem to denote that there were 2 separate copies of this Ingelstad inscription among the papers of Liljegren, the one by A. T. Kjellberg (afterwards the distinguished porcelain-painter in Berlin), the other by Liljegren himself. Oblige me by enquiring into this."

I here add Lector L. C. Wiede's "corrected transcript", from an exact copy forwarded to me by Riks-Antiquary Klemming. This woodcut is also by Hr. Rosenstand.



This is all the information I have been able to gather about this rock-writing at Ingelstad, Bråbo Härad, Östra Eneby Socken, on a small cliff near the house of the Nämndeman, not far from Marieborg.

The runes are partly obliterated. They are Scandinavian-runic, but the first stave in the 2nd line is the Old-Northern letter  $\mathfrak{M}$ , whether  $\mathfrak{D}$  or  $\mathfrak{M}$  we cannot say unless we can find another  $\mathfrak{M}$  in the inscription. I think there is such an  $\mathfrak{M}$  in the 2nd line, and that it is there  $\Upsilon$ . If so, the  $\mathfrak{M}$  will be  $\mathfrak{D}$ .

Lector Wiede reads the first line:

SAMSI KARDI SUL.

Should the 3rd rune in the 1st line have been  $\Upsilon$ , as Mr. Wiede thinks, we shall then have another proof that  $\mathfrak{M}$  is  $\mathfrak{D}$ . Both the drawings seem to show that this 3rd stave was more likely  $\mathfrak{N}$  ( $= \mathfrak{V} = \mathfrak{K}$ ).

It is clear that the letters are not divided into words, save that there is : at the beginning of each line. Thus the 3rd word will be SUL. The first line — comparing the 2 transcripts — was apparently:

! !  $\mathfrak{N}$  ! !  $\mathfrak{K}$  ! !  $\mathfrak{D}$  ! !  $\mathfrak{N}$  ! !

In the 2nd line the 1st stave is  $\mathfrak{M}$ . As the words are not divided, the points are ornamental or else this letter is a contraction. — The next rune is now !, which I do not understand unless it be the remains of an I. — Then comes  $\mathfrak{V}$ . — Then  $\mathfrak{N}$ . — Then (plainly in Wiede's copy)  $\mathfrak{t}$ , thus a stung rune, E. — The stone is broken at the next rune. We may suppose it was  $\mathfrak{t} = \mathfrak{N}$ . — Then, ap-

parently, þ, but with part of the left arm of the following ʝ left and by the copiers added on, so as in the one to give Ð in the other a fragment of this letter. — Next then, I take it, came ʝ. — Then, plain in Wiede, †RIN, the last stave damaged. Should this be more or less so, we shall have:

MIN†ʝʝRIN

The two lines might thus have been:

SAKSI (or SAMSI) KARDI SUL

DIK UENA MARIU.

SAKSI (or SAMSI) GARED this - SILL (ground-frame, earth-timber work) for - THEE, WENE (fair) MARIA.

That we should have such *mixt* forms as KARDI (for GARDI) DIK (for TIK or DIG), &c., on the same stone, has many parallels elsewhere.

We cannot see whether the MARIA was SAINT MARY or only a friend or sweetheart. If the former, the "SILL" may have belonged to a small Chapel dedicated to the Virgin Mary in the Middle age.

This is the best guess I can make from the materials before me. But in any case, and whatever the carving may signify, we have evidently still lingering here the olden rune ʝ.

P. 250, l. 3 from bottom. Nis, read: Næs.

P. 254. Top line. STENSTAD, THELEMARK, NORWAY. DATE ABOUT A. D. 300-400.

Happily, we can trace at least some of the pieces found in the Stenstad How. Lector Rygh has obligingly pointed out to me that: — "In Worsaae's *Nordiske Oldsager* (2nd ed.), No. 311, is given a wooden Pail with bronze fittings, as now kept in the Cheapinghaven Museum. In the Museum Catalogue (No. 8031) this is stated to have been found "in a barrow, together with 3 clay urns, near the homestead *Seestad* in Holden Præstegield, Lower Thelemark Fogderi, Bratsberg Amt". This *Seestad* is certainly miswritten for *Stenstad*, and the find is identical with that to which the Runic Stone belongs. Compare Nicolaysen, *Norske Fornlevninger*, p. 211. The 3 grave-urns are probably also somewhere in the Museum. Such bronze-fitted wooden Pails occur, as far as I know, only in grave-finds from the Early Iron Age, that period of art in the Northern lands during which the older Runic alphabet was in use." — As this is evidently so, and as we can thus get an idea of the articles deposited in this grave, I here add an engraving of this antiquity, again drawn and chemityped by J. Magnus Petersen from the original in 1866, scale 1-half.



This "fat" or "vat" is of fir or pine wood, coated outside with thin bronze, bound by bronze bands. But most of this coating has fallen away. At the centre of the bottom is a bronze nub, which has perhaps fastened a sheet of the same metal.

Wooden Buckets or Stoups or Pails or Mead-vats, or whatever else we may call them, of "barbaric" manufacture have been hit upon in various parts of Europe, particularly Scandinavia and England. Their fittings are usually of bronze, and they go down in date to some centuries after Christ. The one lately unearthed at Varpelev<sup>1</sup>, in Denmark, cannot be later than about the 1st century before Christ.

A couple of years ago a similar piece,  $4\frac{1}{2}$  inches high by  $4\frac{1}{4}$  to  $4\frac{1}{2}$  in diameter, was found in an O. Engl. grave at Stowting in Kent, and was shown me by Dr. J. B. Sheppard of Canterbury, in whose clever antiquarian hands it was undergoing some necessary very careful restoration — as it had fallen nearly to pieces when dug up. This is nearly identical in shape and make and ornament with the Stenstad piece, save that it has 3 broad bronze bands instead of 2. It is now in the Museum of the Society of Antiquaries, London.

But I can add yet another of these precious Stenstad remains. For Kammerråd Strunk has succeeded in ferreting out that the Fibula which at the time was sent to the Danish "Kunst-Kammer" from Norway, as having been found with the small wooden Bucket and the Rune-stone, was some years ago handed over to the Old-Northern Museum. When the new arrangement of the collections from the Iron Age was suspended for want of funds, this same fibula was put on one side, together with many other articles. But it has now been removed to its comrade the Stoup, and placed at my disposal for copying. I therefore here give it (full size, drawn and chemityped in 1866 by Mr. J. M. Petersen) as thus recovered from oblivion, and as another proof of the great antiquity of the whole find. It is of Bronze, and is well preserved, save that the tung (which was doubtless of iron) has been consumed by time. It is of the well-known common "Roman" type, and may have been of Roman make; but it is certain that many of the Brooches of this pattern, which occur so frequently all over Europe, have been made by native handicraftsmen from Roman models. In the "Kunst-Museum" this piece was numbered, as Mr. Strunk informs me, B A d. 42; in the Old-Northern Museum it is now Nr. 8411.



We see at a glance that these two pieces are from the Early Iron Age, and that somewhere about the 4th century seems exactly to suit them. But this is the period to which I assigned the stone, judging only from its general character, its runes and its language. Therefore the olden laves here restored to us perfectly agree with the block and its runes, and we may be pretty sure that the Stenstad minne-stone is not younger than about the time proposed, between 300-400 years after Christ. Thus

Varpelev Fundet, beskrevet af C. F. Herbst. Ann. for Nord. Oldk., 1861. pp. 905-22. with plates. See Plate 3, Fig. 4. a & b.



another and striking example of the nicety with which we can sometimes ascertain a proximate date, by a comparison of various and very different technical details.

P. 264. THE TOMSTAD STONE. I translate the following additional information, from the transcript of a letter by Mr. J. M. Osmundsen, Schoolmaster in Farsund, to Prof. S. Bugge: — "Elias Berntsen Tomstad, on whose land the rune-stone was found, visited me at my request on the 17th Nov. 1865 and stated as follows. The block came to light in 1851 or 1852 on clearing a wild patch for field culture, about 100 paces from the farm buildings, in a slanting mound or descent on the middle of which was at it were a little raised flat which bore, lying in the earthy crust, some moderate-sized stones spread about an area as large as a room floor. He could not remember whether any of these stones here and there were above ground. As most of them were so handy, he fitted several of them home and used them as door steps. It was about 1 year before it was observed that the block with runes — which was the largest among them — bore written characters. He said he had not broken it; it was as he had found it. As it is evidently part of a Bauta-stone, I askt whether he had remarkt any bit which would have fitted to it; he answered, "No". It was at the same time and place that he found the objects mentioned by Nicolaysen (*Fornlevninger*, p. 283), namely, the Sickie-blade and two Cakes of burnt clay, which were sent to Mr. Fritzner for the Museum, as also two small Beads of glass, blue with white stripes, and two Knife-blades, each like the half of a "Russesax", but which were thrown away."

P. 267. THE BRATSBERG STONE. Lector Ol. Rygh, of Christiania, has favored me with some information hereon, in a letter dated Feb. 19, 1867, which I beg to translate:

"Last summer I saw in the collections of the Tronyem Society of Sciences a drawing of the *Bratsberg Stone*, in L. D. Klüwer's hand. It is dated "Bratsberg, June 15, 1812", and there is added: "It is said that this stone was found in 1811, together with a lance and a metal urn in a circular barrow near Bratsberg church, covered with large stones". Klüwer here gives another date for the discovery of the stone than that mentioned in his "Norske Mindesmærker"; but this also is an incorrect one. Otherwise, as to the shape of the block and the form of the runes, the drawing exactly agrees with that in his book. The original Ms. of Klüwer's "Norske Mindesmærker" is still in the bookboard of the same Society, together with some unpublisht notes and traveling-sketches by the same author. Among them are rich Collectanea relative to *Superstitions* in Tronyemshire, of great value to a future enquirer. Klüwer's "Mindesmærker" Ms. I have gone thro with great interest. The drawings (pen-and-ink) are executed with uncommon care and elegance, and we see at once that they may be depended on in so far as Klüwer could properly grasp the originals — a thing not always to be expected in the presence of runics difficult to read. It was a great misfortune that Klüwer died so early — only 35 years old, and that so long a time glode away ere he got any follower. Else we should have had at least *good drawings* of many of those monuments which have perisht during the last 40 years."

P. 269. The lately discovered Norse *Bö-stone*, which is added further on, gives us the very same formula: — West-Tanem: MENIS LAU; B6: HNEBMES HLEIWE.

P. 271. THE SIGDAL STONE. ? DATE ABOUT A. D. 400-500.

I said that what has been usually called the Sigdal block (more minutely, the stone from By in Sigdal) had been obtained for the Christiania Museum, and in a few months might be expected thither. I added: "should it reach Christiania before this book is closed, Prof. Bugge has promist me a Photograph and a Paper Cast. This may amend or altogether overturn my above reading — which is only founded on what I have, not on what I have not. I can only honestly do my best. Meantime, we must all hold the above "combination" or "guess" in suspense."

The stone thus spoken of reacht Christiania in April 1866, and I received from Prof. Bugge Photographs and from Lector Rygh splendid Paper Casts in May. Since then, they favored me with a cast of the runes also, in Plaster of Paris. And both gentlemen communicated to me their remarks on the runes.

The consequence is — that all my former materials were insufficient, and my "combination" or "guess" is "*altogether overturned*". So we must commence *de novo*.

According to the more exact information now obtained, this stone is 5 feet 4 inches high on the narrow where the runes are, 3 feet 2 broad below on the broad side, and about 9 inches thick. It has therefore quite an uncommon shape. It is of sand-stone, regularly hewn on the narrow runic side,

and at the base and on the narrow top, but not on the narrow side opposite to the runic surface. The two broad sides are also flat and regular, particularly the one, but they have never been tooled. The lines along the stone, as visible in Nicolaysen's drawing, are *no lines*: they are only natural cracks or gangs or veins. The only lines drawn by hand are the two which above and below like a frame enclose the runes  $\mathcal{R}\mathcal{M}\mathcal{I}\mathcal{F}$ . There is a line-like streak above the lowest part of the upgoing runes, but its character and irregular form show it to be merely accidental.

Thus this minne-stone has the following look:



The carving is redd from below upwards. Its position at the very edge is remarkable, and at once reminds us of the Ogham blocks.

But how am I to give my readers a trustworthy idea of the runic risting, exactly as it stands, with all its rubbings and scratches and peelings and flaws and the wear and tear of feet during so long a period? I have endeavored to do this by letting my accomplit artist execute a kind of Chemitype-photograph, as near as I could make it in absolute reflex of the original, grounded not only on the previous copies but also on the careful paper casts — studying *both sides*, which are thus equal to a *cast* and a *mould* — the additional Plaster cast and the manuscript remarks of Prof. Bugge and Lector Rygh. In the reduction of all this to a facsimile plate I of course may have made mistakes, but I hope they are comparatively of small importance. The block is given on the following page.

I will now go thro the staves one by one, with the Mould and the Casts before me.

1. The first letter is a plain  $\mathcal{M} = \mathcal{M}$ , a variation of the usual  $\mathcal{M}$ , but the cross-stroke from right to left has never been cut lower than to the stroke running down from left to right. Yet at the end of the carving we have this same  $\mathcal{M}$  on this stone as  $\mathcal{M}$ .

2. Next comes a clear  $\mathcal{I}$ , but damaged in the centre.

3. Thereafter a bold  $\mathcal{R}$ , slightly injured at the top.

4. Then  $\mathcal{I}$ , quite whole.

5. So a fine  $\mathcal{F} = \mathcal{F}$ ; followed by

6. A perfect  $\mathcal{F} = \mathcal{F}$ , but somewhat scathed at the top by a crack or chip which runs horizontally across this and the two next characters. Thus far all is clear, and the runes have nearly their natural length not far from 1 English inch, and are thus just here only slightly worn at the nether edge by the tramp which set in when the stone was laid down and served so long as a *door-step*. But beyond this spot the edge has suffered so much from continual tread, that from 1-third to 2-thirds or more of the lower part of the letters has been sometimes worn or broken away. Now the above 6

staves are evidently and undeniably and quite simply the old and well-known mans-name *MIRILÆ*, thus the name of the dead chief to whom the block was inscribed.

THE SIGDAL- (or BY-) RUNES, ONE-THIRD OF THE FULL SIZE.

DRAWN AND CHEMITYPED BY J. M. PETERSEN.



7. Hereafter we can all see a fullformed  $\Psi = A$ , traversed at the top by the chink, as aforesaid, and the shank or foot nearly rubbed away.

8. Next an H, here H; but, the legs being worn down the form is now H; and besides there is a chip or short furrow from left to right downwards (besides other minor injuries), so as to make nearly M. Haslef gave the letter as N, and Bugge is inclined to follow him. Nicolaysen copied it as W; thus taking both the strokes, which of course is inadmissible, for a D (M) would here make neither rime nor reason, would be altogether unintelligible. As we know, this H is often cut in 2 or 3 or even more ways *on the same stone*, it being quite immaterial whether the cross-line runs from right to left or from left to right, or even whether there be a single or a double (H, H) cross-line. Whether the letter was originally H or H therefore is of no moment, but my own impression is that it was H. At all events it can only be H — in this Haslef, Bugge, Rygh and I all agree —, and it is as evident that the word before us (for the next stave is a *consonant*, R, and AHR is nothing) can only be AH, the regular and common and familiar *oldest* 3rd pers. sing. present of the verb AGAN, to *OWE, have, own, possess*. — Thus, *MIRILÆ OWNS (has)*.

9. Advancing farther, we come to a plain R, short below by wear, and then to

10. What is clearly R (o), but so tramped off beneath that the feet are gone.

11. Next is a well-cut Y (A), as short in the shank as the foregoing letter; and then

12. A good F (Æ), the foot not quite so rubbed away as in the last stave. These 4 runes are accordingly ROAÆ, which, as I take it, can be only our old friend *ROO, rest*, here the accusative singular after the verb AH. All this gives us the orthodox and regular and simple and grammatical *MIRILÆ OWNS (has) ROO (repose)*.

13. The next letter is clear enough, Y = A.

14. That which follows requires patient attention. It is damaged below, not only by the usual wearing away from tramp but also from a flaw or chip, so that we have now only K left. So it is redd by Haslef, by Bugge R. But, were this a letter, it must be N or C. Neither here makes sense, for AC or AN is nothing in this place. Besides, as I have said, the chip disguises what the stave really was. In my opinion it was K, but *joined on to the next letter*, which is a perfect R. In one word we have here one bind-rune, KR HR, H and R. This AH would give us a second instance of the 3 s. pr. *OWES, has*, while the R will go on to the next word, also a second instance of ROAÆ. We have so many examples of a bind-rune thus giving its first half to *one word* while its 2nd begins *another*, that I have not the least hesitation in adopting it here.

15. As I said, the next mark is R, deeply cut, but shortened below by wear.

16. Then comes another R (o), the lower half gone from tramp; followed by

17. A fine bold Y, but the shank nearly trodden away.

18. Next is a sharp and elegant M (E), staring us plainly in the face in spite of the somewhat shortened (rubbed off) legs. Letters 15-18 are accordingly ROAÆ, identical with the ROAÆ of staves 9-12, only here we have E instead of Æ. But these two vowel-sounds are so nearly allied, interchange so continually in manuscripts and carved monuments, are so often found *the one for the other on the same stone or in the same page*, — that I at once accept the reading clearly before us:

MIRILÆ AH ROAÆ, AH ROAÆ.

MIRILÆ OWES (hath) ROO (rest), OWES (hath) ROO.

19. The following Y (A) is plain, tho injured at the right top by a deep flaw, and tho so worn beneath as to have "never a foot to stand upon".

20. So is the next R (o), which is whole above but half obliterated below. I take these two letters as one word, AO, = AYE, *ever, always, endlessly*, or possibly *endless*.

21. This is H = U, quite legible, tho half worn away below.

22. An equally bold T, its leg shortened by tramp.

23. A clear E, but the right side somewhat larger and higher. Now U and and T and E spell the usual UTE (also UTI), UT-E (or UT-I), *OUT-IN, IN, within*.

24. No doubt of the letter. It is T = TH.

25. Equally clear, F (Æ).

26. A bold T. But not like the last one, T; the arms are here nearly half way down, thus T. Compare what was said as to similar variations of the H.

27. Legible but not plain. It is F (Æ), the shank and the lower arm nearly trampled out.



28. Legible but faint,  $\Upsilon$  ( $\Lambda$ ), the foot quite gone. Staves 24-28 are therefore  $\text{DET}\ddot{\text{E}}\text{A}$  = *THIS*, accus. sing. neut. after  $\text{UTE}$ .

Now in all these 28 staves my copy of the runes *exactly agrees* with that sent me months ago by Prof. S. Bugge and Lector Rygh. There is therefore no dispute as to the letters, but only as to the dividing and translating of them. I stick fast to my original reading:

$\text{MIRIL}\ddot{\text{E}}$   $\text{AH}$   $\text{ROA}\ddot{\text{E}}$ ,  $\text{AH}$   $\text{ROA}\ddot{\text{E}}$   $\text{AO}$ ,  $\text{UTE}$   $\text{DET}\ddot{\text{E}}\text{A}$ .

$\text{MIRIL}\ddot{\text{E}}$   $\text{OWL}\ddot{\text{E}}\text{TH}$  (*hath*)  $\text{ROO}$  (*repose*),  $\text{OWETH}$  (*hath*)  $\text{ROU}$  (*rest*)  $\text{AYE}$  (or *endless*)  $\text{OUT-IN}$  (*in, within*)  $\text{THIS}$  ....

Now comes the tug of war. Most of the following runes are more or less obliterated, sometimes so much so as to be nearly or quite unreadable.

29. I find, both on the Cast and Mould, a very faint but yet distinct  $\text{H}$  —  $\text{H}$ .

30. A still fainter  $\text{F}$  ( $\text{Æ}$ ), the shank and lower arm as near as possible *gone*.

31. A tolerably sharp  $\text{P}$  ( $\text{L}$ ), but much injured low down, worn away still lower. I do not think it can have been  $\text{F}$  ( $\text{Æ}$ ).

32. A letter so rubbed and broken that we can only guess as to its original shape. From what is left, I incline to think it was  $\text{M}$  ( $\text{D}$ ).

33. All broken away below. I guess at  $\text{F}$  or  $\text{F} = \text{Æ}$ . But 32 and 33 are very doubtful. There may have been only one letter, probably  $\text{D}$ .

34. Equally damaged beneath. But I think *the top* of either  $\text{X}$  or  $\text{F}$  (o or  $\text{Æ}$ ) is visible enough. These 6 staves — *if here* — would make  $\text{H}\ddot{\text{E}}\text{LD}\ddot{\text{E}}\text{O}$  or  $\text{H}\ddot{\text{E}}\text{LD}\text{O}$  (or  $\text{H}\ddot{\text{E}}\text{LD}\ddot{\text{E}}$ ), gen. pl. masc., *of-HELDS*, *of-HELTS*, *of-HEROES*.

35. On *terra firma* again as to this and the two next marks. The one before us is certainly  $\text{P}$ , and is so given by Bugge also.

36. A clear  $\text{F}$  ( $\text{Æ}$ ), as also in Bugge's transcript.

37. The under part half gone, but I and Bugge both read it  $\text{I}$ .

38. Injured beyond redemption. Nearly all gone below. A little line-like flaw or chip to the left of what remains of the stalk. Broken and chipt above. From the general shape, and the look of the top flaw, I guess at  $\text{P}$  ( $\text{W}$ ).

39. Nearly ruined. I suggest  $\text{F}$  ( $\text{Æ}$ ).

40. About 3-fourths perfect, a straight line. I think it can only have been  $\text{I}$ , and that all the rest is wear and tear. So we have gotten  $\text{L}\ddot{\text{E}}\text{IW}\ddot{\text{E}}\text{I}$ , ac. sing. neut. of the well-known word for *LAW*, *LOW*, (*HLAW*, &c.) *grave-mound*, *tumulus*, already *twice* before *plainly met with* on O. N. Norwegian funeral blocks, the  $\text{LAU}$  of the Tanem stone and the  $\text{H}\ddot{\text{L}}\text{E}\text{IW}\ddot{\text{E}}$  of the Bø stone. So I read:

$\text{MIRIL}\ddot{\text{E}}$   $\text{AH}$   $\text{ROA}\ddot{\text{E}}$ ,  $\text{AH}$   $\text{ROA}\ddot{\text{E}}$   $\text{AO}$ .

$\text{UTE}$   $\text{DET}\ddot{\text{E}}\text{A}$  ( $\text{H}\ddot{\text{E}}\text{LD}\ddot{\text{E}}\text{O}$   $\text{L}\ddot{\text{E}}\text{IW}\ddot{\text{E}}\text{I}$ ).

The resting here turns off round the corner of the stone, and continues with 4 quite distinct letters, all *consonants* and therefore contractions. They are  $\text{R}$   $\text{M}$   $\text{D}$   $\text{L}$ . By analogy with other such shortened restings I take these  $\text{R}$   $\text{M}$   $\text{D}$   $\text{L}$  to have stood for

$\text{R}(\text{UNOS})$   $\text{M}(\text{ARCADO})$   $\text{D}(\text{UR})\text{L}(\text{EIF})$ .

*These - RUNES MARKT (cut) THURLEIF.*

The last word is of course only a double guess, first that  $\text{D}$  and  $\text{L}$  are contractions, and then that they stand for a mans-name of *two* syllables the first of which began with  $\text{D}$  and the second with  $\text{L}$ . Thus the name here given is only *provisional*. Any name whose first syllable was  $\text{D}$  and whose second was  $\text{L}$  will do. We shall never know what it really was.

Certain it is that — thanks to the exertions of Prof. Bugge and Lector Rygh — we can now read the lion's share of this ancient runic carving. The whole consists, as we see, of about (40 and 4) 44 letters, and, of these, the first 27 (or 28) and the last 4 — 31 (or 32) in all, 31 (or 32) out of 43 or 44 — are as distinct as we could desire for all practical purposes, can easily be read. And these clear staves, if my reading be correct, contain the *vital parts* of the inscription, the nominative (here the name of the deceased), the verb, and the accusative after the verb. The rest, even if not as I have suggested *must* have been something very like it, tho the words may have been spelt a little differently.

After — *N. N. has rest in this*, — *MUST* have followed something very like *tomb* or *how* or *hero-grave*. So I think we may now add this also to the number of those ancient runic monuments which can with confidence be linguistically handled.

I therefore recapitulate. I take the inscription to have been, more or less:

MIRILFYHRØYF  
 YHRØYMYR  
 NIMPFYFY(NFF[MFI]ØIF[PFII])  
 R M P L

MIRILÆ AH ROÆ,  
 AH ROÆ AO,  
 UTE DÆTEA (HÆLDÆO- [or HÆLDO- or HÆLDÆ-] LÆIWÆI).  
 R M P L.

MIRILÆ OWETH (*hath*) ROO (*rest*),  
 OWETH (*hath*) ROO (*repose*) AYE (*ever* or *endless*),  
 OUT-IN (*in, within*) THIS *of*-HELTS (*hero-*) LOW (*tomb, grave-mound*).  
 [? *The*-RUNES MARKT (*carved*) THURLEIF.]

This repetition of the idea of REST exactly agrees with the

AETERNAE · QUIETI · ET · PERPETVAE · SECVRITATI

of divers Roman heathen grave-stones.

As the inscription now stands, with its old name and forms and formula, I think this block to date from about the 5th century.

It also appears to me that this resting is *decisive* as to the guess of some, that the rune Y is end-R. Putting altogether out of court my own combination as above, it is certain that he must be a very clever rune-smith indeed who will be able to make *any sense whatsoever* out of such gibberish as — confining ourselves to the first 28 clear and undeniable letters — the following:

MIRILÆ HROR ÆR HROR ER OUTEDÆTER.

That Y can be here taken for s is still more impracticable.

P. 280. FRESH NORWEGIAN FIND.

BÖ, STAVANGER AMT, NORWAY.

? DATE ABOUT A. D. 200-300.

*From Sketches and a Photograph kindly forwarded by Prof. SOPHUS BUGGE, together with Paper Casts of the Runes carefully made and given me by Lector OLAF RYGH. Drawn and cheniityped by J. M. PETERSEN.*

In the few lines introductory to my First Part, I had the pleasure of saying that a fresh Old-Northern Runic monument had just turned up in Norway. The indefatigable efforts of my friends Prof. Bugge and Lector Rygh have enabled me to lay this piece before my readers. Its history is soon told; as so often, we know very little about it. Prof. Bugge informs me that he first got a hint of it in 1865, when he was in Sogndal, Stavanger Amt (whence came the Orstad stone), on his antiquarian and runic tour. In the summer of that year he heard that a curious inscribed monolith had been found

in the neighborhood some time before, but he could learn no details. So in the autumn he wrote to the yeoman with whom he had lived and who had helpt him in finding the Orstad block, asking him to see what he could do. The answer came in due time: "On the lands of my neighbor here at Bô, many years ago, was found a very long stone with runes upon it. The place where it lay was called 'Iversknuden' (Iver's knot). It was afterwards carried to the highway, and laid down as a spang over a small watercourse, near the Posting-house, between the farmsteads Bô and Frøyland. Our last Priest, Pastor Aall, heard of this, got it raised, and had it transported to his manse, where it is now used as a



bench, close to a stone table in his garden." — Hereupon Mr. Nicolaysen addrest the new Clergyman, the Rev. P. Lund, who replied as follows: "The rune-stone in my garden is about 7 feet 6 inches long and 42 inches broad at the one end by 30 at the other. As it is somewhat sunken in the earth, I have not been able to ascertain its exact thickness, but think this will not be over from 6 to 12 inches. The upper side is roundish and bears runes; of this I have tried to take a copy, which I now send you. This block originally lay on a now demolisht grave-mound on the lands of Bô farm." Mr. Lund also exprest his willingness to give this stone to the Christiania Museum, and to superintend its removal.

But the season did not allow of this being done till the spring of 1866, and accordingly it could not be added to my text under "Norway".

Since then, Prof. Bugge has obtained the following additional information — such as it is — from his old correspondent in Sokndal: — "As to the rune-stone, I have askt everybody whom I thought likely to know anything about it. The son of our old Parish-clerk says his father told them it was spoken of as being found inside a hoy which stood right across, some distance where it was put down as walking-slab over a way-ditch, a stonethrow from the road; thus not on Iversknud. How it had lain no one can tell me. No one now lives who helpt to flit it from the barrow, nor is there any folk-talk about it. But this stone has certainly at first *not* been found *inside* the cairn."

Thus the gist of the whole is, that this old sill stood for many hundred winters on its heathen tumulus, then sank or was thrown down, then — on the carting away of the earth-mound — was used as a footbridge over a ditch or runlet, then was rescued by the Parish Priest as a curiosity and placed in his garden, and then was GIVEN TO THE CHRISTIANIA MUSEUM, where it now happily is, it having reacht the Norwegian capital in April 1866.

This pillar now stands in the garden-ground behind the Christiania University, near the Tune and the Skålevold sarsens. It has never been taller than it now is, and is a block of hard granite, 7 feet high above ground, 22 inches broad below tapering to 15 inches above, from 4 to 5 inches thick in the middle. The runes, as we see, run down from above, and read:

HNÆBMÆS HLÆIWÆ

which I divide and translate:

HNÆBMÆS HLÆIWÆ

HNÆBMÆ(W)'S (= NEBMEW'S) LOW (grave-mound).

The dead man had thus taken his name from the *Sharp-nebbed* or *Loud-screaming Sea-mew*, very appropriate for a bold kemp whose keel swept the billow and carried dismay to many a coast. See the Word-list.

There are flaws and damages on the stone, in and among the staves, as usual, but the letters can be well made out, and Prof. Bugge, Lector Rygh and myself agree in our reading. The  $\mathfrak{M}$ , being shankless, may be  $\mathfrak{M}$  (M) or  $\mathfrak{M}$  (D), but it is here clearly M. The chenotype (1-ninth the size of the original) is very exact. What makes this piece so costly is, that it suddenly and plainly strengthens and repeats the formula I had found on the Tanem stone, p. 269. And to this Prof. Bugge consents, for he remarks, in his letter communicating the materials for the engraving: "HNÆIPE I explain (and had already done so on inspecting Pastor Lund's incorrect copy) as identical with the Gothic HLAIW, grave, grave-mound; Old-Engl. HLAW; Ohg. HLÉO. It has here preserved the stem's original end-vowel, otherwise everywhere gone on literary monuments, just as WRÆITÆ has kept the final vowel lost in WREIT and REIT. HNÆIPE must be neuter as in Gothic, not masculine as in O. Engl. The foregoing word I take to be a mans-name in the genitive singular, where the genitive  $\mathfrak{F}$  is more antique than in Wulfila's genitives in IS (for instance FISKIS), and agrees with the Old-Saxon ending (as in FISCAS)."

Now it is certain that the first word here (HNÆBMÆS) has kept its form H; it is equally sure that the second word (HLÆIWÆ) has graspt not only its equally old tip-H, but its still former end-Æ. It is therefore likely enough that this block is older than the Tanem slab by some centuries. In one word, while the Tanem stone in Tronyem has the last noun with sounds *worn away* both at the *beginning* and the *end*,

MÆNIS LAU.

the Bō stone has it with *both sounds still sharp*,

HNÆBMÆS HLÆIWÆ.

Should my reading of the Sigdal stone be tolerably correct (which I believe it is in all its life-parts), we there find a *third example* of this same funeral phrase, as well as evidence that Low in that part of Norway was then *neuter*. For I take it that after the *clear* first part of the Sigdal resting, the *doubtful* continuation reads more or less:

UTE DETEA HÆLDEO (? HÆLDO. HÆLDÆ) LÆIWÆI.

OUT-IN THIS of - HELTS LOW ( - In this Hero-mound).



See the closing lines of the Björketorp and Stentofen inscriptions. This grave-formula is thus found for the first time in Norway. May it soon turn up in Sweden and Denmark!

As our Old-English "Charters" and "Boundaries" are so much older than those of Scandinavia, they open up to us a mine of information as to the BARROWS, CAIRNS, LOWS, MOUNDS, STONES, &c., raised over the mighty men of yore, and throw unexpected light on the *contemporaneous monuments* in Scandinavia. For as this whole custom was heathen and was prohibited by the Church (altho this prohibition may not have been effectual all at once) and as we frequently find these Barrows expressly called in our O. Engl. documents *ancient* and *heathen*, we are at once flung back to pagan times — say roughly down to about the year 600; for the early Christianization of England would prevent the continuance of "heathen burials", save exceptionally, after about that date. Compared to what we have lost, our English "Charters" are only a handful, and yet even these few abound with land-marks taken from forl graves. Mr. Kemble (*Charters*, Vol. 3, p. viii) has already directed attention to this circumstance:

"In general, certain well-defined natural objects, as a hill, a stream, or a remarkable tree, furnished the points by which the boundary line was directed; when these were wanting, a hedge, a ditch, a pit or well, or THE MOUND OF AN ANCIENT WARRIOR, served the purpose: even posts of wood and stone appear to have been common, and upon many of these it is probable that inscriptions were found. It may safely be assumed that originally these boundaries were under the protection of Woden; and various traces of his influence yet remain."

If inscribed, these oldest liminary pillars must have borne runes. With Christianity came in Crosses, which were also doubtless sometimes "rune-risted".

In a writ of Cynewulf, anno 778, the boundaries (Kemble 3, 383) declare the line to run to "PEADAN stigele" and "TATAN edisc", and then add: "et sic per occidentalem plagam eiusdem agelli iacet in illos tumulos [predic]torum". Thus up to

THE TOMBS OF PEADA AND TATA.

But the very word, so common in English, BARROW or BURROW, sometimes occurs for a grave-mound. So in a writ of king Athilbald, anno 755-57 (Kemble 1, 121): "habens in proximo

"tumulum qui habet nomen READABEORG".

We have again this word, "tumulus" as distinguisht from "monticulus" (a height or hillock), in the mark-list (land-boundary) to Offa of Mercia's writ, 757-75 (Kemble 3, 381): "post illud

"ad tumulum uocitatum KETT"

which reminds us of the

"CATES STÁN"

in the Charter of king Athelred.

But for BARROW we have also our common word BURIELS (burying-place, grave-mound, tomb) in various spellings. Thus a writ of king Athelwulf, anno 850, enumerates in its boundaries (Kemble 3, 392) both

"STRENGES BURYELES",  
STRONG'S BARROW.

and a still older nameless

"HEDENE BURIELES".  
HEATHEN BARROW.

Also in a writ of king Edwy, anno 957, the boundaries (Kemble 3, 452) say: "ðonon on ðone caldan weg up to

ÐAN HÆDENAN BYRGELSE,  
THE HEATHEN BARROW;

..... ðonon on

COBBAN STAN,  
COBBA'S STONE;

..... ðonon on ða wearhrôða on wôðnes dîc: ..... ðonon on ANNE CRUNDEL on

LIDAN STAN,  
LITHA'S STONE:

..... ðonon on eástmóres heáfod tó

ÐÁM HÆÐENAN BYRGELSE

on Brómlace"<sup>1</sup>.

This "byrgils" is masculine; but we have also a feminine form in a writ of king Edward, year 903, whose mark-list not only (Kemble 3, 404) mentions a "wóðnes díc" but also

"SCEOBBAN STÁN".

and "ðonne ðonon to eástmóre tó

ÐARE BURGILSAN".

Another Charter, king Edward, 860-65, has in its "marks" (Kemble 3, 396) the (? runic) stone of a lady SYGFLÉDDE, on the same page also spelt — by assimilation — SYFFLÆDE: "andlang strét on

SYFFLÆDE STÁN;

of SYGFLÉDDE STÁN norðriht on ðæt sýc"; — a distinct "burial-mound": "andlang strét on

EALISTÁNES BYRIGELS",

this name being the more usual ALCHSTÁN, here in the genitive; and another and very rare female name: "of Trentan on

TUNEWOLDE STÁN".

Again in a writ of king Edwy, year 959, the limitary (Kemble 3, 454) says: "west andlang ðære díc on

BEORNOLFES STÁN,

BEORNOLFS (= BEORNWULFS) STONE;

and swá forð on ða rugan hylle; ðonene áðúne rihte on

DONE HÆÐENAN BYRGELS;

of ðan hæðenan byrgelse on ðone stánigan beorh."

As regards the word CRUNDEL, CRUNDUL, so often occurring in our parchments for BARROW, STONE-SETTING, all we can say is that it has a very Keltic look. Mr. Thorpe (*Diplomatarium Anglicum*, London 1865, 8vo, p. 654) gives a list of more than 60 Crundels, some of them with epithets decisive of their meaning, such as *Crow's Crundel on Weretha's hill* (Kemble 3, 301), *the stone crundel* (K. 4, 66), *the triangular crundel* (K. 5, 374), and very properly decides that this word can only signify a *grave-mound, barrow, stone-ring, stone-setting, cairn, tumulus*, commonly British sometimes English.

The 'Crundel' and the 'Stone' are found near together in King Offa's writ, between the years 775 and 778, where the limitary (Kemble 3, 384) mentions: "of mægðan wyllan on

PUTTAN CRUNDELL";

and afterward: "andlang ðære dene tó

ÆGAN STÁNE".

PUTTA'S CRUNDEL and ÆGA'S STONE are here clearly funereal. 'Crundel' is again found with other grave-monuments in a bookfell of king Athelstan, anno 931, whose mark-list says (Kemble 3, 406): "andlang herepaðes eást on gerihte on

ELFSIGES STAN":

..... "fram ðære díc

TÓ ÐÁM CRUNDULUM".

TO THE CRUNDELS;

..... "fram ðám pytte eást

ON ÐA HÆÐENAN BYRIGELSAS",

ON (to) THE HEATHEN BARROW'S

So in a writ of king Edmund, year 940, the limits (Kemble 3, 415) include: "on ðone herpað tó

POSSES HLÆWE;

POSSE'S LOW;

of ðæm hlæwe tó

LYTLAN CRUNDELLE",

the - LITTLE CRUNDEL

<sup>1</sup> These same boundaries are repeated in a Charter of king Edwy, anno 960 (Kemble 3, 455). The only difference is a slight variation of spelling. Thus COBBAN is here COBSEN, the form a shade younger.

So again in a bookfoll of king Edwig, year 955, the limitary (Kemble 3, 434) gives: "ofer middeldúne  
oð ðat hit cymð tó

ÐAM HÁDENUM BYRGELSUM,  
THE HEATHEN BURIALS;

ðonne forð, ofer

ÐA DRY CRUNDELAS,  
THE THREE CRUNDELS;

..... and swá andlang hrycgas ðat hit cymð tó

BEACES HLÁWE,  
BEAC'S LOW;

ðonne eft andlang wegas tó

SCYLDAS TREOW".

This last name Kemble takes to be that of the mythical hero famous in Beowulf. We have also the 'Crundel' not far from the 'Low' in Athelred's Charter of 997 (Kemble 3, 302): "on ðone hagan on

GEORLES HLEWE, ON CRAWAN CRUNDUL",

and, a line or two farther on, "ofer

"ÐREÓ CRUNDELAS",  
THREE CRUNDELS.

Frequent and famous in England for a BARROW, grave-mound, is the LOW (HLÁW, variously spelt), the identical term which meets us on some of the Norwegian runic blocks. In a writ of king Offa, date 769-85, we have among the boundaries (Kemble 3, 386): "and swá tó

ANTAN HLÁWE",  
ANTA'S LOW.

But this word, which was and still is so widely used among us for a *heap, hillock, how, grave-mound*, of course *may* sometimes have signified a mere height or hill. Avoiding all such doubtful examples, we meet with scores which can only have signified *barrow*. Thus in a deed by king Offa, anno 772 (Kemble 1, 147): "in australi Heortnuelle æt

MÚLES BLÆWE".

A writ of king Beorhtric, anno 801, not only commences its "marks" (Kemble 3, 387) with: "In septentrionali parte continet

HYÐWALDAN HLAU",  
HYTHWALDA'S LOW,

but it also gives one of the many examples of the mans-name Horsa in England: "transuersum

HORSAN LEAH",  
HORSA'S LEA (*meadow*).

We have great difficulty in distinguishing — in our old place-names — between HENGEST *a stallion* and HENGEST *a mans-name*, because both are masculine and both make their genitive in -ES. But there is no such hindrance as to the name of his brother, for HORS, masc., *a horse*, ends in -ES in the genitive; but Horsa, *a mans-name*, makes its genitive in -AN. — But to return to our LOW. Anno 825, in a writ of Beornwulf king of Mercia (Kemble 1, 283), we learn that the Abbess Cwoenðryð meets Archbishop Wulfred "illo in loco quæ nominatur

OSLAFESHLAU",  
OSLAF'S LOW.

In fact these very words may have been inscribed on his stone thereby, in runic letters. In 845, king Athelwulf of Wessex, describing the gift of a villa and its lands (Kemble 2, 26), mentions 6 acres at a spot "ubi nominatur

ET UUIHTBALDES HLAWE",  
AT WIHTBALD'S LOW.

In the boundaries of a writ by king Athelwulf, year 854 (Kemble 3, 394), we have a LOW near the field of the God THUNOR: "ðone to DUNRES FELDA ðonne on

FONTANHLEWE".  
FONTA'S LOW

In a Charter of king Athelstan, anno 934 (Kemble 2, 195), another estate begins: "æraſt on  
 ÆSCWOLDES HLAW",  
 and continues lower down, among many other interesting places, with

"PRENTSAN HLAW",  
 PRENTSA'S LOW.

A gift-deed of Bishop Oswald, in 969 (Kemble 3, 38) has among the landmarks of the property: "of  
 ðām ſice be ðām heāfdan ðæt hit cymð tó

MULES HLAWE".

In a deed of king Oswald's, anno 977 (Kemble 3, 160), we have, among the limits, his namesake: "tó  
 OSWALDES HLAWE".

In a Charter by king Athelred, anno 979 (Kemble 3, 170): "on  
 HILDES HLÆW".

This instance is remarkable and decisive, not only for the rare name *HILDE* perhaps as masculine (usually feminine), but also because the context runs: "ðæt andlang wyrtruman on Hildes hlæw; of Hildes hlæwe on ðone stán; of ðām stáne on ðone bróc".

OF (from) HILDE'S LOW ON (to) THE STONE.

Thus a funeral (? runic) Stone was near to the Barrow.

We have this name again in a writ of king Eadred, year 955 (Kemble 5, 331): "andlang ðære dic

ON HILDES HLÆW; OF HILDES HLÆWE .....  
 ON HWITTUCES HLÆWE"

ending with the famous Berkshire SMITHY OF WELAND:

"be eāſtan WELANDES SMIDDAN";

while in a Charter of Eadred, anno 955 (Kemble 3, 328) we have close together the *feminine*

"HYLDAN HLEW",  
 HYLDA'S LOW,

and the equally *feminine*

"BREGESWIDE STÁN",  
 BREGESWITHE'S STONE

We have the *Stone* and the *Low* again in a writ of king Eádgár, year 975 (Kemble 3, 123):  
 "ðæt hit cymð æft

ON ðONE STÁN ET TÁNHLOW

æt Wulfherdes treó". — In later transcripts this word assumes a later form. Thus in a bookfoll of king Athelred, original date 1004, we have (Kemble 3, 328): "fro Merewell to

RUGSLAWE;

fro the lawe to the foule putte; ..... Thare beth .ii. hyde londymere into

CUDESLAWE".

Again in a Charter of king Cnut, anno 1033 (Kemble 4, 46), the boundaries have: "swá of leomanan on

DODDAN LÆW",  
 DODD'S LOW.

Sometimes, as is so common in all words and monuments whether of stone or parchment or paper, runic or unrunic, the form is different *in the same document*. Thus in a rescript by king Edward, anno 1044 (Kemble 4, 92) we have: "of ðām wære ofær ðone wegean mór intó

HOCSEW";

but, lower down: "andlang ðære stréte intó

HAFOCES HLEWE; of  
 HAFOCES HLEWE

innon wánric; ..... of æcenes felda andlang rihtes gemæres on

KICGESTÁN".

In the boundaries Kemble 3, 373, we have a venerable perhaps mythic name: "hinc in

UUADAN HLÆU".

This O. Engl. name WADE occurs several times in the Charters.



More than once a famous LOW has given its name to a village or town which has gradually grown up near or about it. I will only mention a couple of examples. Queen Alfyfu makes her will in 1012 (Kemble 3, 360), and leaves to a certain church: "ðæs landæs æt

BLEDDANHLÆWE".

This BLEDDA'S LOW is now BLELOW in Buckinghamshire. So

"UUNES H[L]AU" <sup>1</sup>

is now WINSLOW, Buckinghamshire, and

"SCUCCANHLAU" <sup>1</sup>

is now SHUCKLOW in the same county. Occasionally the LOW and the BYRGELS are in the same domain. Thus in the Charter of Athelred, year 990 (Kemble 3, 252), the "mere" runs "andlang mearcæs on

BROCCÆS HLÆW".

and afterwards "of sioluc hammæ on

SCOBAN BYRGELS",

SCOBBA'S BURIAL (*sepulchre*).

In the "on pric þorn on foreweardne

EANFERDES HLAU

of EANFERDES HLAWE andlang fure" (writ of king Edwy, anno 956, boundaries in Kemble 3, 436), the particular "foreweardne" (forward, foremost) implies that there were other grave-mounds a little way off. Again a writ of king Edred, anno 949, mentions in its boundaries (Kemble 3, 431) the mound of a man and the funeral blocks of a man and a woman: "Ærest of

BYRHTFERDES HLÆWE

andlang burhweges tó

BEORNWYNE STÁNE

..... ðonon andlang lanan tó

BEORHTNÁDES STÁNE".

The word STÁN (STONE), preceded by a personal name in the genitive singular, often occurs, doubtless usually as the minne-stone, memorial block, to some "forthfaeren" whose barrow it crowned or was near; for such remarkable and well-known, often large, usually venerated, pillars would be excellent landmarks on a small property. Sometimes the word may have signified a *mere* boundary-stone, but this could not often have been the case, partly because they so often stand near to other *graves*, and partly because there is a distinct word used for a boundary-stone in these documents (as well as others occasionally employed), namely, "MÆR-STÁN".

An expression like WALDES may be doubtful, for WALD *may* mean a WOLD or WOOD or WILD, &c., as well as a mans-name. But others are as surely *not* doubtful. We find this WALD in a writ of king Athelwulf, anno 847 (Kemble 2, 28): "ðonne on ðene

WALDES STÁN".

WALDES STONE

In the liminary of a writ by king Beorhtwulf, about 854 (Kemble 3, 394): "of Badsetena gemære on

TŪNWEALDES STÁN;

of TŪNWEALDES STÁNE on Wudanhammes bróc".

In a parchment of king Cœnwulf's, anno 866, the boundaries (Kemble 3, 389) mention: "of ðám stáne into

SCOBBESTÁNE",

and, lower down: "of Héhstánes pytte eástward bi ðám heáfdan tó

ÐÁM HÆÐENAN BYRIGELSE".

A transcript of a Charter by king Edwy (956) gives among the "marks" (Kemble 3, 447) not only "usque

ESTMONDESTONE"

but also "ab eo usque

WOLFINGES LEWE".

<sup>1</sup> Both in a Charter of king Offa, anno 792 (Kemble 3, 195). If SCUCCA is not here a mans-name, but, as often, one given to the Devil, it may have replaced — in Christian times — the name of WODEX.

In a bookfoll of king Athelred, anno 983 (Kemble 3, 193), the line runs<sup>1</sup>: "andlang stréames on ða dīc tō wude tunningga gemæro; andlang dīc tō

TOCAN STANÆ".

TOCA'S STONE

One liminary (king Athelred, anno 984, Kemble 3, 204) begins: "Ærest of

HICEMANNES STANÆ".

Sometimes (as we have seen) the stone has been raised by or to a woman. Thus again in a writ of king Athelred, anno 985 (Kemble 3, 215), we have: "on ða stráte ðe liggeð fram

BYRNGYÐE STANÆ".

Another of the same king's, anno 999 (Kemble 3, 313), begins: "Ærest on

CATTES STÂN:

fram CATTES STANE andlang fyrh on Huredes mór", and ends: "andlang ðære læce ðæt eft on

CATES STÂN

ðær hit ær onfeng". Writ No. 755 in Kemble (Vol. 4, p. 54, before the year 1038) opens: "Her swutelad on ðissum gewrite ðæt an scirgemót sæt æt

ÆGELNÓDES STANE

be Cnutes dæge cinges". The Shire-moot being held at this publicly known monument proves — either that ÆGELNOTH'S STONE was an ancient funeral memorial standing on or near its wide barrow, as is the more likely; or that it was the Doom-stone, Doom-pillar, at which stood or had stood in earlier times a Law-sayer, Law-man, Judge, named Ægelnoth. But why should it bear the name of one particular Judge? And it is not probable that any such Doom-stone would be so used — particularly in *modernized South England* — so late as in the 11th century; nor is any Law-man mentioned in the document. On the contrary, the Court is the usual one of a later time, an assembly of magnates and not of yeomen. "There sat Æðelstán bishop, and Ráunig alderman, and Ealdwine the alderman's [son], and Leofwine Wulfsiges son, and Durcil Hwita, and Tofig Prúda came there on the king's errand [as his "*Missus*"]; and there was Bryning the shirereve [Sheriff], and Ægelweard at Frome, and Leofwine at Frome, and Gódríc at Stoc, and all the thanes in Herefordshire". The *people's* "Law-sayer" belonged to a system long past, and had disappeared as the royal authority became consolidated, exactly as took place a little later in Scandinavia. It is therefore pretty sure that ÆGELNOTH'S STONE was a time-honored funeral block on or near its large and high grave-mound, which thus would give lee in bad weather, — a spot most fitting for the open-air meeting of the "Ting" or Shire-court<sup>2</sup>. — Such a stone may be so old as to have given its name (like the LOW) to a neighboring stead of land or water, thus to the *bight* mentioned in a Charter of king Athelred, year 986 (Kemble 3, 221): "et ab eodem directe usque

LUDEGARSTONE BUYHT".

In one bookfoll (a writ of king Cnut, anno 1019, Kemble 4, 8): "of ðane þorne on

DO STANCYSTEN

on holencumbe; of ðANE STÁNCYSTE on blácmanne bergh", a

STONE-KIST (*grave-chamber*).

is mentioned. — See also what I have said at page 363-65.

As we all know, many of the mighty remains of past times, particularly the (often ante-Anglic) grave-mounds, grave-stones, stone-kists, dykes, &c., have been attributed to the ENTS or ETTINS, the Giants, and are so still over half Europe. We have an instance in a Charter of king Cnut, anno 1033 (Kemble 4, 49), where the liminary says: "úpp on ðone geménan þorn; ðonne on

ENTA HLÉWE",

the - GIANTS' LOW.

Sometimes the barrow was either fore-English, or perhaps Keltic, at all events so old as long since in late Christian times to have lost the name of the sleeper below. It was then often called HEATHEN, as we have seen; or by an epithet, just as *we* now say *the long low, the short how, the round barrow*,

<sup>1</sup> The boundaries in this Charter are repeated in No. 638, Kemble 3, 195.

<sup>2</sup> In our Scandinavian homeland also the Law-tings were usually held on or near a Grave-hov or a natural mound.

and so on. Thus in mark-lists adduced in Athelred's writ of 1005 (Kemble 3, 343), we have "andlang móres on

LANGAN HLÆW",

and, lower down, "andlang weges on

CYNLAFES STAN".

We have already seen how grave-memorials of various kinds stood near each other. Yet another instance, a Charter of king Eádgár, date 976 (Kemble 3, 131): "ðæt west tó

CEÓLBRIHTES STÁNE;

..... swa on

DONE HÆÐENAN BYRGELS:

ðonan west on ða mearce ðær

ÆLFSTÁN LIÐ ON HÆÐENAN BYRGELS",

WHERE ÆLFSTAN LIETH IN HIS HEATHEN GRAVE

Again, the landmarks in a writ of bishop Oswald, anno 985 (Kemble 3, 220) speak of

"DRFÓ HLAWAS",

3 Barrows at one spot. So in a Charter of Hardacnut's, year 1042 (Kemble 4, 66) the limits run: "west on done weg to

ÐAM STÁNUM",

in the plural, and: "west on ðone weg ofer beócum tó

ÐÁN STÁNCRUNDELE".

Apparently now and then a *double-stone* is mentioned, if funeral probably the one at the head and the other at the foot of the grave. Thus in a writ of king Offa, of 779 (Kemble 3, 384): "of ðam streáte tó

ÐÁM TWÁM STÁNE".

But we have another direct proof of these mounds being mostly funeral — the frequency with which they were opened by treasure-seekers. Kemble says (*The Saxons in England*, Vol. 2, 8vo, London 1849, p. 56): "When we consider the truly extraordinary number of mounds or *heathen burial-places* which are mentioned in the boundaries of Saxon [— Old-English] charters, we cannot doubt that large quantities of the precious metals were thus committed to the earth". This hidden wealth, whether found in graves or elsewhere, these "ealle hordas búfan eorðan and binnan eorðan", this "treasure-trove", is continually mentioned in Old-English documents as the king's *regale*, and as frequently granted away by him to landowners or monastic houses. Its general and shortest name was *heathen gold*, and when found it was usually cleansed and blest for the use of Christians by a religious service. Whether dug from Roman or Anglian ruins or lik-steeds, it thus might again grace the person or the board. Some of our early English Liturgies contain set forms<sup>1</sup> for blessing these pagan remains, which were dug for and found as late as the 13th and 14th century. The *earliest* notice of grave-opening by treasure-seekers which I have seen, is that in the life of the Hermit St. Guthlac (died A. D. 714), whose Latin original is older than 749. This loneling retires to the wild ile of Crowland, and there builds him a hut over a hollow pit near to a heathen barrow. This cairn is thus spoken of in the Old-English text (C. W. Goodwin, *The Anglo-Saxon version of the life of St. Guthlac*, 12mo, London 1848, p. 27):

"Wæs þær on þam ealande sum HLAW mycel ofer eorðan geworht, þone ylcan men iū geara for feos wilnunga gedulfon and bræcon."

*There was there on that island a mickle LOW raised over the earth; this same certain men of old had delved into and broken open in hopes of finding treasure.*

In fact so thoroly *English* is all connected with this subject, that the finest and most detailed description of throwing up a Barrow over a dead hero is *ENGLISH*, the closing lines of *Beowulf*; and this is the only source whence we learn that the warmen and mourners *rode round* the closed burial-mound, uttering loud laments as we know was the custom in the *oldest* days of Greece and Rome.

<sup>1</sup> I add the first of 3, from "Rituale Ecclesie Dunelmensis", Surtees Soc., 8vo, 1840, pp. 97, 98, a codex dating from the 9th year-hundred and famous as having a gloss in Old-North-English:

"BENEDICTIO SUPER VASA REPERTA IN LOCIS ANTIQUIS.

"Omnipotens, sempiternus Deus, insecrete officiis nostris, et hæc vascula, arte fabricata gentiliū, [gloss: ðas fæto, cræfte gihrinado hæðena] sublimitatis tuæ potentia ita emundare digneris, ut omnium immunditia depulsa, sint tuis fidelibus tempore pacis atque tranquillitatis utenda, per .....

Now altho some Saxon and German Charters and Limitaries are very old, older than the oldest in Scandinavia, I have never remarkt *one single instance* among them which in any way seems to bear record of similar Runic Stones and Runic Barrows among their population. But in Scandinavia we, as might be expected, have them by hundreds, in spite of most of them being too late for this purpose — for the *old* boundaries rapidly disappeared in middle-age documents. Thus if neglect and greed and barbarism and agriculture and “Macadamizing” had destroyed *every single runic monument* in the Northern lands, we could still have proved that *there* was their olden rune-home, for *there and there only* WE CAN STILL DIG THEM UP OUT OF OUR PLACE-NAMES AND OUR EARLY PARCHMENTS. Among the few remaining mark-lists in Scandinavian bookfells, and sometimes in still subsisting place-names, we have many local names ending in -STONE, -HELLA (hill, block, rock, slab), -HOW (grave-mound), -LOW, &c., preceded by a personal name — originally in the genitive singular. Perhaps the most common is the word LOW (our HLAW) which early lost its H and its W in Scandinavia and became HLE, LÆ. As a termination it is now generally spelt -LÖV or LEV or LEF. But in old documents it has endless spellings — -LEEU, -LEF, -LEFF, -LEU, -LEUE, -LEUFF, -LEW, -LEWÆ, -LÖF, -LÖFF, -LOFFUE, -LOU, -LÖWÆ, -LUFF, &c. I am well aware that some modern word-smiths have *authoritatively* (without appeal!) pronounced that this word is the same as the Old Danish LEF, N. I. LEIF, English LAVE, anything LEFT, an arv, a legacy, an inheritance, and this may be the case in some specific (very few!) instances. But to call a property or place by *N. N.’s inheritance* — this N. N. changing with *every* generation — would have been very unpractical generally, unless when such portion of land was voluntarily ceded or sold by the father to his next heir while he (the father) was yet living. The father being JOHN, his son being WILLIAM, such property might for a few years be known as WILLIAM’S-LAVE (inheritance, share). But this could not last, and the whole procedure and nomenclature is very scarce in all our North. What, however, shall we do with the *hundreds* of examples in Scandinavia of these place-names (some of which have become names of hamlets or towns, as in England) ending in this -LEW or -LÖW? They surely cannot all of them or 1-tenth of them have anything to do with the word LAFF! And as we have now found several stones with this very LOW in Norway, and scores of burial-mounds and place-names with this same LOW in England, why should not the same word have been used in Denmark also? My readers must remember that my examples above as to BARROW, CRUNDEL, LOW, STONE, &c., are only a few. I might have doubled and trebled them, if I had time. But they are enough for the purpose, decisive of the fact in England of heathen mound-burying and the use in heathendom of minne-stones, often inscribed with runes, 2 such runic stones still remaining. See SANDWICH.

I do not pretend to have minutely studied all or half the Scandinavian Charters (“Diplomes”). But in the old Scandian public or private limitaries which I *have* seen, only a couple of instances have occurred in which a STONE used as a boundary mark is *expressly* stated to have BORNE RUNES. One such occurs in the remarkable Boundary between Norway and Sweden in 1268 or 1273<sup>2</sup>. Here we have, at p. 459: “ok þædan midliidis ok j Holbeken . or bekenom ok j Slædaklæif . or klæifunni ok j

RUNAFURUNA VID STEINANA”.

Again, same page: “or Sottnorum ok j Rossang . or Rosange ok j

RUNASTEIN”.

To this must doubtless be added the last “mark”, p. 491: “þædan ok j brostnarhelli sem Finar þambaskælfuer reiste”, — *thence eke into Brostnhell, sum (which) Finar Thanbaskelfir raised*. This takes us back to about the year 1000.

Another example is found at the close of the Swedish Helsingland Law, whose date in its present shape is about the 1st quarter of the 14th century. Here we have: “þæþan ok i hœllu þe ær stander i iorþa wirklika

OK RUNIR A HOGNÆR”<sup>3</sup>.

<sup>1</sup> One of these “very few” instances is the so often appealed to “KUNUNGLEF” of King Waldemar’s Earthbook (Terrier). Here LEF has its proper and natural meaning of LAFF, property entailed to and therefore LEFT to the next heir. Thus the “Kununglef”, including all confiscated goods, was the hereditary estate of the royal house, the kingly domain, *crown land*, as distinguished from royal property raised by taxation and in other ways, or purchased by the king with his own money. But how widely different is this from the multitudinous Scandian place-names usually formed by a man’s name and the ending -LEW!

<sup>2</sup> R. Keyser & P. A. Munch, *Norges Gamle Love indtil 1387*, folio. Vol. 2, Christiania 1848, p. 487-91.

<sup>3</sup> C. J. Schlyter, *Helsingelagen*, 4to, Lund 1844, p. 93.



*Thence eke into the-hill (block or rock) that as (which) stands in the-earth workly (= really, truly), EKE (and, with) RUNES ON HEWN — (= thence to the earthfast stone which bears runes).* Whether these runes were funeral or documentary, Old-Northern or Scandinavian, we cannot tell, for these runic pieces have not been identified.

P. 292. An amusing instance of the *gentle imprecation* is found on a Bronze Ewer, of the 14th century, engraved and described in "Proceedings of the Society of Antiquaries of London", Vol. 3, No. 3, 8vo, London 1866. At the meeting held Dec. 14, 1865: "Major G. Grant Francis, F. S. A., exhibited a Bronze Ewer, found in the district of Gower, Glamorganshire. It rested on three legs and had a handle, which appears to have once had a lid attached to it, now wanting. Round the body was an inscription in French written in two lines, but broken in the midst of a word. It is to be read as a rhyme:

IE SVI LAWR GILEBERT  
KI MEMBLERA MAL I DEDERT

"I am the ewer of Gilbert, whoever carries me off may he obtain from it evil."

P. 297. The oldest written form of this place-name (about 1370) is *HIMLINGOWÆ*.

P. 298, Note. *For* Ann. f. Nord. Oldk., 1862, p. 24; *read* Antiquarisk Tidsskrift, udg. af det Kongl. Nordiske Oldskrift-Selskab, 1861-63, p. 29.

P. 313. I have lately found precisely the same form of Sickle-handle in every-day use in the Swedish province of Småland, tho it is now being superseded by the common straight-handled kind. The Swedish old-lorist G. O. Hyttén-Cavallius — who has an estate in Småland — has given one of these Sickles to the Småland Museum, Vexjö, and another to the Old-Northern Museum, Cheapinghaven. These older Smålandic Sickles, as being made one by one, differ endlessly in small particulars. No two are exactly the same, and some may be found with more or less of simple ornamentation. But they all agree in the main feature of the *Crooked-cut haft*.

P. 315. I have since remarkt that the word *LEA* for *STHE* is common not only in our North-English talks, but even as far south as Essex.

P. 316. The remark on the meaning of *VI* is of course on the supposition that it here is the word for Temple. But this is not sure; there are many places in Denmark called *VI* or *VIE MOSE*, and some of these are clearly contracted from the older *WITHEMOSE* or *WITHEMOSE*, = *WITHY MOSS*, doubtless from the number of *Willows* which have grown there.

P. 318. Mr. Engelhardt has publisht his account of the Kragehul Moss under the title: "Kragehul Mosefund. 1751-1865". 4to, with many illustrations. Kjøbenhavn 1867.

P. 331, l. 12. *For* Colt. *read* Colt Hoare.

In Fairholt's "Miscellanea Graphica: Antiquities in the possession of Lord Londesborough", with Introduction by T. Wright, 4to, London 1856, Plate 12, Fig. 2, is engraved on a scale of 1-third a "Runic Horn, apparently of Scandinavian workmanship. It is formed from the tooth of the walrus, and is sculptured with a series of imaginary monsters, a human sacrifice, etc. Incised characters, probably magical, are interspersed amongst the carved ornaments." By the scale, this Horn is 30 inches long, greatest breadth 6. We see at a glance that it is a *FORGERY*, the principal figures being clumsy imitations from the Gallehus Colden Horns, particularly the Runeless one of 1639. The stupid cheat has had the old woodcuts of these pieces before him, and they have given him his cue.

P. 335. In March 1867 the Vordingborg stone was flitted to the Old-Northern Museum. The oldest written known form of this place-name is from 1252, and is *WORINGBORG*.

P. 339, last line. The 4 last runes should be — (ſ not þ) — *ſþþl*.

P. 345. When the Snoldelev stone was in the Round Tower (built in), the top was hidden. Now that it is in the Old-Northern Museum, whither it was removed in March 1867, the top can be examined. I searcht the stone all over, in case anything should "turn up". And fortunately I was not unrewarded. Nearly in the middle of the top of the stone was what lookt like a ringlet, filled with hard lime (when it was walled in by the bricklayers). I cleared this out, and found a circular hole, well cut in the hard granite. This Cup is about 2 inches deep by  $\frac{3}{4}$  of an inch in diameter, and ends in a dull point or egg-shape. Thus this block was "holy" or "funeral" in the Stone age, and was again used for the same purpose in the Iron age. See this class of antiquities most learnedly illustrated in

Sir James Y. Simpson's splendidly illustrated work: "Archaic Sculpturings of Cups, Circles, &c., upon Stones and Rocks in Scotland, England, and other Countries". 4to. Edinburgh 1867. — The Cup is in a line with the rune \* in the word  $\text{†}\text{†}\text{*}\text{†}\text{†}$ .

P. 357. FRESH DANISH FINDS.

GLOSTRUP, SEALAND, DENMARK.

? DATE ABOUT A. D. 500-600.

*From the original in the Old-Northern Museum, Cheapinghaven, where it is numbered 9203. — Drawn and chemityped, full size. by J. MAGNUS PETERSEN.*



This piece has of course been all along known to me. But I was uncertain as to its meaning, and as to whether the runes should be called Old-Northern, and therefore past it by. Since then however the discovery of several other old-laves, evidently Amulets and bearing Old-Northern staves, the one even invoking the same heathen God, puts it beyond all doubt that this also is a specimen of the same rare class. The letters are here in themselves not decisive,  $\text{†}$  ( $\text{r}$ ) and  $\text{h}$  ( $\text{v}$ ) being in common to the older and the later staverows; but the object itself — a pagan Talisman —, and comparison with other similar Charms, render it more or less certain that it belongs to a period when the "gammel" runes were in full vigor. *How* old it is we cannot know, the above date being a mere approximate guess; it of course may be either "forner" or younger.

This "for" witness of pagan superstition, here I believe figured for the first time, was found in 1846 in Smörum Herred, Kjöbenhavn's Amt. It was soon after described, from the Protocol of the Museum, in "Antiquarisk Tidsskrift", 1846-48, 8vo, Part 1, Kjöbenhavn 1847, p. 25, in some lines which I here translate:

"The smith Herman Sundt sent in a piece found in a clay-pit out on Glostrup fields. Nothing similar is known to us. It is the spike of an Echinite (fossil). 1 inch long, on which, at the upper thick part, are cut two runes:  $\text{†h}$ . It must probably be lookt upon as an Amulet, and perhaps we have here an ancient trace of the superstitious confidence our common people in many places still have in Echinites, Belemnites [= Thunder-stones] and such like, which are even yet sometimes pounded small and swallowed as a secret mighty medicine."

So to the petrified palatal teeth of certain species of fish, together with the *lingue serpentine* or serpents' teeth, various talismanic virtues were attributed in the middle ages, and still are in some districts. In like manner the fangs and teeth of various wild animals have been from early times lookt upon as charms against Sickness, the Evil Eye, &c. They are still used as such in various lands. Sometimes they have been found set in metal, silver, &c. Our museums contain many such. Often these teeth and teeth-like rarities were mounted, hung on to an ear-hook, and used as ear-ornaments.

I take it therefore for granted that when Echinites have thus been employed by our heathen ancestors, it has been as AMULETS, and probably often as BLESSINGS FOR THE DEAD. The Cross, the Crucifix, the Holy Wafer, Consecrated Incense, Holy Water, Holy Oil, Holy Tablets and Prayers and other such, have been used in the same way in the Christian middle-age. See the remarks on the Hartlepool Pillow-stone. But I cannot say how widely this custom has prevailed. The only memorandum I have made anent it relates to Hannover. I translate from Wächter: — "In a metal Urn found

in Ebstorf Amt (which see above) lay a small Echinite (a petrification). Several such Echinites are also in the collection of Hr. Perizonius [High Sheriff of Thüne, formed by him from the ancient Graves in his neighborhood, particularly those of Hellenhorst]. Can it be that these Petrifications, which must have excited awe and wonder, were given to the departed as *Amulets*?"<sup>1</sup>

### JYDERUP, SEALAND, DENMARK.

? DATE. A: A. D. 800-900; B: 1200-1300.

*From the original. Full size. Drawn and chemityped by J. MAGNUS PETERSEN.*

Of glimmer sandstone, now darkish brown, perhaps partly dyed by the moss-water. Thickness a little more than a quarter of an inch.

This piece was found by a boy cutting turf, with the other laborers, in the Moss at Jyderup, between Kongsted and Tystrup, Faxe Parish, Præstø Amt in Sealand. The exact day I could not learn, but it was in June 1866. It was soon after bought by a traveling chapman, one of those humble dealers in antiquities who go about the country picking up what they can from the peasants, and afterwards selling the things to the Museums and to private collectors. This person, after one of his expeditions, came to me in June 1866 with a number of things — all undoubtedly genuine — of which I bought two, the gold-plated Copper Cufic Bracteate mentioned above, p. 511, and the small stone here before us.

Of course these things have no value unless they are *true*. Now how is it with this Runic Amulet?

No one will ask me to prove and control this dealer's statements. This I cannot do. I never heard anything ill of him, and I never saw any forgery in his hands. Nor would it be to his advantage, for the very suspicion of any trick would at once lose him all his customers. Nor is it likely that he would come to such an old fox as myself with a *trumped up article*.

Certain it is that the stone is a venerable old stone, in its natural shape. Its regular three-cornered form has evidently struck the eye of somebody in the early time, and he has pickt it up and determined to make a Talisman of it.

Certain it is too, that the carvings on the first side (here A) are very old, many hundreds of years old. This is also the decided opinion of Prof. J. Steenstrup and Archivary Herbst, after careful examination. — And both these gentlemen agree with me in looking upon the ristings on the other side (B) as far younger. The Charm would seem in the course of time to have wandered away to some owner who partly copied the runes on the first side, and partly added other marks of his own. We cannot know whether this was done for mere amusement, or with a serious superstitious purpose.

Certain it is also, that neither the ignorant man from whom I bought this article nor his friends or any poor farming people out in the country could or would — for no earthly purpose — have executed any such task as hitting upon such designs and carving runes which *they have never seen*, which have long disappeared from runic monuments, and which would rather puzzle a purchaser than tempt him to buy, if they did not at once excite his suspicion.

Certain it is also, that the pence which I gave for this curiosity were a sum so very small that no body would have "made" it — at the risk, too, of instant detection and of losing his bread and business — for the money. If a forgery, the forger therefore took nothing for his pains.

In a word, in my opinion there can be no doubt that this piece is what it pretends to be, a curious stone — probably an Amulet — found in a Danish Turf-moss in 1866. Those who are aware of the numberless articles, of all ages, found in ancient Bogs, will not be surprised at a thing of this kind also having turned up. Lost long ago by some one crossing the damp moor, now pickt up by a

J. K. Wächter, Statistik der im Königreiche Hannover vorhandenen heidnischen Denkmäler, 8vo, Hannover 1841. p. 131.

turf-digger, there is no mystery in the matter. However, we are all free men, and everyone has leave to doubt. As I said, I was not present at the finding.

But let us — whether it be old, middle-age or modern — scrutinize it more minutely. We will begin with what I look upon as the original or first-carved side, here

SIDE A.



The stone has been markt with a border or frame running all round it. Then have been cut-in some symbolical figures, and below 5 runes, of which 2 (the  $\Upsilon = \gamma$  and the  $\mathfrak{P} = w$ ) are Old-Northern. But the  $\mathfrak{A}$  is here the Scandian  $\mathfrak{A}$ , not the Old-Northern  $\Upsilon$ . What the bilds are I cannot say. Possibly, the 1st may be a Drum or Helm; the 2nd a Quiver; the 3rd a War-club; the 4th a Shield; the 5th and last is undoubtedly a  $\mathfrak{LUD}$  (Danish  $\mathfrak{LUD}$ , now in Scandinavia commonly  $\mathfrak{LUR}$ ), a crooked horn or battle-beme or clarion. Thus all these rough pictures would seem to apply either to war or to the chase, most likely to the former. I therefore look upon this piece as a heathen SIGE-STONE (Victory-stone), worn in the pouch or pocket or belt as a *Protecting Talisman*. See some remarks on Amulets at pp. 219-21, 250-53, 492-500, 600-603. The whole is engraved solidly and carefully and deeply, and with a certain elegance.

Under these 5 bilds and above the first rune, a little to the left, is a ring or roundle. This I look upon as the well-known ancient heathen mark for Divinity. Thus it is the same as *O GOD!* The staves are quite plain, first  $\mathfrak{r}$ , then  $\mathfrak{v}$ , then  $\mathfrak{w}$  with a mark of division at the top; then  $\mathfrak{A}$ , then  $\mathfrak{L}$ . Thus:

TYW AL!

O TYW, ELE (*help*)!

We have here a direct invocation of that Battle-god  $\mathfrak{TU}$  or  $\mathfrak{TR}$ ( $\mathfrak{R}$ ), our  $\mathfrak{TW}$ , worshippt by the Scando-Goths on *TUE'S-day*, who answered most nearly to the Mars of the Romans. So far all is as simple as it is safe. — The next or

SIDE B.



is of a very different character. All is here carelessly and barbarously cut — as we have said, whether for pastime or in earnest we cannot tell. As before, there is a rim or border risted-in round the whole. Then, at the top, are two drawings, 1st, a rude Arrow, and then a rude Bow. Below these we have the same staves as on the other side, only here 3 instead of 5, two of them being *ties*. First comes



the Bind-rune  $\mathfrak{F}$  ( $\mathfrak{F}$  and  $\mathfrak{V}$ ,  $\tau$  and  $\gamma$ ), then  $\mathfrak{P}$ ,  $\mathfrak{W}$ , with the stroke of division at the top; then  $\mathfrak{A}$  ( $\mathfrak{A}$  and  $\mathfrak{L}$ ,  $\mathfrak{A}$  and  $\mathfrak{L}$ ), as a monogram; thus again

TYW AL!

Below these are four other barbarous or capricious or magical characters. They are perhaps purposely twisted half-Runic, half-Roman variations of the letters

W X Y Z

but they may be something else, and I do not think it necessary to dwell upon them. This whole side is evidently, as far as we can form any judgment, far later than the other. Should there be any forgery it is here, not on side A. But even this side is not "forged", it is only an idle or serious cutting from the middle age.

"Stone Charms" of another kind came into vogue in the "civilized" Christian states of Europe in the early age. Great numbers of *engraved Classical Cameos* were found from time to time in the graves and buildings of the Roman age. These were largely used for Seals and Rings, and for counter-seals by Ecclesiastics. But they also were looked upon as endowed with peculiar powers, and were employed as AMULETS. Some were worn round the neck, others set in rings. See the curious middle-age treatise "De Sculpturis Lapidum" in Mr. T. Wright's "Essays on Archæological Subjects" (2 Vols., 8vo, London 1861, Vol. 1, pp. 268-304, "On Antiquarian Excavations and Researches in the Middle Ages"). All this is besides Oriental and Gnostic Gems, and the virtues everywhere attributed to Gauds, precious Stones, Unicorn-ivory, &c., in general.

Also apparently a little Amulet, if not a Pass-sign, is a small ancient 4-square-sided wooden (? Pear-tree) kavel now in the British Museum, No. 90. It is supposed to have belonged to the Sloane collection. Where made is not known. Each side has about a dozen Scandinavian runes and wild-runic marks, which seem to be meaningless.

Amulets of stone continued down in Christian times. One such tiny oval stone, bearing a well-risted Latin Cross, was lately found in Småland, Sweden, and was given to the Vexiö Museum by Chargé d'Affaires G. O. Hyllén-Cavallius. I have examined it in Småland, and it is an interesting piece — evidently very old.

#### FREDERIKSBERG, SEALAND, DENMARK.

? DATE ABOUT A. D. 900-1000.

*From the original, now in the hands of Candidate L. F. A. WIMMER, Cheapinghaven. Drawn and chemi-typed, full size, by J. MAGNUS PETERSEN*



Strangely enough, several of these small runic pieces — be they Amulets or no — have lately been found in rapid succession. I now chronicle another. I have to thank Mr. Wimmer for permission to engrave it here, and for all the information which is known concerning it. It was given to him lately by a Danish gentleman as a mere curiosity, and has been copied and published by Mr. W. in "Aarbøger for Nordisk Oldkyndighed og Historie", 8vo, 1867. Kjøbenhavn, ("De ældste Nordiske Rune-indskrifter", p. 23).

This piece was found in the spring of 1866 on a highway near Valby and Cheapinghaven, Frederiksberg Sogn, Kjøbenhavns Amt, by Mr. Emil Hesselberg, and by him presented to Mr. Wimmer in 1867. It is of quartzose granite. I take it to be an Amulet, a SIGE-STONE, stone of Luck or Vic-

tory, or a Charm against sickness. It bears no traces of having been set. The letters are plain enough, but what they signify I do not know, nor does Mr. Wimmer. Possibly they are contractions. In the first line we have apparently  $\mathfrak{P}$  (w),  $\mathfrak{A}$  (A),  $\mathfrak{P}$  (w) or perhaps  $\mathfrak{D}$  (TH),  $\mathfrak{R}$  (R),  $\mathfrak{T}$  (YO), thus 2 or 3 Old-Northern staves. Below are  $\mathfrak{F}$  (F),  $\mathfrak{H}$  (U),  $\mathfrak{N}$  (N) and either  $\mathfrak{D}$  (TH) or  $\mathfrak{P}$  (w). Undermost is  $\mathfrak{A}$ .

Every fresh find will throw new light on this whole class of mystic objects.

Small pebbles and stones, often of curious shapes, have frequently been found in the barrows of the dead, apparently as Amulets or Passports to a better world. In one case such a stone has been discovered in the dead man's grasp. This was in "the Lowe", a tumulus at Alsop-in-the-dale, Derbyshire opened by Mr. Bateman in May 1845, and dating from the Iron Age. He observes hereon: "The most extraordinary circumstance connected with this interment was that in the left hand of the skeleton there remained a common round quartz pebble, which, from the position of the finger-bones, it was clear had been placed within the hand at the time of burial; pebbles of this description are very frequently found in barrows, but very seldom in a definite position as in this instance."<sup>1</sup>

Probably another small stone, found in 1866, belongs to this same class. It was picked up by a ploughman in North Jutland, and is now in the Århus Museum. We cannot guess its original size, but it would seem to have been very small. The fragment remaining is only — where longest — about  $3\frac{1}{2}$  inches, by about 3 inches broad. Yet within this wee space we have 3 lines of Scandinavian runes, one of them beginning with a *middle-age Roman A*, apparently fixing the date at about the 13th century. One of the lines, which is upside-down as to the others, has the letters as large as both the other lines put together. The staves seem to be initials or contractions. They make no sense. The stone looks broken on each side, as well as above and below, and there are signs of a 4th line. The middle line, which is best preserved, has 7 runes still remaining:  $(?)\mathfrak{P}\mathfrak{T}\mathfrak{Y}\mathfrak{R}$  ( $?\mathfrak{D}$  or  $\mathfrak{I}$ )\*. This piece is a good deal scratched and injured, perhaps partly by the plough.

#### BÅRSE, SEALAND, DENMARK.

? DATE ABOUT A. D. 1000-1100.

*Drawn and chemityped, 1-4th the size, by J. MAGNUS PETERSEN, from the original in the Old-Northern Museum, Cheapinghaven.*

The happy formation of the Runic Hall in the Cheapinghaven Museum, by Prof. Worsaae in March 1867, has made accessible a lafe of what has been a hitherto overlooked Danish overgang-stone. This is a fragment of dark granite, about 16 inches high, as now placed in the wall of the chamber to the right. It has two sides or faces; the inscribed plane is about 9 inches broad, the uninscribed about 10; runes from 4 to 5 inches long. It was found — as we are informed in "Antiquariske Annaler", Vol. 4, Kjobenhavn 1827, p. 233 — in 1822, among the stones in the street of Bårse, Præstø Amt, Sealand, and was given to the Museum by Pastor Hensemann. These street-stones were said to have been taken, in former times, from an old "Valdemarsvei" (King's highroad) in the neighborhood.

As far as we can see, the piece before us has the end of the inscription. Unhappily, only 4 runes remain. One is a clear  $\mathfrak{t}$  (E), a "stung" or dotted letter, and thus the block has not been excessively old.

But beneath the still left  $\mathfrak{DES}$  is a bind-rune in *Old-Northern letters*, or rather the one is *certainly* Old-Northern, the other *perhaps* Scandinavian. The former is  $\mathfrak{P} = w$ ; the other is  $\mathfrak{+} = \mathfrak{H}$ . But this last *might* be taken as a possible but not likely variation of  $\mathfrak{X} = \mathfrak{G}$ .

<sup>1</sup> Thomas Bateman, *Vestiges of the Antiquities of Derbyshire, and the Sepulchral Usages of its Inhabitants*; 8vo. London 1848. p. 67.

We have thus here a valuable parallel to the Vordingborg stone. As the one has, below, the tie  $\mathfrak{P} = \text{hw}$ , so the other has, below, the tie  $\mathfrak{P} - \text{hw}$ . And the one is as "modern", and as much "clumsily forged by a peasant" as the other staves.

I took the  $\mathfrak{H}$  on the Vordingborg block as the first letter of the rune-carver's name, and the  $\mathfrak{W}$  as the first letter of the verb  $\text{WRAIT}$  or  $\text{WRIT}$  or  $\text{WRITADE}$ , or however else this word may have been then and there spelt or pronounced. And I do the same with the similar  $\text{hw}$  on the Bårse fragment.

But it has been hitherto said that the Bårse  $\mathfrak{P}$  is a monogram of the name of Christ!

Now the two Greek letters  $\chi$  and  $\rho$ ,  $\chi\mathfrak{H}$  and  $\mathfrak{R}$ , were early used by the Christians as at first *secret* afterwards as *public* symbols for the name of CHRIST,  $\chi\mathfrak{H}$  and  $\mathfrak{R}$  being the first letters thereof. They were written either side by side,  $\chi\rho$ , or as a ligature,  $\mathfrak{R}$ . Other monograms of Greek staves for  $\mathfrak{I}$  (IESUS) and  $\chi\mathfrak{H}$  (CHRIST) also came in. Among these was the sign  $\mathfrak{P}$ , which meets us in the 4th century, but it died out again in the 5th. All these monograms were quickly supplanted by the sign of the Cross<sup>1</sup>. It is therefore unlikely, or rather impossible, that this rare symbol,  $\mathfrak{P}$ , should be found here in Denmark in the 11th or 12th century as "the Monogram of Christ".



Another argument is, if possible, still more decisive. We have in the Northern lands a couple of thousand runic grave-stones, and most of these are Christian. Yet this  $\mathfrak{P}$  has never yet been seen on any one of them!

We therefore stick fast to the view that this mark is no Christian symbol, but simply a runic tie. All therefore now left to us of this — possibly heathen — runic block, is:

.....  
..... DES(?i).

$\mathfrak{P}$

[? After N. N., ..... his (or her), N. N. raised (or let raise) stone THIS.  
H..... WROTE - the - runes.]

<sup>1</sup> See the facts carefully summed up by the learned Prof. L. Müller in his "Kritik af E. Rapp's Opfattelse af det forchristelige Kors og Christi Monogram som Symboler paa Söldyrkelsen", 8vo, Kjøbenhavn 1866 (overprint from "Kgl. Danske Vidensk. Selsk. Forhandlinger", No. 6, 1866).

## MAGLEKILDE, SEALAND, DENMARK.

? DATE ABOUT A. D. 1000-1100.

*Full size, from the original in the Cheapinghaven Museum. Drawn and chemityped by J. M. PETERSEN*

Of bronze. Found in October 1866 by a laborer digging a field between Maglekilde and Roskilde Cathedral. He took it to Mr. Steffensen, who was superintending work in the Cathedral, and by him it was given to the Museum. It has apparently been hung at the belt, and seems to be an Amulet. The first side has the mans-name *SIUARD*, the other the mans-name *OLUFR*, the *OL* being a tie. Then come other characters, more or less strange runes, one of which seems to be an Old-Northern *H*, but here with 4 bands, *H*. Here, *on the same piece*, *SIUARD* has no nom.-mark, *OLUFR* has.

P. 359. THE ASPATRIA RING has been found, and is NOT RUNIC. It therefore GOES OUT. At the Carlisle Meeting of the Archæological Institute, held July 26 to Aug. 2, 1859, it was exhibited by its owner, W. Forster, Esq., of Carlisle. See the "Catalogue of the Archæological Museum formed at Carlisle", 8vo, Carlisle 1859, p. 14, where, added to the description, is the remark: "It is, however, very doubtful whether these punctures are in fact characters of any kind". Of all this I was ignorant. On my visit to England, Mr. Forster very kindly sent it to London for my inspection (in December 1866), and I fully examined it. My conclusion was, that the "characters" are only a more or less obliterated straight-line ornament (—) running round the wrist of each end. I also found that Mr. Franks and Albert Way had already express the same opinion. I afterwards had the pleasure of again handling it in Mr. Forster's hospitable home, amid the other treasures of his valuable museum. My verdict was only confirmed. This question is now, therefore, happily set at rest. I have to thank the Rev. J. Maughan, M. A., for first directing me to Mr. Forster as the owner of this precious jewel.

P. 362. See two very similar Grace-knives Plate 18, Figs. 8 and 9 of Fairholt's *Miscellanea Graphica*, 4to, from the Collection of Lord Londesborough.



P. 372. Sir James Y. Simpson, Bart., of Edinburgh, has kindly procured for me a *full-size* drawing of the stamp on this piece. I add it here:



*The words* Many such pigs or blocks of this metal *should be*: Many such pigs or blocks of metal. See Mr. Albert Way's "Enumeration of Blocks or Pigs of Lead and Tin, relics of Roman Metallurgy, discovered in Great Britain", pp. 22-40 of "The Archæological Journal", 8vo, Vol. 16, London 1859.

P. 378, Note. Additional Remarks, in explanation and defence, were publisht by Mr. Nesbit in the same Kilkenny Arch. Soc. Proceedings for October 1865, pp. 376-79.

P. 395. But these Absolution-Amulets must have continued in England down to the Reformation. Bishop Jewell says: "Oh! what mountains of money made he [the Pope] sometimes of pardons! His pardons were reputed the only safety and comfort of men's souls. He was not reckoned a christian, whosoever sought them not. No man might lack them, neither in his life nor after his death." To this the editor has added the following note: "A few years before, some graves were opened on the removal of some religious houses, by the duke of Somerset. Dr. Haddon, who was present, relates that in many instances caskets were found, which had been buried with the bodies, containing the pope's pardon." — Writings of John Jewell. Bishop of Salisbury. Died 1571. London. Religious Tract Society, 8vo, p. 241.

P. 414. North and South side. See very similar late Roman arabesque work — narrow bands carved with an upshooting Vine, various animals amid the foliage — in the ivory Cathedra or episcopal chair of St. Maximian, Archbishop of Ravenna in the 6th century. This is engraved in Jules Labarte's Handbook, and elsewhere. — See also the grape- and vine-border and the conventional flower- and bird-tree introduced on the large Roman-British silver Tray found near Newcastle (engraved in Akerman's Archæological Index, 8vo, London 1847, p. 116, and elsewhere).

P. 437. BREOSTUM. This word would seem to be usually *neuter*, tho occasionally *masc.* and *fem.*

P. 462. In his treatise "The Coins of the Danish Kings of Northumberland" (Archæol. Æliana, Vol. 7), Mr. Haigh, at p. 12, now suggests that "This must be Eadulf of Bamborough, whose son Aldred afterwards submitted to Eadward, and whose monument, in fragments, has been found at Alnmouth. Of our chroniclers, Ethelwerd alone records his death in this year" [= 913].

Thus we see how hazardous it is to identify antiquities as those of historical heroes when we have only the mere name to go by.

P. 465. His Excellency Mr. Gordon has drawn my attention to the 2nd letter (the 3rd mark, beginning with the Cross) on this Dover Slab, and observed that he thought it should be *ſ*, not *l*. In proof of this he obligingly forwarded me a sketch of the stone, made by him in August 1851, when he ascertained that this lafe was found under the foundations of the old St. Peters Church in Dover. Mr. Gordon's measurements were nearly the same as Lady Mantell's: breadth of stone at broadest, 2 feet 1 inch; length, 5 feet 11 inches; breadth of Cross, 1 foot 11 inches; length of Cross, 5 feet 9 inches. To be quite sure, Mr. Gordon also procured me a Rubbing of the characters from the Rev. John Puckle, M. A., Vicar of Dover. In addition hereto, I have also been favored with drawings received from John Brent, Esq., the Younger, of Canterbury, and the Rev. J. Graves, M. A., Secretary of the Kilkenny Archæological Society. But all my thus collected older and later rubbings and drawings agree as to the letter now spoken of. It is everywhere clearly *ſ*, not *l*; that is, it is *yo*, not *l*. Therefore the name was pronounced

G Y O S L H E A R D

not G I S L H E A R D. This is so much the more interesting, as this name doubtless means FLINTHARD; but our old word CHESIL for *flint* or *stone* (High-Northern KISEL) is in Old-South-English CEOSL or CEOSSEL (= cyosL or cyosEL), and Dover is in the South of England.

For the satisfaction of my readers, I here give a facsimile of the runes from Mr. Puckle's rubbing, 1-fifth the full size:



P. 489. FRESH ENGLISH FIND.

# ENGLISH (? OR NORWEGIAN) RUNIC CALENDAR.

DATE ABOUT A. D. 1000-1100.

*Photoxylograph, full size, by Mr. J. F. ROSENSTAND, from the woodcut in WORMS Fasti Danici, 2nd ed., folio, Hafniae 1643, p. 92. (Not in his 1st ed.)*

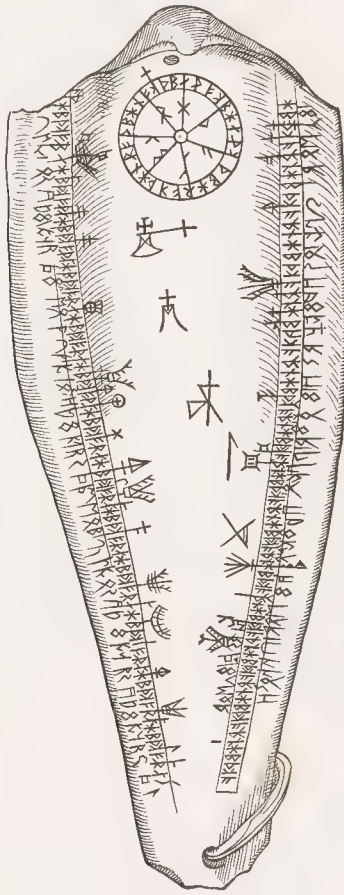
So many overgang runic pieces have lately turned up, throwing fresh light on those previously known, that I think it best to give this one also, which I had only referred to at p. 162. I do this the more willingly as it is very old — apparently from the middle age —, as it is lost, and as it refers to a whole class of runic monuments which ought not to be entirely overlooked. And this the rather, as we have here another proof that, whenever we light upon any kind of *runic* pieces, we are at once confined to *the North* (Scandinavia and England). Tho so numerous in the Northern lands, no Runic Calendar has ever been found in any Saxon or German province, barring a couple *bought or brought* by modern travelers, as *curiosities*, from Scandinavia. In the same way many *Scandinavian Clogs* have found their way to *English* collections. There is one exception, but only an apparent one. Two or three Rimstocks have been found evidently, directly or indirectly, of *Norman* origin. But this is only what we should have expected. Normandy [NORTHMANDY], as we all know, was largely re-colonized by Northmen, Scandinavians; and, in spite of the rapidity with which they adopted the French language — chiefly from intermarriage with French women, for the Wikings had seldom any “queenes” with them — there are still many echoes in Normandy and its nearest districts of the great Scandinavian inroads in the north of France. Besides words and phrases, Place and Personal names and local customs, we have spores of the runes also in the above-mentioned Runic Calendars. One of these, now in Bologna, is described and figured (the 16 sides on 8 plates) in a diffuse and learned work by Dr. Luigi Frati<sup>1</sup>. It is in the book-form, of wood, 8 leaves, is dated 1514, and bears a French inscription. All the leaves are highly sculptured with figures of Saints &c. The runes are partly barbarized and conventional. As on other such pieces, we have here and there traces among the cipher runes of the Old-Northern marks. Thus here  $\mathfrak{J}$  is used for the number 16. Another such was bought in Paris by Mr. Thomsen, the Keeper of the Danish Old-Northern Museum, where it now is (No. 15323). It consists of 7 small wooden leaves, and is carved with figures of Saints, Gothic letters and Runes. At first sight everyone would take it to be *directly* Scandinavian. But it is not. On examination, Thomsen and Herbst found — from the absence of all the chief Northern saints and the presence of all the chief French — that it is only *indirectly* Northern. Its date is about the beginning of the 16th century<sup>2</sup>.

The use of Staves and Clogs and Folding-books or wooden booklike Leaves or pivot-fast Tablets and horn and bone and metallic pieces, with Letters and Signs cut upon them, to mark in a handy

<sup>1</sup> Di un Calendario Runico della Pontificia Università di Bologna. Bologna 1841. 4to.

<sup>2</sup> This piece is spoken of in J. J. A. Worsaae's paper “Om nye Opdagelser af Runer i Frankrige og England”. Kjøbenhavn 1856. 8vo, p. 10.

way the works of agriculture and the seaman and the festivals of the people — may very likely be as old in the North as the Scando-Gothic races themselves. But such things are very perishable. Those known to us are all Christian. And even of these, few can be found so early as the 14th or 15th century; they are mostly from the 16th and 17th, or still later. Commonly they are in the shape of longer or shorter Staves or Sticks or Kavel, round or flat or square, and hence their usual name, Rune-staves, Rune-stocks, Rune-clogs; but they are of endless form and material. In my own collection are specimens made as Staves, both round and flat; a short Runeless oblong treen (wooden) Collar



or Ring<sup>1</sup>; a many-leaved treen book; a many-leaved paper book. They still exist by thousands in Scandinavia, now mostly in public and private museums, and in England by scores. Formerly very

<sup>1</sup> This is very similar (but smaller and older) to the equally Runeless Norse treen Clog, collar-shaped, figured by P. A. Munch in "Norsk Folke-Kalender for 1848", pp. 28, 35. I have in my collection an old woodcut called: "Prim-Stavens Vinter-Side, Som er Bondens Almanak udi Norge", followed by "Prim-Stavens Sommer-Side", in which both the "Winter-side" and the "Summer-side" of this "Farmer's Almanac in Norway" only shows two lines, the one of Marks and Tokens, the other of notches, one for each day. There is no single rune. In fact it might be copied from one in England.



common, they are now little known except as curiosities. Count Carl Ehrenpreis, Chancellor of the University of Upsala, among other costly gifts to that Academy also presented to it 125 Runic Calendars<sup>1</sup>. This was before 1760. Nearly 100 years earlier Samuel Krook (or whoever was intended by that name) says, nearly at the end of his book<sup>2</sup>, that he had made a collection of the figures and symbols carved on 94 Rune-staves from the province of Småland alone. They have been driven out by the printed Almanac. Various attempts were made to modernize and popularize them; but their time was come, and the printed Almanac-sheet gained a final triumph. But even now they are used here and there in High-Northern provinces. The older and more perfect kind usually have 3 lines of carvings; one, of Signs and Figures to mark the Fasts and Festivals and the changing occupations of the Seasons according to local use; one of Runes, mostly *ᚠᚢᚦᚱᚱᚦᚱ*, to mark the Solar Cycle or Dominical or Sunday Letter; one, of 19 Runes or Rune-like letters used as numbers, to show the Lunar Cycle or Golden Number or Prime. All such Christian pieces are of course regulated by the Computus of the Church in the middle age, tho later ones also exhibit the change of Style. The later kind are often shortened and simplified. The symbols, sometimes the rows, are fewer; and the Runes have given place to letters or signs or notches, besides other changes. As the Runes withdrew from common use, we thus see them laid aside from the Rune-clog (tho the name remained), and *very many* of those in Scandinavia and *all or nearly all* of those yet found in England are of this plainer sort. Also in some Scandian districts *all* the Primstaves are *runelless*. Those on parchment (and paper) are few and exceptional; they are mostly of wood or metal or bone. In popular language, and using some of the terms in a loose sense, Rim-stock, Rune-staff, Rune-stock, Prim-staff, Rune-calendar, Massday Staff, Clog-Almanac, &c., all mean the same thing. All these calendars agree in their general idea, but they show endless differences of detail, both as regards the Signs for the Times and Feasts, the shape-modifications in the runes employed, and the marks of those which bear no runes.

The one before us is of bone, as Prof. Japetus Steenstrup informs me the jaw-bone of the Porpoise. We know nothing of its history. All that we can gather is the scanty information given by Worm (p. 91), which I here wend into English:

"Probably to this class must be assigned the peculiar Calendar carved on a concave bone, a part of the jaw-bone of some kind of large fish. It is 18 [Danish] inches long by 6 broad at the base, somewhat triangular in shape, and was brought from Norway. Altho it shows 3 rows of marks, the signs of Festivals the Solar Cycle and the Lunar Cycle, this last is here very imperfect and has even some distorted marks, as we see in the engraving.

"Each side, the concave as well as the convex, bears near the edge its girdling 3 rows of marks, so that every series comprehends a quarter of the year, beginning with the day of Saint Calixtus. We need not enter into details, as what has been said before will easily explain them. It must be added however that the circle on this concave side at the base is the Lunar Cycle, that on the other or convex side the Solar Cycle. But neither of them is quite complete or uninjured."<sup>3</sup>

As Worm has only given one side of this curious bone Rune-blade, we cannot know the peculiarities on the other half, which contained the Solar Cycle and the 3 sign-lines for 2 quarters. On the side given, the runes on the right hand are reverst and read from top to bottom; those on the left hand are not retrograde. As this piece was only 18 inches long, it may often have been carried on the person, as were those of a yet smaller size. These clogs range in length from 3 or 4 feet to as many inches.

But what distinguishes this piece is, that, seemingly from its great age and its having been made in *England*, it has preserved in the outer or lower lines several of *THE OLDEN RUNES*. These are

<sup>1</sup> Johann Erichson. *Bibliotheca Runica*. Small 4to. Greifswald 1766. (Antwort p. 22.)

<sup>2</sup> "Swenskt äg Runskt Calendarium Som wisar Nyttänningen in till Åhret effter Christi Börd 1640", &c. &c. 12mo. Upsala 1690.

<sup>3</sup> "Ad hanc classem nescio an referam peculiare illud genus quod ossi concavo, partem mandibulæ grandioris cujusdam piscis representanti insculptum est, longitudine trium quartarum ulnæ, latitudine circa basin, unius, figurâ triquetra, ex Norvegia allatum. Quamvis enim tres exhibent notarum ordines, signorum scilicet festivalium. Cycli Solaris & Lunaris, ultima tamen hæc valde est imperfecta, & notis distortis tandem addita, ut ex ejus icone apparet.

"Utrinqve tam concava quam convexa parte, limbo quasi cingitur, ex tribus dictis notis constante, ita quidem ut quævis series unam anni partem comprehendat, & die Calixti incipiendo. Non est quod singulorum enotatione occupemur, cum ex præcedentibus satis constet. Hoc non omittendum quod Circulorum qui circa basin conspiciuntur alter in convexa parte, Solaris sit, in concava Lunaris, quamvis mutilus ac omni ex parte nequaquam perfectus." — *Ol. Wormius, Fasti Danici*, ed. 2, p. 91.



the "NOTÆ DISTORTÆ" spoken of by Worm. Such are M, x, P, H, &c.; and some of these, as we can plainly see, are PROVINCIAL ENGLISH varieties of the Old-Northern Runes. Such are ƿ or ʁ (= ƿ = o), ʁ (= ʁ = c), ʁ (= ʁ = l), &c., they being forms found in English Ms. Futhorcs. But the letter-groups thus repeated so often in these outer or lower lines are not carved quite alike. They are written, as it were, in a running hand, — carelessly and with many deviations from each other or from what might be regarded as the chief type.

In further illustration I will give another specimen, partly as a fine instance of the class to which it belongs, partly as being of the older and scarcer sort (? 15th or 16th yearhundred), also as bearing rare and striking carvings, and because — like the last — it is LOST!

### (? DANISH) RUNIC CALENDAR.

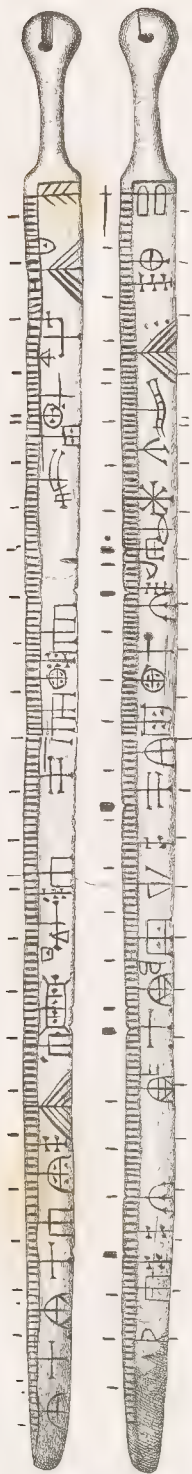
*Photoxylograph, full size. by J. F. ROSENSTAND from WORM'S Fasti, 2nd ed. p. 97. (Not in his 1st ed.)*



Of this also we know nothing, except what Olaf Worm (pp. 96, 97) has been pleased to tell us, namely, wended into English:

"To these Tablet-Calendar must be added those we shall here describe. The first specimen consists of 9 square boxen leaves, connected by a green silken tie passing thro holes at the two corners, so that they can be easily opened and shut like a book. Each flake or table is 2½ inches long by 1½ broad.

"The first lamina has on its obverse face carvings within Circles of the Solar and Lunar Cycles with Runic letters, held up by two Angels and two Quadrupeds, in the olden style. The second bears similar scorings, only we have here the Paschal Cycle of Dionisius, at each side an ornamental Dragon. The 6 following tablets are so arranged, that each of them contains the mark-rows of 2 Solar months, one of them commencing with January. Each month has its 3 lines of marks; first, the signs of the Feasts- and Saints-days, nicely cut in the taste of the time; then, the Runic marks for the Solar Cycle; lastly, the same signs for the Lunar Cycle or Golden Number. The 9th and last lamina, inside, shows the Angel announcing the birth of our Saviour to the Shepherds; outside, the Solar and Lunar Cycles with distorted marks.



"This Calendar does not look very old, as it follows the order and limits of the Solar months, and the carving is better than we should expect from the ancients."<sup>1</sup>

Very striking is the Bagpipes in the hands of the standing Shepherd. Bagpipes are now, and have long been, unknown in Denmark, and in fact in all Scandinavia.

As I have said, very many of these Rim-staves are no longer strictly "Runic", that is, the Runes have been exchanged for marks or notches. Of course these pieces are therefore usually of a comparatively later date, say from the 15th century downwards, and of this kind are all or most of our English "Runic Clogs", the runes dying out in England, the colony, much quicker than in the Scandian homeland. But in several Scandinavian districts this runeless class is the only kind of Clog-almanac now to be found. It is therefore desirable for us to see a specimen of these Runeless Rune-staves, and I add one here from a beautiful and exact drawing kindly made for me by Mr. Brusewitz, the Keeper of the Archæological and Ethnographical Departments of the Gotenburg Museum. It is No. 3, Class F, in the Muséum there, and is spoken of at p. 31 of: "Göteborgs Museum. Förteckning öfver Göteborgs Musei Arkeologiska och Etnografiska Samlingar. Till besökandes tjänst af G. Brusewitz." 8vo. Göteborg 1867.

#### CLOG-ALMANAC. BOHUS-LÄN, SWEDEN.

*Photoxylograph. 1-third of the full size, by J. F. ROSENSTAND, from a drawing by G. BRUSEWITZ, Gotenburg.*

This lath is of oak. The end has been partially burnt. It was drawn for me in 1866. The notches on the edges show the weeks. It has been broken nearly at the centre, but is put together.

The similar English Clogs have been largely destroyed, tho many yet remain. They have not yet been collected and classified, but attention has now again been drawn to them in Mr. Jewitt's excellent "Reliquary". As far as I know, the first ever engraved was the Staffordshire Clog, published by Dr. Plot in 1686. See his *Natural History of Staffordshire*, fol. Oxford 1686, to which I have not access. Thence his engraving has been

<sup>1</sup> "Laminatis hisce Fastis annumerandi illi quorum hic subnectimus ideas. Primum genus ex novem constat laminis quadratis buxeis, duobus foraminibus in angulis pervium, per quæ trajectus funiculus sericus coloris viridis, eas ita connectit, ut commodè aperiri ac claudi, instar libelli, tota possit compages. Quelibet verò lamina longa est pollices duos cum semisse, lata duos minus una tertia.

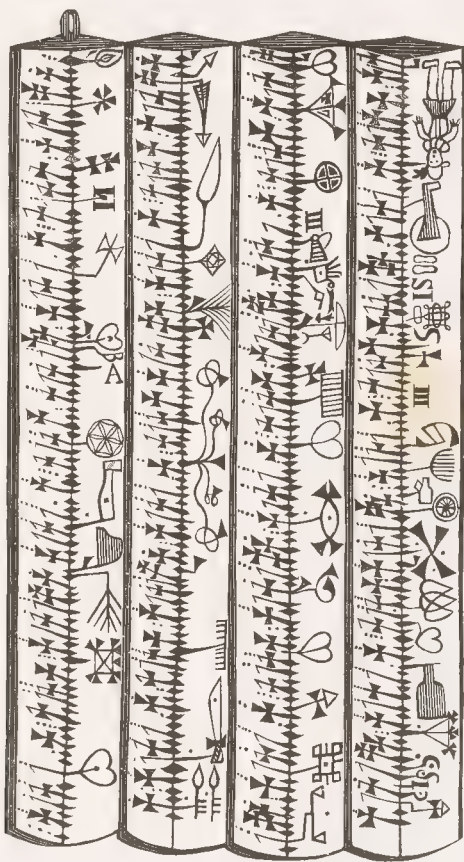
"Prima lamina facie obversa Runicis literis Cylum Solarem ac Lunarem Circulis insculptum exhibet: quos duo sustinent Angeli ac totidem animalia quadrupedia, arte prisca expressa. Secunda notis prædita est iisdem, ita dispositis, ut Cylum Paschalem Dionisii exhibeant: quibus ad latera draco quidam ornatus causa additus. Sex sequentes ita sunt dispositæ ut quævis contineat duorum mensium Solarium notas, unius quævis facies à Januario incipiendo. Tribus autem notarum generibus quivis absolvitur mensis: primo festorum signis & divorum iconibus affabrè satis ad ejus sæculi normam elaboratis, secundo Cyloli Solaris Runicis notis, tertio Cyloli Lunar, seu aurei numeri characteribus ejusdem census. Nona verò & ultima lamina, interiore superficie historiam exhibet Angeli natum Servatorem pastoribus annunciantis, exteriore Cylum Solarem & Lunarum distortis notis.

"Ævi remotioris non videntur hi fasti, siquidem mensium Solarium sequantur ductum & terminos, ac cælaturæ veteribus minus consuetum elegantiam." — *Id.* p. 96, 7.

copied in Brady's *Clavis Calendaria*, Fosbroke's *Encyclopædia of Antiquities*, 4to, Vol. 1, p. 222; Hone's *Every-day Book*, 8vo, Vol. 2, London 1827, Frontispiece; Chamber's *Book of Days*, Vol. 1, p. 9; and L. Jewitt's *The Reliquary*, Vol. 5, 1864-65, 8vo, Plate 9, p. 124, and perhaps elsewhere.

### CLOG-ALMANAC. STAFFORDSHIRE, ENGLAND.

*Photocopygraph by J. F. ROSENSTAND, from the copy in JOHN BRADY'S Clavis Calendaria, 8vo, 2nd ed., London 1812, Vol. 1, Frontispiece.*



Dr. Plot does not mention his scale. And his engraving must not mislead us. It is a single square stick, notched on its 4 angles and carved with emblems on its 4 sides in the usual way, but is shown by him *all the 4 sides at once and all joined together*.

Besides this one, I am acquainted with only the following English Runic Stocks *as made public in engravings*. They are:

The Rim-stock belonging to the *Historic Society of Lancashire and Cheshire*. In Jewitt's *Reliquary*, Vol. 5, Plate 8, p. 121.



*The Finch Clog*, of oak. Chetham Library, Manchester. Date 1586. In Jewitt's Reliquary, Vol. 5, Plate 10, p. 126.

*The Moss Clog*, of oak. Date 1589. Same Museum. In Jewitt's Reliquary, Vol. 5, Pl. 11, p. 127.

*The Bradbury Clog*, of oak. Date 1601 (? or earlier). Now in the Collection of Dr. J. Barnard Davis, of Shelton, Staffordshire. It was bought in Manchester. In Jewitt's Reliquary, Vol. 5, Plate 12, p. 128; and again, more correctly, Plate 17, p. 207.

*The Camden Clog*. In Gough's Additions to Camden's Britannia, London 1798, fol., Vol. 2, p. 380.

*A Bodleian Clog*. In The Calendar of the Anglican Church Illustrated. Small 8vo. Oxford and London, 1851, Plate p. 18.

*A Bodleian Clog*, symbols only; same book, in the Calendar.

*The Ashmolean Clog*. Same book and Plate.

*The Lichfield Clog*, of oak. First described by Shaw, in his History of Staffordshire, 1798, Vol. 1, p. 332. Now belongs to Mr. Lomax of Lichfield. Is figured on a very large scale by Miss F. M. Gresley, as Plate 60 of the Anastatic Drawing Society's Album, 4to, London 1860.

This whole class of antiquities has never yet been properly and exhaustively treated. It offers work for one man's labors during a long time and many journies, and would produce a rich harvest as to the Signs and Symbols and Runes as modified by local use and clannish custom. The vast numbers of these pieces should be properly classed and a great many engraved. All the Symbol-marks, &c., should be treated in parallel groups. The various and often peculiar runes should be carefully collected and elucidated. All this is well worthy the attention of a competent Rune-smith, Computist and Ecclesiologist<sup>1</sup>.

On many of the *old* Runic Calendars, especially in Sweden, we find carved a *lake* or game long famous all over Europe but now known mostly to children, called in Sweden "Sankt Paders Lek" (*the Lake or Game of Saint Peter*). This is an ingenious way of so placing 30 persons, that we may save the one half from death or imprisonment by taking out each 9th man as a victim, till only one half the original number is left. These 15 are thus all rescued. Of course the man thus "taken" must not be counted a second time. Formerly the favored 15 were commonly called Christians, the other Jews. The 30 must be ranged in the order of the vowels in the Latin verse:

populeam virgam mater regina ferebat,

and first comes a group of the saved, then a batch of victims, then Christians, then Jews, and so on. As *A* is the first vowel it counts 1, *E* counts 2, *I* will be 3, *O* is 4, *U* is 5. We mark the Christian by  $\times$ , the Jew by  $|$ . Thus we get:

Christians.	Jews.
1. O = 4 times $\times$ .	2. U = 5 times $ $ .
3. E = 2 " "	4. A = 1 " "
5. I = 3 " "	6. A = 1 " "
7. A = 1 " "	8. E = 2 " "
9. E = 2 " "	10. I = 3 " "
11. A = 1 " "	12. E = 2 " "
13. E = 2 " "	14. A = 1 " "

Carving this in one line, we get the marks so often found on Rune-clogs:

$\times \times \times \times |||| \times \times | \times \times \times | \times || \times ||| \times || \times \times$

<sup>1</sup> Consult: — *Gough's Camden's Britannia*, Vol. 2, p. 222. — *Brady's Clavis Calendaria*, Vol. 1, pp. 43-49. — The Anglican Church Calendar Illustrated. — *Jewitt's Reliquary*, Vol. 5, pp. 121-30, 132, 205-10. — My Translation of Frithiof's Saga; Hildebrand's Notes on the Arm-ring. — *T. Bateman's Descriptive Catalogue of his Antiquities*. 8vo. Bakewell 1855, p. 190. — *P. A. Munch*. Om vore Forfædres ældste Tidsregning, Primstaven og Mærkedagene, with 2 woodcuts. In Norsk Folke-Kalender for 1848, pp. 17-40. (See Dr. Hume's abstract in the Journal of the Historic Society of Lancashire and Cheshire, Vol. 15.) — And the following Swedish works. *Samuel Krook*. Swenskt Åg Runskt Calendarium. 12mo. Upsala 1690. — [*Carl Carleson*]. Kort och tydelig Undervisning. Huru man skal förstå och bruka Runstafven. 24mo. Upsala 1742, 1743, 1748 (this last edited by Prof. M. Strömer), and in 4to. Göteborg 1853. With copper plate. — *Erl. Fryksell* (Præses B. Ferner). Dis. Gradualis de Antiquitate Calendarii Runici. 4to. Holmiæ 1758. — *J. G. Liljegren*. Runstafven och dess Sinnbilder, samt Påskdags-tafla för 1000 år. 24mo. Stockholm 1829. — *J. G. Liljegren*. Run-iära. 8vo. Stockholm 1832, pp. 194-207. — *P. Planberg*. Ständig Års Räkning eller Almanach. 8vo. Stockholm 1784. With copper plate. — *A. M. Sahlstedt*. Runstafven Förnyad, Samt des Beskrifning Och Bruk. 8vo. Stockholm 1776. With copper plate. — *Fr. Suab* (Præses P. Elvius). Idea Scipionis Runici. Small 8vo. Upsalæ 1708. With copper plate.

Other works must be added, as well the older writers (Worm, Olaus Magnus, Rudbeck, &c. &c.).



I have seen this called in a Danish Book of Children's Games: "Den partiske benådning", the partial pardoning. The oldest account I have seen of this amusing trick is in several of the Swedish old descriptions of the Rune-staff and its parts. I will translate from Carl Carleson's "Kort och tydlig Underwising", 3rd ed., Upsala 1748, p. 24:

"On many Rune-staves is cut the so called S. Paders lek. thus:

××××|| ×× ×××|× |××||×||××

"The story about it is this: Saint Peter is said to have been on the sea in a ship, in which were 30 persons, the one half Christians, the others Jews. But a storm arose so furious that the vessel had to be lightened, and it was resolved to throw overboard half the crew. Saint Peter then ranged them in the order we see, and every 9th man was taken out. The crosses betoken the Christians, the strokes the Jews. In this way all the Jews were cast into the deep, while all the Christians remained. Herewith have the old been wont to amuse themselves."

The account in Krook's "Swenskt åg Runskt Calendarium" is far older, (1690), but shorter.

P. 489. BRIDEKIRK, CUMBERLAND, ENGLAND. In the Catalogue of the temporary Museum exhibited at the Carlisle Meeting of the Archæological Institute in 1859, is a paragraph (p. 14) on this Font, from which I extract some lines: — "Cast of the remarkable sculptured font in the church of Bridekirk. .... In the Memoir by Mr. Howard of Corby, Archæologia vol. xiv. p. 113, the four sides of the font are figured, and they are more correctly given from drawings by Charles Stothard, in Lysons' History of Cumberland, p. cxviii. See also Bishop Nicolson's letter to Dugdale, Philos. Trans. vol. xv.; the Memoir by Bishop Lyttelton, Archæologia, vol. ii. p. 131; that by Mr. Hamper, ibid. vol. xix., p. 379; Hickeys' Thesaurus, and Camden's Britannia. This cast (the first ever taken of this remarkable monument) was executed by Messrs. T. and J. Nelson, of Carlisle, for the special purpose of exhibition at the meeting of the Institute, through the kindness of Mr. Frecheville Dykes; and with his concurrence it has been presented by the Institute to the Architectural Museum at South Kensington."

P. 497. This Ring No. II was apparently shown to Sir Francis Palgrave in 1831 by its then owner, Prof. Brøndstedt, and was engraved by Sir Francis ["Runic Ring found in Norway. (From the original of the Brøndstedt Collection)"] at p. 220 of his excellent "History of England, Vol. I, Anglo-Saxon Period", 12mo, Lond. 1831. Sir Francis gives no other reference or explanation than the above title.

P. 500. The reference to the Gnostic Gem goes out.

#### BRACEATE BETTERINGS AND FRESH BRACEATE FINDS.

P. 521. The Blinks Nos. 4, 25 and 33 were found at Tjörkö or Tjörkö together with a fourth golden Braceate (Thomsen's Atlas No. 92), and a golden coin of Theodosius II fitted with a loop for suspension. Some years afterwards another golden coin of that emperor was picked up at the same place. (Oscar Montelius.)

P. 528. At p. xiv of "Verzeichniss der Vorlesungen, welche am hamburgischen akademischen und Real-Gymnasium von Ostern 1866 bis Ostern 1867 gehalten werden sollen", Prof. Petersen informs us that the Braceate No. 219 in Thomsen's Atlas (my No. 16) is not in Hamburg. He believes the facts to be that this piece, whose owner said it was found somewhere in Dithmarsk, was offered for sale in Hamburg, but refused at the price. It has since, probably, been taken to Hannover. While it was in Hamburg, a friend of Prof. Petersen's took some Electro-type facsimiles. Prof. P. gave one of these to the Hamburg Coin-Cabinet, one to Kiel, one to Mainz, one perhaps to Cheapinghaven.

P. 533. Blink No. 22 was probably found with another golden Braceate, runeless, of the type a Head on a Quadraped, Bird above the head of the animal. (Oscar Montelius.)

P. 539. In a few copies, line 18 from below, for: Gol Braceate, denfound read: Golden Braceate, found.

P. 540, Blink No. 27. Oscar Montelius, of Upsala, has favored me with the sight of a learned and valuable essay on Braceates in general, and especially on those found in Sweden. It is to be hoped that this excellent and instructive treatise will soon be made public. I have to thank him also for some corrections, and for the communication of 4 Swedish Braceates hitherto unknown to me. As to this No. 27 he informs me that Thomsen's No. 17 was not found at Trollhätta, but in Grista Socken, Upland.

P. 544. Bracteate No. 35 is not in the Stockholm Old-ward, and has never been there; its whereabouts is now not known. (Oscar Montelius.)

P. 546. My No. 41 has its setting perfect, has the usual grooved loop, and was found near Hammenhög, Hammenhög Socken, Skåne. (Oscar Montelius.)

P. 547. Nos. 43-46. I have to thank Prof. Carl Säve, of Upsala, for beautiful Lightbilds, taken by Miss Emma Schenström, of the following valuable pieces preserved in the Upsala Museum:

1. The large Bracteate No. 43. Prof. S. observes hereon, in a letter dated Upsala, March 15, 1867, from which I translate: — "The substantially correct, your engraving (copied from Thomsen) has, among others, the following minor inaccuracies. The *outer* ring, with the S-figure, has 88 of these stamp marks, your woodcut only 69. The *innermost* has 44½ of these S-marks, yours only 41. The S-ornaments on the triangular setting and the cylinders above are *not* stamped, but composed of delicate golden filagree-work, and are therefore *raised work*. The triangular opening has had a stone or jewel set in it, held fast by a strong mount. It must have had value, and has therefore scarcely been of glass, for it has been violently picked out with an iron pin; to do this the setting has been forced down half its height at the apex below. The bottom of this triangle has no hatchwork, but is quite smooth. The little *hole* or dint to the right of the mouth of the human head is exactly in the *centre* of the whole blink, and would therefore seem to have been used as a point whence to draw all the circles used in the rich decorations. The small Bracteate has a similar central dint, as have Thomsen's Nos. 144 and 87, both which are runeless."

2. The small Upsala Bracteate, mentioned by me p. 548. "The design is exactly the same as that on the heart of the large blink, but small variations show that it is *not* struck from the same die. On both it would seem as if the meaning of the animal's horns, which are tipped with small balls, was *not* that they grew from the head, but rather that they were hornlike ornaments. They do not look as if they sat fast on it, but as if they were affixed to it. In the same way the ornament hanging from the mouth does *not* seem to be the tongue, but to depend from the hornlike fittings, to follow the forehead, bend along the nose, swing round — freely hanging, under the lower lip, turn outwards, and so to end in a ball. It strikes me that all this might represent an iron plating, a nose-brace ("nefbörg"), to protect these noble parts of the animal from swordcuts. If so, the unlikely and ugly horns will disappear, and the creature will really be apparently a Horse."

3. The Silver Bracteate with the pseudo-Semitic inscription, No. 44 in Thomsen's Atlas.

4. The one side of a Cufic Silver Coin, used as a Pendant.

A copy of Blink No. 44 is also preserved in the Stockholm Museum. It was picked up at Fride, Ljostad Socken, Gotland. (Oscar Montelius.)

Of Blink No. 45 the Stockholm Museum possesses 3 exemplars, one found at Slite, Gotland: one found at Sularfve, Stånga Socken, Gotland; one found in 1859 at Burge, Dalhem Parish, Gotland. A 4th, found in Skåne, is in the Christiania Museum. Mr. Montelius, who has given me this information, has also favored me with a lightbild of the Burge piece, from which Mr. J. M. Petersen has chemityped the following careful facsimile:

No. 45, b.

BURGE, GOTLAND, SWEDEN.



This golden Bracteate would seem to have been *twice struck*, which has rendered the stamp dim and blundered. It weighs 3,400 grammes. Its Museum number is 2617. The fineness of the gold is 87.5. I trow that the letters substantially are the same as on Nos. 43, 44, 45:

MMI

and that, as on Nos. 43-45, the staves read from right to left. Thus taken, they will be:

LITTLE.

Whether from the blurring of the type from the piece being twice struck, or from its having been so cut, the 1 is short, and is added on to the arm of the 4. Thus this half of the bind-rune looks like 11. The last half of the last letter (M) is somewhat indistinct.

Blink No. 46 is in the Cheapinghaven Museum (No. 8644), not in the Stockholm Collection.

It is possible that these pieces should not be read from right to left, especially as the 1 shows that they are not reversed. In this case, how are we to divide and translate them? If in one word, is ETLH and the shorter TIL a name, or does TIL mean *good* or *good luck*? If EELL (which would make TIL a different formula), is EELL a name or a contraction or does EE mean *ever* or *owns*? This is a specimen of the difficulties which surround us in handling pieces so few in number, and whose short inscriptions offer such scanty linguistic materials, the more as we know so little of the names and dialects in the olden period here before us. Should *good luck* be the idea intended, these Blinks will belong to the Amulet-class Nos. 20 and 67, &c.

Nos. 49, 49 b.

No. 49. VÄSBY, SCONÉ, SWEDEN.

No. 49 b. ESKATORP, HALLAND, SWEDEN.

No. 49 THOMSEN'S *Atlas*, No. 153; No. 49 b from an exact drawing of the original, now in the *Museum of Stockholm*, kindly forwarded by the *Riks-Antiquary HILDEBRAND*.



At p. 549, when describing No. 49, I observed that one rune was partly hidden by the loop and was doubtful. From the traces I proposed þ. We are now able to see that this stave *was not* þ, but ƿ. Fortune has again favored us; another copy of this piece has just (June 1867) been found in Sweden. It has been kindly communicated to me, in an exact drawing, by the Swedish Riks-Antiquary Bror Emil Hildebrand. It was found (1867) by a farmer digging on an outmark of the homestead No. 7 Eskatorp, Fjärås Socken, Fjäre Härad, Halland, near Kungsbacka-fiord.

We see at once that the Bracteate itself, the actual stamp, the horse and runes, is *the same pattern* as Blink No. 49. But it is equally clear that *it is not the same die*. There are various small variations in the figure, and there are differences in the runes. To show this, I will repeat them here:

No. 49:

No. 49 b: 

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26

Now as the loop hides the  $\mathfrak{F}$  in 49 and the  $\mathfrak{l}$  in 49 b, we see that the first 7 runes were  $\mathfrak{N}$ ,  $\mathfrak{l}$ ,  $\mathfrak{F}$ ,  $\mathfrak{F}$ ,  $\mathfrak{Y}$ ,  $\mathfrak{F}$ ,  $\mathfrak{l}$ ; staves Nos. 8, 9, 10, 12, 15, 16 in 49 b differ a good deal and some others slightly from those in 49. And these variations seem to be what we call *blunderings*, when a coin-like piece is copied again and again more or less blindly from an older original. I therefore think that the text of No. 49 is older and better than that of 49 b. This is so much the more likely, and this blink is apparently so much the younger, from the way in which it has been struck. Almost universally, a Bracteate is stamped on a small golden roundel, and this is afterwards set in a frame and provided with a suspensory eye by a goldsmith. But here the die has been stamped at once on a large piece of round flat gold. All that the frame-maker then had to do was — to punch in or engrave the decorations and to add the loop. The triangular shield of this loop comes so low down as to hide a part of the  $\mathfrak{F}$  and the whole of the following  $\mathfrak{l}$ .

But the decorations stamped in, the 4-square pellet-groups and the line of cross-marks outside, are also signs of later date. They have a different character from most of the oldest pieces.

This fine blink is perfect, save that the edging of twist gold has here and there been bent a little aside.

I therefore (correcting  $\mathfrak{b}$  into  $\mathfrak{F}$ ) stick fast to my old reading:

U I L Æ A F I H Æ M U S S L Æ  
Æ D U U I G Æ A L T E.

But I now think that perhaps *SLÆ* may be here taken in its usual *metallic* meaning — STRUCK, STAMPT, MADE. In this case we must take the 2 next words as datives, not accusatives, and translate:

U I L Æ A F I H Æ M U S S L E W (*struck this piece*)  
for - Æ D U U I G (O D W I G) the - O L D.

The weight of No. 49 b is 3 ort and 70 korn Swedish.

P. 557. The copper Blink No. 62 was found at Ullevi, Gårdby Socken, Öland, Museum-number 569. (Oscar Montelius.)

P. 558. Blink No. 64 was found at Digrans, Sundre Socken, Gotland, together with a small silver Bracteate (Thomsen's Atlas No. 22). At the same place and time were picked up several jewels and coins, all of silver. See Hildebrand, *Anglos. Mynt*, p. LII, No. 45. (Oscar Montelius.)

P. 559. The Museum-number of No. 66 is 747. (Oscar Montelius.)

No. 71.

SK Å N E , S W E D E N .

*Drawn and chemityped by J. MAGNUS PETERSEN, after an Electro-type kindly obtained for me by Dr. H. O. H. HILDEBRAND and Riks-Librarian G. E. KLEMMING, Stockholm.*



Mr. Oscar Montelius, of Upsala, was so obliging as to make me acquainted with this piece, and furnish me with a lightbild. But this not proving sufficient, I was happily enabled to procure an



absolute facsimile, here engraved full size. Mr. Montelius informs me that this golden Blink was found in 1855 in the ground of the homestead Börringe (Vemmenhög Härad, Skåne), belonging to Count Corfitz Beck-Friis, by whom it was given to the Stockholm Old-ward, where its number is 2119. Three other Blinks, also handed by the Count to the same Museum, were probably found at the same time and place. This one weighs 3,774 grammes.

As far as I can see, this piece reminds us of my Nos. 18 and 19. But here is an interesting peculiarity. The runes are short where there is a narrow space, much longer where there is more room. All the staves are reverst, and read from right to left. It is immaterial which line we take first, but it would seem best to begin with that on the right. redd from below upward, and then pass to the line on the left, redd from above downward. Turning the letters round, we have, clearly and elegantly cut:

↑ ƿ ʝ ʝ ʝ ʝ : ƿ ƿ ʝ ʝ ʝ ʝ

TÆNULU ÆÆ LÆUUEA.

The last ƿ in ÆÆ has its lower arm somewhat dim. Archivary Herbst, to whom I submitted this piece, copied the letters exactly as I had done myself, and agrees with me that the above stave was ƿ. This word is plainly divided from its foreganger by 2 dots.

Now I cannot but think that the two chief words here are Proper Names, the first in the nominative, the other in the dative. We have several runic examples of an end-ʊ as a kind of ƿ, and of ʊʊ as a kind of w. In this case TÆNULU will be the first runic instance of the well-known Scando-Gothic mans-name in Old-English DENEWOLF, in Old-German THANOLF. The name LÆWÆ (whatever it may have been in the nominative) we have elsewhere. I would therefore propose:

TÆNULU (= DANEWOLF) AYE to - LÆWÆ.

AYE will thus be *for-ever*, as a perpetual gift, *pour toujours*.

But it is not impossible (for we know so little of these things, we are only feeling our way!) that this ÆÆ may be the 3 pers. sing. subj. of the verb ÆGAN, to own, possess, and that LÆUUEA may be in the ablative. If so, we get:

May - TÆNULU (= DANEWOLF) OWN - this from - LÆWÆ.

In either wise the substantial meaning will be the same, and I think that something such must be the import of the runes. As on so many other of the *oldest* pieces, the N in TÆNULU is here given as ʝ (for ʝ).

No. 72.

GOTLAND, SWEDEN.

*Drawn and chemityped by J MAGNUS PETERSEN, after an Electro-type kindly obtained for me by Dr. H O. H HILDEBRAND and Riks-Librarian G. E. KLEMMING, Stockholm.*



For a knowledge of this piece also, and for the information here given about it, I am indebted to Mr. Oscar Montelius, whom I have to thank for a preliminary photograph. This golden Blink was

found in a field at Visby Kungs-ladugård in 1860, and is now in the Stockholm Museum, No. 2730. It weighs 3,<sup>388</sup> grammes and has 89 per cent of pure gold. The runes are in a cartouche or frame, whose sides must not be mistaken for letters. The  $\mathfrak{A}$  shows us that all the staves are turned round, and must be read from right to left. The first two characters are clear enough, but a bulge and consequent wear at that spot have obscured a part of the next letter. What is plainly left is  $\mathfrak{t}$ , but there are faint traces of an arm on the other side also, and it is pretty certain that the whole was  $\mathfrak{t}$ . Beyond this we have another bulge and great wear and dullness. There are some very dim spores left, which point to an  $\mathfrak{x}$ , and this I think was the letter. I suppose then that the full stamp was, reversing the runes:

$\Psi \mathfrak{A} \mathfrak{t} \mathfrak{x}$

AUTO,

which will give us the well-known Scando-Gothic mans-name, in later times best understood in the shape OTO or ODO or OTTO. Thus the name of the owner, seemingly in the nominative.

No. 73.

# GOTLAND, SWEDEN.

*Drawn and chemityped by J. MAGNUS PETERSEN, after an Electro-type kindly obtained for me by Dr. H. O. E. HILDEBRAND and Riks-Librarian G. E. KLEMMING.*



Also communicated to me, with a lightbild, by Mr. Oscar Montelius. He obligingly informs me that this Golden Bracteate was found in 1865 (probably at Gurfiles) in Ahla Parish, Gotland, and is No. 3372 in the Stockholm Old-hoard. Weight 3,<sup>853</sup> grammes, fineness of gold 80 per cent. Is a good deal worn, but the letters are pretty plain, save that the lower bars of the  $\mathfrak{A}$  and  $\mathfrak{A}$  are faint. As  $\mathfrak{A}$  may be read both  $\mathfrak{A}$  (w) and  $\mathfrak{A}$ , we are not sure whether the word was NAWÆ or NADÆ. The runes are twisted about, reading from right to left. Turned round, they become

$\mathfrak{t} \mathfrak{x} \mathfrak{t} \mathfrak{x}$

NAWÆ,

a well-known Scando-Gothic mans-name. (As NEW was in old days used for *young*, should this word be an adjective in the dat. sing. masc. def. it would mean *to-the-YOUNGSTER*.) Should the name be NADÆ, it will also be one well-known in old Scando-Gothic times. As the 2nd stave ( $\mathfrak{x}$ ) is the provincial English rune for A, we have here another of those pieces either struck in England or by an Englishman abroad.

No. 74.

## UNKNOWN WHERE FOUND; PROBABLY IN ENGLAND.

*From wax impressions of both sides, kindly communicated to me by Prof. Dr. L. MÜLLER, Director of the Danish National Coin-Cabinet. Drawn and chemityped by J. MAGNUS PETERSEN.*



This piece is in the British Museum. The impressions in sealing-wax were politely forwarded by a distinguished Numismatist working in the Coin-Cabinet of the British Museum, the Count de Salis, (with permission to make them public) to M. Aloiss Heiss, in Paris, by whom they were made known to the Danish Coin-Cabinet in December 1867. Archivary Herbst lost no time in acquainting me with this valuable medal, and Dr. Müller obligingly placed the waxen stamps in my hands, for the use of my artist.

The coin or medallion here before us is an Imperial Golden Solidus, apparently of the western empire, and dates — from the type — at about the year 400 after Christ, or a little later. The weight of this aureus is 4 grammes 39 centigrammes, the average of the golden pieces struck at this period. But it is *from a barbarian die*. Whether intended for ornament or as money, the Northman for whom it was made was quite satisfied, as he had full value for his gold, without caring to enquire whether it were made by "a false moneyer", as the law regarded those who evaded the royal dues for money made at the privileged mints. See hereon what I have said at pages 512, 513.

Besides the half-barbaric imitation of the type and inscription of a golden Imperial Solidus, the artist has also engraved on his die, on the left on one side, 8 Old-Northern staves, all clear enough to be well made out. They are:

ǀ ǀ ǀ ǀ ǀ ǀ ǀ ǀ

and do not seem to be one word, for such a mans-name as SLEOMOD is not likely, tho, if taken for SINMOD, it is possible. It is much better to take this as a fresh example of a formula which we have on *many* other coins, both runic and non-runic (see the Word-row under MUTE), from the early times, in which we have a NAME, then o or a, the Scandinavian 3rd person singular present of the verb AGAN to *own, own, possess*, and then the word MOT or MOTI, *a coin or stamp*. Sometimes we have, particularly on Old-English coins, the name in the genitive, followed by MOTI or MOT, thus *N. N's stamp or die*. I therefore would divide the above, quite simply:

SLEŃ O MODU,  
SLEŃ OWNS *this* - MOT (*coin or die*).

In this way we have a meaning in harmony with a whole class of numismatic remains, and one which will suit equally well however few or many pieces may have been struck by the artist who carved the stamp from which this Solidus was made.

Count de Salis, to whom I applied for further details on the history of this piece, obligingly informs me that nothing certain is known about it, save that it belonged to the Cabinet of Coins formed by King George III, and which was given to the nation by George IV soon after his accession in 1820. Thus we know nothing as to when or where it was found; but it was probably picked up in England, and given to George III as a curiosity.

As far as we can see, this Solidus has been provided with a loop for suspension.

P. 604. FRESH WANDERERS.

## MÜNCHENBERG, MARK-BRANDENBURG.

DATE ABOUT A. D. 250-350.

*From a colored facsimile-cast of the original, now in the Münchenberg Museum, obtained for me by His Excellency Mr. GORDON, British Minister, Stuttgart, Württemberg, assisted by the kind intervention of Count Dönhof, Prussian Secretary of Legation and Chargé d'Affaires at Stuttgart.*



In my Section WANDERERS, I observed (p. 568) that "we may expect a still greater harvest", "in spite of endless destruction we may yet hope for new finds of these RUNIC WANDERERS". Happily in this as in other quarters. I have not been disappointed. Yet another Old-Runic piece has been found on soil not now Northern<sup>1</sup>.

<sup>1</sup> Several "Old-Northern Wanderers", some of them of stone, have been communicated to me as "undoubtedly runic". But these, on nearer enquiry and examination, have turned out to be either *not in runes at all* or else *evident forgeries*. Two other such pieces have just been kindly pointed out by Prof. Worsaae. They are figured in Lithochrome in "Monuments du Moyen-âge et de la



I refer to the precious piece now before us, engraved full size, an Iron Lance- or Spear-head with ornaments and runes let-in in silver, dug up at Müncheberg in 1865. It was first made known in the pages of "Anzeiger für Kunde der deutschen Vorzeit", No. 2, February 1867, 4to, Col. 33-39, by Mr. Kuchenbuch. This gentleman there informs us that in 1865 several valuable and interesting objects, partly from the Bronze and partly from the Iron Age, were exhumed from the ground near Müncheberg, among them this Spear-head. Müncheberg is west of Küstrin, east of Berlin, south of Buckow and north of the Spree. Mr. Kuchenbuch's text was accompanied by engravings on a small scale of the Lance, and separate views, full size, of its runes and decorations. But I wisht to obtain still more trustworthy materials for my own plates, and this I have been enabled to do, thanks to the tried kindness of Mr. Gordon, the friendly aid of Count Dönhof and the cheerful courtesy of the gentlemen at the head of the Müncheberg Museum.

Referring my readers to Mr. Kuchenbuch's careful description of the other objects, I here translate what concerns the piece now before us, premising that his measures are German and that his numbers apply to the accompanying Plate in No. 2, 1867, of the "Anzeiger":

"A third remarkable find was made near the present Müncheberg Railway-station, in the field below Buckow-street, where from 1 to 2 feet below the surface the following articles were met with, in no particular order, lying in the common earth: 1) Three iron Shield-bosses of strong plate and half globular in shape. The largest of these, which is very well preserved, without rust, measures 6½ inches from edge to edge, and is 4½ inches wide within and 2½ high; three nail-holes in the inch-wide border served to fasten it to the shield. In this umbo lay burnt human bones. The two other and somewhat smaller bosses are here and there strongly rusted (ix. x. xi). 2) Two Lance-heads. The one is 5½ inches long, its socket strongly rusted (viii). The other (vii) is well preserved, with the exception of the rust at the end of the socket. It is 6½ inches long, 1½ broad, ¾ of an inch thick at the socket; on each side, below the middle ridge, are let-in marks and runic letters of silver, and similar silver ornaments and points decorate the socket. In this socket still remains the iron nail which held fast the wooden shaft. 3) An iron Pin, 5½ inches long, with a round head (xiii). 4) Two Knife-blades, 5 inches long (xix. xx). 5) An iron Hook, 5½ inches long, and one 8 inches long, the one round, the other angular and with an eye (xiv. xv). 6) Two iron Plates, 6 inches long by ½ inch broad, arched in the middle, with a nail-hole at each end (xvi. xvii); in the one a nail is still left, at whose point is a small plate on to which the nail is riveted. 7) Two other iron plates, 3½ inches long by 1½ broad, with holes in which are still nails of round wire with rounded heads (xxi. xxii). 8) An iron Bolt, 2½ inches long (xviii), broad and split above, sharp below. 9) Two Shield-nails, made round with strong heads, still bent just as they were fixt in the Shield (xxiii). 10) A bronze Buckle, 2 inches broad, with an iron tung-bar and dull green patina. 11) A piece of a greenish glass Piping (xxiv) 1 inches long, ribbed lengthways. 12) A Bead of burnt clay, 1¼ inch high, with a continuous triangular line-ornament (xxv). 13) Fragments of an Urn of reddish-yellow clay, with ornamental points and lines, and of another of black and hardish and somewhat shiny burnt clay with ears and line-markings, especially two running raised stripes, with dots prest in. The urns may have been 7 to 8 inches high by 12 to 13 broad (xxvi. xxvii).

"The iron remains decidedly show that they have been exposed to a strong fire and have been made glowing hot; this is particularly evident from the Lance-heads inlaid with silver, for in some

Renaissance, dans l'Ancienne Pologne. Publiés par Alexandre Przewdzicki et Édouard Rastawiecki". Troisième Serie, 4to. Livraisons III et IV, à Varsovie 1861. The text (by Mons. Alex. P.) informs us that the objects engraved are two slabs of granite, and they were found in 1855 in a garden near the village of Mikorzyn, in the Grand Duchy of Posen. They are now in the Museum of the Friends of Science, Posen. No details are given as to how or by whom these two stones were discovered, save that one of them was the top or lid of a funeral urn full of burnt bones and ashes. The one block bears the rude figure of the upper part of a man, holding something aloft in his left hand, while his right is on his breast. Below are some rune-like characters, most of them nearly defaced and illegible (but which have been fluently redd notwithstanding!). The other has in an oval band the rude sculpture of a horse, with rune-like plain characters all round.

All that I have to say is, that both at the first blush and on looking nearer into them, these two pieces appeared to me mere shams, modern antiques, fabrications as poor and absurd as those other "Slavic Runes and Idols" "found" at Rhetra of which I have spoken p. 162. On consulting Prof. Worsane and Archivary Herbst hereon, I find that both these gentlemen fully share my doubts. But whether true or false, these marks are not our "Runes", either Old-Northern or Scandinavian. Several of the letters have never been seen on any "Runic" monument. And, if redd as "Runic", we only get gibberish, no words which can have any meaning in any Scando-Gothic tung. If "Runic", therefore, they are the first specimens hitherto met with of the long-talk-of and long sought so-called "Wendish Runes". Under these circumstances we can dismiss these two objects without further ado.

places that metal has run into drops, indeed in the half-moon (vii b) it has run out altogether and has fixt itself in a crooked line on to the socket. Thus these spears must have been placed point upwards. We also see that the iron was cut away with a tool, and that the silver — probably in the form of bits of thin wire — was laid on to the openings and hammered in, so that it could not fall out. From all this it is most likely that a warrior was burnt and buried here with all his weapons. There was no trace of wood in the soil. But the Shield-nails show that the wood of the buckler was 1 inch thick. The iron would seem to have kept so well from having been made red hot. I leave the reading of the other characters to competent persons, remarking only that some of the figures occur on Northern Coins [= Bracteates] of the 5th century (Historisch-antiquarische Gesellschaft f. nord. Alterthümer; Kopenhagen 1835, S. 95) and the Shield-bosses liken those of the Merovingian age (Correspondenzblatt 1861: Archäol.-graph. Mittheil. des Grafen Wilhelm von Württemberg)<sup>1</sup>.

Before going further, let us ask ourselves what is the history of the land in whose earth was buried the warrior who had wielded the iron weapons just described to us.

It is supposed that the first historical or comparatively historical inhabitants of Mark-Brandenburg were the Senones or Suevi-Sennones or Suevi, mixt clans whose origin has been much disputed. It is not even yet being surely known whether we must group them as Scando-Gothic, as German or as Slavonic. Most writers think they were mixt Scando-Goths, migrating on to the south and west. At all events they held sway in the land till about the 3rd or 4th century, when crowds of Havelles, Wilsians, Obotrites, Pomeranians, Lusitzes, Sorabians, Polabes, Hilinones, Redaries, and other "Scythian and Sarmatian" clans — in other words the peoples usually called *THE WENDS* —, driven on from behind by the Huns, rusht in wild swarms over this district, killed or drove out most of the folk, and gradually colonized the territory, building Brennabor (now Brandenburg) as their chief city. Thus down to the 4th century this folkland was chiefly Scando-Gothic, whatever that may mean, and, as in Pomerania (see Cöslin, pp. 600-603), either ruling or intermingled Northern clans would use their usual arms and runes. Here as in Pomerania the Germans are late comers. It was not till Heinrich I (anno 927) that the Germans made their first effort to "Germanize" and "Christianize" and "annex" this kingdom, and it took them about two centuries before their task was even tolerably accomplished.

Thus we have here 3 periods, say in round numbers, year of Christ 1 to 400, *Scando-Gothic*; 400 to 1100, *Wendish*; 1100 to 1867, *German*. Now to which of these times does this Spear-head belong? We can answer with the utmost confidence, *to the first*. The runes are Old Northern. Wendish runes have never been heard of. The ornamentation and work are from the Early Iron Age. They cannot possibly be later. To suppose this piece to date from the "German" period, 1100 to 1867, is absolutely absurd. Who ever met with "German runes", especially in the 10th or 11th century, and on a weapon evidently made in the 4th if not earlier? Even if we say that the folk of the 1st period were not Scando-Goths, still less Northmen, in whole or in part, this will not help us. For we all know that the Northmen were endless wanderers and adventurers, and this district — over Pomerania by land and along the Oder by water — lay in the line of march of the Burgundians and other Northern tribes, and was easily reacht by roving warriors or seakings marauding singly or in groups from the Baltic and its coasts.

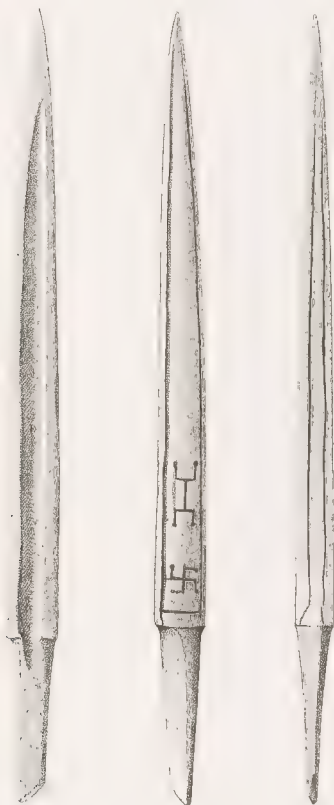
Consequently this weapon is a *WANDERER*. It has been used or brought in by some Northman, or has been spoil taken or bought from some Northman, hundreds of years before the 10th century.

There is nothing particular in the *shape* of this Spear. Scores such, more or less identical, have been found in early Scandian and English and French and German graves, and Danish Mosses, and elsewhere. The *workmanship* also — the inlaying with gold or silver — has parallels elsewhere, particularly in the Northern lands. Besides many other Northern examples, a Danish sword from the Early Iron Age was inlaid with silver in exactly the same way; in Nydam-moss, Denmark, we have a sword decorated with inlaid runes (or marks?), and a Spear-head with an inlaid golden ornament; the Thames sword (p. 361) is inlaid with gold and silver wire, showing runes and ornaments. The *decorations* also, whether merely ornamental or purely symbolical or religious, point more particularly to the

<sup>1</sup> Several of the objects here spoken of are incorrectly described. Familiarity with the remains found in the Danish Mosses would have enabled the learned author to correct some of his views. But we all heartily thank him for his minute and careful enumeration.

North, and to the earliest Iron epoch. The  $\frown$ , the  $\circ$ , the  $\text{☿}$ , the  $\text{☿}$ , the  $\text{☿}$ , the  $\text{☿}$  (this latter also a Persian symbol found in the Danish mosses) are familiar to us chiefly on Old-Northern objects from the Early Iron Age, particularly the Golden Bracteates, and on things in the Danish Mosses. Even the minute feature of the point-clusters added to the other marks, meets us often in the very same quarter. Thus there can be no doubt of the general age and the general homeland of this Müncheberg Lance-head.

On my showing this piece to Archivary Herbst, he kindly pointed out to me (No. 10843 in the Danish Rigs-Museum) an Arrow-head of bone, stained brown by lying many centuries in the bog-water, found in the Vi-Moss, Denmark, and dating from about the first half of the 4th year-hundred after Christ. On this object we have two of the symbols or ornaments or marks found on the Müncheberg Spear-head, and the agreement is so striking that I have begged my artist, J. Magnus Petersen, to chemitype for me this Vi-moss Arrow-head *full size*, all the three faces or sides. We here see that the symbols in question have been carved-in with a distinct aim, and that the date harmonizes perfectly with the piece found in the olden Wend-land:



Not only the blade of this Spear-head but also its shaft has been richly inlaid. But fire and rust have largely ruined the lines and circles on the shaft. The blade, as farther from the flames, has suffered less, and comparatively little of the silver has been melted out. At one spot, however, the left face of the runeless side, heat and rust have unfortunately obliterated the one half of the figure under the crescent. Supposing the one ornament here was a half-moon or some such symbol, thus,  $\frown$ , the decoration beneath it would almost seem — if we may venture a guess — to have been

the outline of a ship, perhaps thus, . Some dots above may have belonged to the deck. But all this is doubtful.

The editor of the "Anzeiger" communicated his paper to Prof. Dietrich of Marburg, and that scholar sent back his version of the runes, which appeared in the same number of the "Anzeiger", col. 39-41. Prof. D., who of course calls the staves "German Runes" and the weapon a "German Spear" — takes the 5 characters from left to right, dividing and translating them:

" A N G   N A U  
SPEER ZERSTOSSE (oder ZERMALME [sc. den Feind])!"  
o - SPEAR, CRUSH (the foe)!

But the letters are clearly reverst, and as clearly, in my opinion, read not from left to right but — in the usual way with turned staves — *from right to left*. They are quite plain and only 5 of them. Turning them round, we get:

  
UEN(I)NGÆ.

We shall never be able to decide whether the first stave was intended to be an *U* (or an *R*), so often do these runes nearly or quite resemble each other. But I think *U* was meant. Nor will it make any practical difference, for there was a Scando-Gothic mans-name *RÆNING*(Æ), as well as *UENING*(Æ). Clear it is that the rune for *NG* has here its name-power, *ING*, as on the English and Danish pieces engraved pp. 305, 306. Thus the names on the

Vi-Moss Comb:   HER(I)NGÆ,  
Old-English Coin: MONN(I)NG,  
Müncheberg Spear: UEN(I)NGÆ,

will be 3 monumental instances of this peculiarity.

In this as in other cases, we cannot be sure whether the last letter is an antique *nominative-ending*, thus *WÆNING*, or an antique *dative-mark*, thus *to-WÆNING* — in which case the splendid spear was a splendid gift —, or whether it be the 3rd pers. sing. present of the verb *AGAN* to *own*, *owe*, *possess*. So we may take our choice, either simply the mans-name

UENINGÆ,

or, what is practically the same:

UENING Æ,  
UENING OWNS - me.

The *†* is here elegant for *†*, as so often elsewhere.

P. 608, l. 6. *Instead of*: The *Rike* Shield (p. 293) has — *read*: The *Rauland* door (p. 294) has.

P. 614. The Ekeby stone is now re-copied in Dybeck's "Sverikes Runurkunder", fol., Part 8, No. 77. Some letters, including the name *INKUARI*, are now gone. What is left agrees with my text, only Dybeck has redd *†* for *†* in *AFTER*.

P. 617, l. 24. *Read*: Fole, KIRKIUR, KIRKIUR.

P. 622, last line. *For* "Alfred's Finger-ring" *read* "Siger's Finger-ring".

P. 632. *Angvreta*. Since the above was printed has appeared Dybeck's "Sverikes Runurkunder", folio, Part 6, Stockholm 1866. No. 263 is this stone, which Mr. D. says has been lately raised on its old site in Lingnäsängen, south of Angvreta By. Mr. Dybeck's engraving shows the following differences from my plate: 1) \*H4Y4R.Æ (HUSKARL) for HUSKARL; 2) 141411 (STAIN, preceded by a divisional mark) for ISTAIN; 3) 11† (DIAN) for DNO; 4) 141411† (FASDIKN) for FARDIKN. All the rest of the text including the antique *UNRU*, remains unaltered. Thus, should Mr. Dybeck's copy be absolutely correct, the *ISTAIN* will disappear, but we shall have another instance of the bind-rune *†* for *AN*, and the *UNRU* stands fast.

P. 640, last line. *For* p. 279 *read* p. 278.

P. 647, near the bottom. *For* KASI *read* KASE.



P. 681. In an article ("Smaating vedrorende Runcindskrifter") in "Aarbøger for nordisk Oldkyndighed og Historie", 1867, Kjøbenhavn, p. 171, Dr. E. Jessen ingeniously proposes that the first letters of the Flemlöse stone may be taken as:

ÆFT RUULF STOTR STEIN SÆSI.  
AFTER RUULF STANDS STONE THIS

In his own reading Dr. J. makes \* A and † also A. The same division of the staves has also been suggested by Prof. Sophus Bugge (Bidrag, p. 250). There is no doubt that this is a very good reading, tho we shall never be able to decide whether it is the one intended by the carver of the runes. Should it be adopted, the HÆULF of the Helnæs block and the Flemlöse RUULF may possibly have been one and the same person.

P. 682. Nylarska. *Read* Nylarsker.

P. 716. The famous Hillesjö or Hillersjö or Runeberg rock-carving, near the shore of Långtarmen and south-east of Hillersjö farm-stead, has been recopied and publisht by R. Dybeck in his last No. (8, or Part 2 of Section II) of his folio series "Sverikes Runurkunder", where it is No. 60. Many letters formerly plain are now unreadable; but the result is, that my text is quite correct (save that Dybeck takes the † in †† to have been a point, and gives ††, thus altering the name to ATH, — that he reads ʁH††, SUNTO, instead of SUNTA, and that he has HUN for HON in my INKA. HON). He also supposes that INKU. TUTUR SINAR has been INKUR TUTUR SINAR. From the small ʁ in FRAU, I believe that the injury in the stone here is as old as the carving, and was past over by the artist. The name is therefore FRAUDRIK. Nothing wants.

P. 717. The Hammarby stone is happily found in Dybeck's last Part (8, or II, 2) of his "Sverikes Runurkunder". His reading agrees with my text, and the ONTSUAR stands fast. But for HIALBI he has IALBI, and for SILUKUS the more interesting ʁI†Hʁ · ʁHʁ. Thus we must read the last words:

KUD IALBI ONS OT, UK SIO UK KUS MUDIR!  
GOD HELP HIS OND (soul), EKE SHE EKE (and also she) GOD'S MOTHER!

P. 738, l. 1. *Rångsted, read* Rångstad.

P. 740. Mr. Dybeck has just (Dec. 1867) publisht his Part 8 (or II, 2) of his folio "Sverikes Runurkunder". At No. 66 we have this Kumla stone, exactly agreeing with my block from Bautil, only he reads HILUKA (with † for †) instead of HILUKI. The FADURI and the HIALBIN stand fast.

P. 792. The Stärkeby stone has just been recopied and republisht by Dybeck, in his "Sverikes Runurkunder" (8, or Part 2, Sect. II) folio, No. 65. But he here calls it the Stockby block. His engraving exactly agrees with mine from Bautil, save that he reads ʁ for ʁ in the name (KRUKR or KRUGR, where he may or may not be correct, and † for \* in OHT (or ONT), which last may possibly be the reading on the stone. — UNFAIKR, with the N, stands fast.

P. 801. Lambyhof. *Read* Lambohof.

P. 803. The Törneby stone has now re-appeared in Dybeck's "Sverikes Runurkunder", fol. 8, (or Part 2, Sect. II), No. 67. This fresh engraving agrees with Bautil, only Dybeck has FADR, not FADUR, and UK RUNAR for AUK RUNAR. — The KUNUR, with the R, stands fast.

P. 826. RICHARD DYBECK'S "Sverikes Runurkunder", folio, Part 8 (as he calls it "II, Stockholms Län", 2dra Häftet) has just appeared (December 1867). Among other curious things we have the following runic or linguistic archaisms or local word-forms:

1. (His No. 55.) The Björkö block, Adelsö Socken, Upland, has ʁ for A, † for B, † for L, † for end-R, † for T and † for U. Much of this reminds us of the Forsa Ring, &c. The risting is from the heathen times, and is No. 334 in Liljegren; Fig. 108 (p. 12) in Vol. 3 of Sjöborgs Samlingar.

2. (His No. 57, Liljegren 359. Bautil 278.) The Stafund block, Ekerö Socken, Upland, has TIN for STIN.

3. (His No. 59.) Liljegren's No. 340. No. 284 in Bautil. Kungsberga, Färentuna Socken, Upland. This stone ends: KUD HIALBIN, with the N.

4. (His No. 61, Liljegren 344, Bautil 292.) The Qvarstad stone, Hillersjö Socken, Upland. Here the artist, for elegance or caprice, has \* for \* and † for † in HULMKIRDR, and † for † or † in BUNTA.

5. (His No. 63, Liljegren 346, Bautil 296.) The Svartsjö block. Sänga Socken, Upland, has in the acc. sing. BOANTIA, the usual BUNTA.

6. (His No. 69, Lilj. 356, Baut. 286.) The Trockhammar stone, Skå Socken, Upland, reads:

KIULAKR LIT RAISA ISTAIN (OF YSTAIN) IFTIR KUIH(U)SUAUN SIN, KUNAL.  
 KIULAK LET RAISE this-STONE AFTER QUEE-SWAIN (= Cow-keeper, Cattle-bailiff) SIN (her) KUNAL.

The word  $\text{𐀓𐀚𐀚𐀚}$  is plain. The faithful keeper of KIULAK's young cows must have been a trusty and valued servant, to be so honored by his mistress. If I am right in my translation of KUIH(U)SUAUN, this will be another precious reference (see the UKSNAUINI of the Ludgo stone) to cattle-breeding in the old North. The  $\text{u}$  in KUIHU is doubtful in Dybeck, plain in a copy (in Prof. C. Sävæ's Collections) taken by Gustaf Thorsell in 1829. KIULAKR may possibly be a mans-name.

7. (His No. 75, Lilj. 415, Baut. 87.) The Ryssbyle stone has the lispng KUSD for KUS.

8. (His No. 78, Lilj. 418, Baut. 104. Add Bure's Copper Plate and his Ms. Runahäfd No. 161). The Hammarby stone, in the Church, Upland, has lost several letters below since Bure's time. Comparing and completing the copies, we have:

IAFURPOST LIT RAISA ISTAIN AUK BRU (KIARUA IFTIR but)NA, SUN SIN. KUD IHIALBIN SIALU ANS.

IAFURPOST LET RAISE this-STONE EKE BRIDGE GARE (make) AFTER (but)NI, SON SIN (his).  
 GOD HELP SOUL HIS.

Thus not only ISTAIN for STAIN, but also IHIALBIN for HIALBI.

Here and there in my text I have inadvertently printed "stone" instead of "piece" or "monument".

Lastly, I give as I find it an extract from a letter (dated Rome, March 18, 1772) by the learned Swede Jac. Jon. Björnsthål, as printed in his "Resa Til Frankrike, Italien, Sweitz, Tyskland, Holland, England, Turkiet, och Grekland, Efter Des Död utgifven Af Carl Christof. Gjørwell", 8vo, Vol. 1, Stockholm 1780, p. 358. The language used is decisive, and the author ought to have known what was Runes and what not. I cannot other than suspect some confusion or mistake as to the Runic codices he speaks of:

"*Bibliotheca Barberina*, uti Prins Barberinis Palats, är stort och har vid pass 9000 Manuscripter, bland hvilka många äro mycket dyrbare; i synnerhet uti Orientaliska Språket och Grekiskan. Jag har och därstädes sedt flere MS:ter på Runska, äfven et gammalt Rune-Calendarium, som ingen härstädes förstod, innan jag gaf dem nyckeln. Runorne äro til figurerne olika med de i Sverige befintelige, så vel de almäna, som Helsing-Runorne."

*Bibliotheca Barberina*, in Prince Barberini's Palace, is large, and has about 9000 manuscripts, many of which are very costly, especially those in the Oriental languages and in Greek. I also saw there several manuscripts in Runic characters, together with an old Runic Calendar which no one here understood until I gave them the key. The runes [? of the Calendar] are different to those found in Sweden, both the common and the Helsing runes.

Can this "Runic Calendar" have since wandered from Rome to Bologna, and is it the one so carefully described and figured by Dr. Luigi Frati in 1841?

#### STILL LATER BETTERINGS.

P. 14. Remarks by a Danish author on some of these Old-Northern monuments have appeared in the Swedish Illustrated Paper ("Ny Illustrerad Tidning"), Stockholm, June 29, 1867, p. 207, and Aug. 3, 1867, p. 247. — An essay on some of these old monuments from the learned pen of Prof. S. Bugge, has also just been printed: "Bidrag til Tydning af de ældste Runeindskrifter, 1", pp. 211-52 of "Tidskrift for Philologi og Pædagogik", VII, 3, Kjöbenhavn 1867, 8vo. Prof. Bugge's readings and translations are based on  $\Psi$  as R-final and on  $\mathfrak{F}$  as A.

P. 177. In his "Bidrag til Tydning af de ældste Runeindskrifter, 1", Prof. S. Bugge suggested that the last rune on this Berga stone was really (if narrowly examined)  $\Psi$ , not  $\mathfrak{F}$ . I instantly wrote to Stockholm about it, and Dr. Hans O. H. Hildebrand kindly made the necessary investigation, in the presence of Col. Hägerflycht. The result was, that Prof. Bugge had made a happy guess. The stone

really has Y. Dr. Hildebrand was so obliging as to send me a Paper Cast of the letter. There it is, the other arm shallowly cut (whence it was overlooked in the first instance by the gallant Colonel), but still plain, and followed by a dot, a closing point, which stands a little way off about even with the spot whence the arms spring from the stem. Thus this is an additional mark of great antiquity, for IA is still older than IY as the ending of the dative singular. Prof. Bugge, l. c. says that FINO is a woman's name. This may be, but has yet to be proved. The whole then has been, turning the reverse letters round:

 $\{ \mid + \otimes \quad \{ \vdash \mid \times \nabla \} \uparrow \mid \Psi .$ 

FINO SÆLIG ÆSTIA.

FIN *to - SÆLIGÆST*

## P. 244. FRESH SWEDISH FIND.

SKÅ-ÄNG, SÖDERMANLAND, SWEDEN.

? DATE ABOUT A. D. 200-300.

(? DATE OF THE SCANDINAVIAN-RUNIC CARVING ABOUT A. D. 1000-1100.)

*Drawn and chemityped by J. MAGNUS PETERSEN from a fine Sketch, half the size of the original, by  
Dr. HANS OL. H. HILDEBRAND, made from the block in December 1867.*

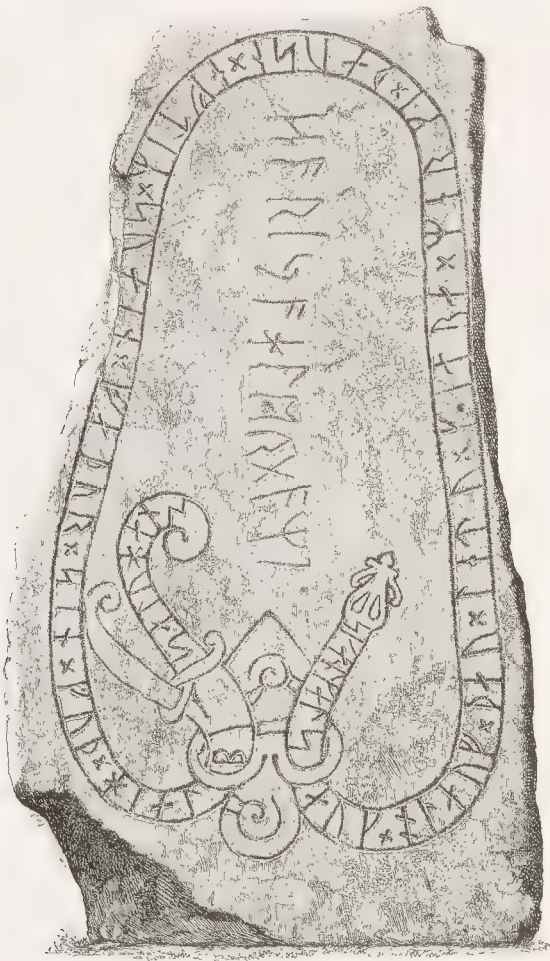
This remarkable and precious grave-stone has a remarkable history, in that its olden runes have only just now (Dec. 1867) been discovered. It has long been known. It was published and lithographed in 1830 by N. H. Sjöberg, in the 3d volume of his "Samlingar för Nordens Fornälskare", p. 118, from a drawing by the Rev. C. U. Ekström; was taken by Liljengren into his "Runrakunder", No. 856; and has since been examined by Richard Dybeck. And yet no one has seen other than *the later* runic carving! The honor of having found *the older* staves must be given to Dr. Hans Olaf H. Hildebrand, of the Stockholm Museum, to whom I am indebted for the careful drawing and for the information which follows.

This block is of a fine red granite, on the carved side very even. It is about 5 feet 3 inches high, greatest breadth about 3 feet, average thickness a little over 1 foot. It lay sunken down at the edge of the ditch, but was raised between that and the road. Skå-ång is under Fredriksdal i Vagnhärads Socken, Hölbo Härad.

Dr. Hildebrand examined the stone very narrowly, and thought there was something singular at the upper part, a roughness contrasting with the other smooth surface. After a time, to his wonder, his eye got sight of a rune M, then of an H, then of a X, and so of others, and at last the whole rising stood plain before him. The letters might easily be overlooked, for at the first glance we do not see them, so shallow are they cut. Their average depth is only about 1-third that of the Scandinavian staves. Dr. Hildebrand made his copy with excessive care, dividing the block and his paper into minute squares, and filling-in every smallest detail. With the Old-Northern runes he took, if possible, still greater pains, and thus, as he assures me in his note: "This carving is quite plain, and I can answer for every stroke in my drawing". The old letters show a certain want of time or strength in the carver; the later ones are deeply and vigorously cut. In the words of Dr. Hildebrand, "the later hand was familiar with the chisel". But we must also remember that the *first* rising has been exposed to wind and weather, frost and snow, some 800 winters *longer* than the *last*. This must have had *some* influence on the surface. Dr. Hildebrand thinks that the \* after the word HÆRINGE is not the common \*, but rather a mark of division, and that in the same way the last rune (1) may have been an end-mark, a stop after the last word. But this is gainsaid by the fact that this 1 *is itself followed by a point*, a



closing dot. — Dr. Hildebrand has proposed to the Swedish Academy of Antiquities to take a cast of this fine block, and it is to be hoped that this may be carried into effect. It is *the first twice-carved* (Old-runic and Later-runic) monument yet found in all the North.



We will erst handle the Scandinavian-runic inscription, with its elegant runes and graceful worm-band. I had referred hereto at p. 611, for the valuable archaism SKANMALS, with the old nominative-mark s (the later R) still left<sup>1</sup>, and had said that the resting appeared to me "quite correct", but that I had not dared to engrave the block, as not having seen "any old or later copy". We now know that it *was* "quite correct". The text in Sjöborg is almost faultless. The only difference is, that it has LRTU instead of LETU. Therefore Dr. Hildebrand's propitious visit now enables me to "engrave and insist on this nominative singular masculine in s" in SKANMALS, a name as I believe only found on this stone.

<sup>1</sup> I there observe that Liljegren had quietly altered the s to n. This is a mistake of mine. He has only printed the s small and in Italics (s), as doubtful. But the effect is the same.



The mans-name MAL (? the Speaker) is very rare; so are names compounded therewith. SKANMALS would seem to mean *SHENE-MAL*, *Fair-speaker*, *Sweet-talker*. It reminds us of that other scarce runic mans-name MALSAKI, which would be in English *MAL-SPAER*, *Talk-gifted*, *Wise-speaker*.

In the early Christian period therefore, probably in the 11th century, as far as we can see a brother and a sister (for SKANMALS is masculine, OLAUF feminine) desiring to honor their forthfare father, let search for a fitting block. One was found on a long forgotten grave-mound, from "heathen eld", and whose inscription was now faint and dim. This was the very thing. Nothing could be more fitting or handy. Happily, they toucht not the olden staves, carved perhaps 800 years before. 'Let them be', said SKANMALS; 'let us not rob the dead man of his name'. 'Let them be', said his sister; 'we will spare his runes; perhaps our aftercomers the more willingly may spare ours'. Therewith the rune-carver arranged his serpent-twist so as to embrace and shield the forn grave-letters, and after again 800 winters we can still decipher them!

The head of the snake is richly sculptured. Just here begins the rising, and runs along the nadder-ring, ending in the tail. All is boldly cut, and all is easy to understand:

SKANMALS AUK OLAUF DAU LETU KIARA MERKI DAUSI EFTIR SUAIN, FADUR SIN.  
KUD HIALBI SALU HANS.

SKANMAL EKE OLAUF THEY LET GARE (make, raise) MARKS (grave-marks, stone and mound)  
THESE AFTER SUAIN, FATHER SIN (their).

May - GOD HELP SOUL HIS!

Nothing can be more striking and decisive than the example given on this stone of the difference in style and manner between the Old-Northern and the Scandian-runic grave-blocks. See my remarks at p. 82, particularly the words: "a certain plainness on the former; a certain luxuriance and the worm-style on the latter". Here the length of time which has gone by between the cutting of the first grave-formula and of the second is so great (for the first has word-forms *excessively old*, the second is not only Christian but even has *stung runes*) that the whole overgang period is cut out. We see at once the two contrasting schools of funeral art in harsh juxtaposition on the same grave-sole. The olden rising is short, mentions nothing of the lineage of the dead, and is in one straight line running down along the middle of the pillar. The younger inscription is more diffuse, tells what was the kindredship of the raisers to the deceast, is carved inside a Worm-ring, and this writhing rune-snake is richly decorated.

As I have said, the staves are cut very shallow, but still can plainly be redd. They are not reverst, as is so usual. All are of the oldest type. The Y so stands that it cannot be *final-R*. As far as I can see, the reading is not hard or doubtful — on one condition, that I may be allowed to find here a word hitherto unknown in Scandinavia, and which has died out of all the Scando-Gothic dialects save the Old-High-German, the word LER for *grave-house*, *last home*. But there is not the least reason why we should not meet with this word here. We have already identified many forn words for the first time in Scandia on these ancient monuments. And that it stands only here is but a proof — of how few are our runic laves. Had we more, we should soon find parallels. The HRUSE of the Sölfvesborg block as yet stands alone; see p. 194. The TIVA of the Vånga stone as yet stands alone; see p. 836. The word LOW for a long time stood alone. But, since then, two fresh examples of that word have been found. Even on later (Scandinavian-runic) blocks, we have words for *grave* or *grave-mound* which have as yet only turned up *once*! So of LER; possibly it may occur again on future finds. At all events I see nothing against this being the word here intended. But of course many other combinations might be suggested. I have chosen this as being the one to me most likely.

There are two peculiarities or difficulties here with regard to the runes. The first is the x, supposed by Dr. Hildebrand to be a point or mark of division after the word HÆRINGÆ. This seems most unlikely. It would be a strange shape for a divisional mark, and has never been met with as such in these hoary days. Nor does it strike me that it has here been æ, in fact a vowel æ, still less the usual later H. The H here employed is the old H. So I take it that this is a bind-rune, X (6)

and l in one, thus *el*. We have *many* bind-runes on the *oldest* runic pieces. But however this mark be taken, the meaning will be the same; the word will remain, substantially, *LER*. — Next is the final rune, the l, for that it is a rune is to me certain. The closing mark is *the following dot*, for which an l never could be employed except at the beginning or ending of a *frame* or *cartouche*. But here are *no such lines*, nothing which could require a side-mark. The l is therefore a letter, doubtless the usual l. It is true that it has here a tiny side-mark at the top, *but the shape of the l varies endlessly in all the oldest Western alphabets, the runes included*. And this small top-stroke may after all only have been some fracture in the stone, like that other above this l, another above the h, another above the first r, another above the l, another in the e. At all events such a trifling "difference" can scarcely have any meaning. No one will dare to affirm that l is a variation of ʀ, and means *yo*. Even if it were, the practical result would remain unchanged, the variation between *gæ-al* and *gæ-ayo* being only that of a form a little younger and a little older. The g disappeared very early from the Scandian talks in certain forms of the verb *agan*, and *gæ-al* for *gæ-aig* or *gæ-aigi* we should expect. Nor am I terrified by the observation that my reading would give us the ancient prefix *ga* or *gæ* in one word, as *gi* in another, the latter a younger shape than the former. We have already laid before our readers scores of examples in which, *on the same piece*, we have *similar variations in the same word*. As this tip-*ga* went on rapidly melting in Scandinavia, from *ga* to *gæ*, *gi*, *ge*, *ye*, *y*, *i*, *nothing*, (*exactly as in England*), it was often in different stages of decomposition in the mouth of the same speaker, according to the greater wear and tear of the word in which it was used, and other causes.

Till further light then, and at least as a stop-gap, I read and divide the runes :

HERINGE GILER GÆAL

HERING, thy-LARE (*house, couch, dwelling, grave*) OWN (*possess*)!  
(*Here, Hering, rest thee in thy lasting home!*)

Should this simple but solemn and sublime reading be correct, we see that the formula is familiar to us, altho the word *giler* is here found for the first time. We have several stones with the verb *agan* in the 3rd pers. sing. present *indicative*, *oweth-me*, *owns-me*, *has-me*, or *his-grave*; here the only difference is that this is *exprest* in the *imperative* (or possibly in the *subjunctive*), *own-thou* (or *may-he-own*). This is given in the *imperative* also on the Nærå block (p. 760), where the inscription:

DURMUTR NLEUT KUBLS.

THURMUT NOOT (*enjoy*) thy-CUMBEL!  
(*Thurmud, enjoy thy burial-mound in peace!*)

is *exactly the same*, while the variation *HAS ROO*, *HAS REST HERE* is not uncommon. The idea is everywhere one, *exprest* with a slight change in the form.

The mans-name *HERINGE* is also carved on the Vi-moss Comb, p. 305.

Should we divide *HERING æ*, we must translate :

HERING, AYE thy-LARE OWN!

Haupt's "Zeitschrift für deutsches Alterthum", neue Folge, 2. Bandes 1. Heft, 8vo, Berlin 1867, has just reached me (end of January, 1868). It contains at p. 73 a paper by Prof. Dietrich on "Seven German Rune-ristings" ("Sieben deutsche Runeninschriften aus Baiern, Franken, der Mark-Brandenburg und Braunschweig"). The first is the Nordendorf Fibula (my p. 574). — The second is a small golden cross-like ornament, also found at Nordendorf at the same time as the brooch, the runes lately discovered by Prof. Lange. I will try to get further information. Prof. D.'s drawing (Plate, No. 2) sent him by Prof. Lange, gives the runes as: YMF†I† (ÆKTIL), but Prof. D. reads them as: YMF†I† (MEFTIT), and says the whole is the mans-name MEFTIT. — No. 3 is a round clay plate found in a heathen grave









OLD-NORTHERN WORD-ROW

AND

SCANDINAVIAN-RUNIC WORD-LIST.

IN MINNE  
OF  
THE WORD-SMITHS OF THE NORTHLANDS;

WITH MANY GREETINGS

TO  
JOHAN ERIK RYDQVIST,

OF STOCKHOLM,

AUTHOR OF "SVENSKA SPRÅKETS LAGAR".

## OLD-NORTHERN WORD-ROW.

**T**his Word-row is as short and simple as I could make it. All the "learning" I leave to profest word-smiths. I wisht to bring together, in the narrowest compass, only *so much* material as should show, not merely the great agreement but, the many differences even in one and the same speech or the nearest allied dialects, and *how little such variations in fact signify* for practical purposes — for all these tribes are brethren. If I had dug down in manuscripts and old printed books, I could have increast the number of these examples a hundred fold; if I had taken also the endless less known shire-talks, I could have swollen them a thousand fold. But for this I have had neither time nor means nor inclination. What I have given is sufficient for the purpose. These things take a long while to gather. The word-books and grammars usually show only one form, which they pronounce "correct", *suppressing all the rest*. But they should all be carefully registered in proper places. This would be better than making ponderous theoretical grammars, and splitting hairs *ad infinitum*.

So of the Proper Names. Only a few illustrative shapes are given. Those of England and Scandinavia have never yet been codified, as little as those of that other Northern shire — Frisland. The only branch of our Scando-Gothic Names (Persons and Places) hitherto collected is *the German*, by Förstemann, in his excellent "Namenbuch". But unhappily, tho calling it *Altdeutsche*, it is in fact both Saxon and Frankish, as well as *German*. In like manner Graff's "Sprachschatz" is really Saxon and Frankish, as well as *German*, not Old-high-German only, as its name bears.

And in my examples I have chiefly laid stress on the *Northern* dialects — the Scandinavian, Mæso-Gothic, English and Frisic. Properly speaking, the Frankish belongs to this group, for it came from south-western Scandinavia, not from Germany. So of the words from the Heliand, usually called and here referred to as an Old-Saxon Poem. There is little doubt that, as we now have it, this is a more or less modified copy from an *Old-English original*. This opinion is largely shared, and has lately been defended also by the Rev. Oswald Cockayne, in his valuable "Leechdoms, Wortcunning and Starcraft of Early England", 8vo, Vol. 1, London 1864, p. xciv. But, to make the ring complete, I have added specimens from the other two branches of the Scando-Gothic family, the Old *Saxon* and the Old *High-German*. What we have in written monuments is only a comparative handful, out of the manifold folk-talks which have perisht or left only fragments behind them. Thus the Mæso-Gothic will exhibit specimens of one among *scores* of Gothic clan-speeches; the Scandinavian a few among *scores* of High-Northern dialects; the English some of the forms once existing in *scores* of Anglie tribal tungs; the Saxon (or Dietsch or Flemish or Low-Dutch or Base-Almaine or Low-German or Platt-Deutsch) some among *scores* of Saxon talks; the High-German some among *scores* of "Middle-Dutch" and "Over-Dutch" dialects. And we should remember that this crabbed, ugly, heavy, hard, harsh, long-winded, involved, artificial, guttural and pedantical *High-German of Books and Schools*<sup>1</sup>, which has unhappily, by fraud and violence, been forced upon the non-German and Saxon-speaking lands, is a tung spoken and written only by the mandarin and "educated" classes, and by them imperfectly. It lives only in the clouds and in books, and is *not* the mother-tung of *any part* of Germany. The Dutch [Hollandish] and

<sup>1</sup> "Le haut-allemand a une prononciation brève, sarcadée et sifflante; le bas-allemand une prononciation lente, douce et sourde." Hubert Vandenhoven, *La Langue Flamande, son Passé et son Avenir*, 8vo, Bruxelles et Leipsic, 1844, p. 11.

partly the charming Flemish of Belgium are unfortunately the only Saxon dialects now left which are literary and official. The consequence is, that a *dozen millions* of Saxon-speaking people are now plunged into comparative barbarism. They must learn everything from a language (High-German) *not their own*.

But, as the word-store was once in general a *common inheritance*, altho much of it has now become here or there *provincial*, so what we know shows that in one form or other most of the *oldest Proper Names* also in the oldest times belonged to *all or most of the Scando-Gothic tungs*. Some of the earliest still subsist. We meet with them as borne by Colonels and Engineers in far-off India; we can trace them to Australian sheep-farms or American prairies; we suddenly stumble upon them in our own homes. Others have long since past away, giving place to fresh creations. For Names follow as it were in waves. They are made or brought up by a thousand influences of War (Battle-names), or the Chase (Hunt-names), or the Forest (Deer-names), or of Peace (Home-names), or of Love (Darling-names), or of Handicraft (Art- and Trade-names), or of Faith (Names of Gods or of Saints or of Bible-chiefs), in later times even of Sect and Politics. They spread from intermarriage, colonization, visits of adventurers and merchants, fashion, royal or noble houses, often very rapidly, sometimes in one or two generations. In themselves and originally they have little weight in marking divisions of race within the same great family-stock, except at any one given historical period. But of course separations and independent developments at last brought about wide disparities.

Future workers will be able to add many valuable illustrations. All our lexicons are necessarily imperfect. Words and Names here "unique" will hereafter be found elsewhere. Words and Names here found only in one dialect or in two, will hereafter be paralleled in others. Light will be thrown on peculiar or doubtful or changing genders or endings or meanings. We are now *beginning* to study our own Scando-Gothic mother-tung. What follows is only a straw piously and painfully dragged to the stock, a penny dutifully and lovingly given to our fellow gold-hoard. *True* students will be the first to overlook all my imperfections.

Let us now attempt to grasp the slender stock of Old-Northern words thus before us, in a shape called grammatical. But many of these words and word-forms are doubtful, will disappear if better readings are eventually adopted, and a few of them should strictly be called Scandinavian, occurring as they do on overgang Scandian monuments. Some are already "petrified" or "developt" into a provincial English talk. See also the meaningless "abracadabra" charm-words *ÆRURUFLT*, *CRURIDON*, *GLESTEPONTOL*. — In these oldest times the gender of nouns is often doubtful.

## N O U N S.

*Masc. nom. sing.* ARFINK, BÆSU (? ac. s. n.), BONTÉ, KÜNG, CUN[UNG], CUD, GOD, KUM, DAH (or MAH), DOM, GISL, HAUFUUKU, LAU, MAH (or DAH), OWL(?), PRESTR, SMIDR, SON(R), STÆIN, DORNR, URÆCKO.

*Masc. gen. sing.* KÜNINGES, HEAFUNÆS, BRONÆS, SUNAR, SUIKS (perhaps a Mans-name), DULAR.

*Masc. dat. sing.* ATLITOÆ, BÆSULOÆ, EME, EOMÆ, EOMAE, FISC-FLODU, FOSLÆU, FUDU (? Proper Name), HÆGE, GÆHÆLEIBÆN, HELDÆA, HILTU, HOLTINGÆA, HOUÆ, HUG, YCNÆ (in SESS-YCNÆ), ? OWL, SÆG(A), SESS-YCNÆ, SIGHYOR(Æ), WI (? neut.).

*Masc. acc. sing.* BRUDUR-SUNU, CÜNINGC, KÜNING, DALCÁ, FÆLÆ (? pl., ? f.), FADUR, GALGU, GLYOÆU, GREUT, HÆIDAR, HIDEAR, HAFARD, HORNÆ, GILER (? neut.), RUMA, STÆ (? - STÆNA), STÆINÆ, STAIN, STINNLE, STIN, SUN, SUNU (in BRUDUR-SUNU), UÆLÆ.

*Masc. nom. pl.* ÆRBINGÆS, GIBRODÆRA, MÆGI, MEN.

*Masc. gen. pl.* GUTENIO, EÆHAOÆ, HÆLHÆDA, HELEHEDDUA, HELDÆO (perhaps HÆLDO or HÆLDÆ), LUDÆ, URNÆ.

*Masc. dat. pl.* STRELUM.

*Masc. acc. pl.* MEN.

*Fem. nom. sing.* ÆRU, SÆLÆW, SÆLU, SOL, TUWÆ, WULIF.

*Fem. gen. sing.* SOWHULA.

*Fem. dat. sing.* (? ÆA), BÆRUTA, GLWK, LUCGWN, HEO-SINNA, HIL, MERBE, RODI, SAULE.

*Fem. acc. sing.* ÆRÆ, ÆRU, KLOKO, MUCNU (? pl., ? n.), RÆW, ROÆ, ROÆ, ROAU, DUA, BRUI, UKISL.



*Fem. nom. pl.* AEBINGÆ, DORTRIA, RUNÆA.

*Fem. gen. pl.* BUDÆWÆA.

*Fem. dat. pl.* SORGUM.

*Fem. acc. pl.* GINO-RONOA, RUNOA, RUNYA, R (? RUNÆS).

*Neut. nom. sing.* HÆI-TINÆ, HLÆIWÆ, LAU, RIUSII, ? SIULFUR, DIK-INI.

*Neut. gen. sing.* LICÆS, RICES.

*Neut. dat. sing.* BEORNAE, BLODÆ, GEAR, HO, HOUÆ, WI (? masc.).

*Neut. acc. sing.* ADN, BÆSU (? n. s. m.), BAN, BECUN, COLLD, KUL, FRIHALSI, LÆIWÆI, MODU, MUTE (? fem.), SIG-BECN, SWI(c).

*Neut. gen. pl.* HIRIDÆA, LÆ-ORRÆ.

*Neut. dat. pl.* HEAFDUM.

*Neut. acc. pl.* BAN, K (? = KUMBEL), MUCNU (? f., ? s.)

## PERSONAL NAMES.

*Masc. nom. (voc.) sing.* ACEDÆN, ...ÆN, AEBÆ, EGILI, AISG, AELCHFRITH, AELU, AELUYO, AENE, AENI, AENINGÆ (? dat. or AENING A), AENULL, AEDRED, AUAIR, ALUER, AUTO, BÆHLIL, BAEDA, BEAGNOP, CADMON, KIDUNK(h), KRIST, KRISTUS, CUL, DÆÁ, EANRED, ECHLEW, EMUNDR, ENRUK, EOMÆR, EOMAER, ETLSTN, EUWÆDT, FINO (? f.), GELICS, GESSUS, GYOSLHARD, GISLIONG WILI, GONRAT, GUDRID, ? HÆIT, HÆLHIS, HÆRINGÆ, HÆRIS, HÆRIWOLÆFA, HÆDUWOLÆFA, HÆUTU, HAMA, ? HASI, HYERUWOLÆFIA, HLEUNG, (HL)VDWYG, HUT, HWÆTRED, HWCC, IGING, IIT, YKÆ, INGOST, IOHN, YOLSURU, YOLW, YOUNGAL, ? ISAH, (I)ULÆ, JULIENI, LÆ, LÆUE, LEUBWINI, LIA, LONÆWORE, LUE (? LU A), LUTEÆWIGÆ, ? LUDR, MAH, MRÆ (? MIRLE or MERLE), MIRLE, MYREDAH, MWSYOUNGI, NÆWÆ, NEDI, NIWÆNG, OLDA, OLFWFOLDU, ONLAF, OLUF, RÆHEBUL, REUMWALUS, RIKARD, ROMWALUS, RUTI, RUULFASTS, SEAD, SEMÆNG (? acc.), SÆRÆLÛ, SLEN, STAN, SIHMYWYT, SYGTRYH, SIUARD, SUNEDROMDH, TÆLING, TÆNULU, TIDFIRD, TITUS, TIDAS HLÆUNG, TOUE, TRÛBU, TU, TIU, TYW, TUKI, TWÆD, ? DÆLI, PASCO, DORT, (? DRÆWING), DRÆF (? DURLÆF), DUR, UNNBO, USCEUNIA, UPÆR, UENINGÆ, WÆTTET (? WÆTT ET or WÆTTÆ-ÆT), WILI, ULEAFIHEMUS, UOD, WODÆN, UGENEBERÆH, VOMIA, WOPGAR, WULFHÆRE.

*Masc. gen. sing.* AEMUTS, BINGCÆ, KUNUÆLTS, KUDMUTAR, CADULFES, ECGFRIDU, HNEBME, HURNBURE, IKUIFIRIDIS, ? LEFÆ, MÆNIS, RUHALTS, ? SULDKS, TADIS, DRÆWINGÆN.

*Masc. dat. sing.* AEDUUGÆ, AEGLE, AELI(i), AELU, ELOÆ, ALEWINÆ, ALEWIN, AELIU, AENÆONE, AENSEGI, APODU, AULHYOÆ, CUNIMUDIU, ECMU, EYTTAN, ELOÆ, ELWU, FÆUÆUISÆ, FÆWÆRÆDÆA, FUDU (? not Proper Name), HÆDUWOLÆFÆ, HILIGÆA, HROETHBERHTÆ, ROETBERHTÆ, ICÆA, YCÆA, YKÆA, ICHAY, YIA, UGKHA, YGÆA, ? ITO, IUDINGÆA ICWÆSUNA, LÆ, LÆUEA, LÆUTUEA, LEWULOUYÆA, LAOKU, LITLÆ, LIT, ? MÆRIA, NIKUI (? NUKUI), ODUUGO, OTE, ...RHTÆ, SÆLIGÆSTIA, SYOÆINÆA, TOLECUU, TVTOAI, DÆLIA (? DÆLI A), UFFAØ, UFFTÆIG, ULNYK, UNBOÆU, USSU, WÆIGÆ, WÆRUA, WITÆ, WODURIDE.

*Masc. acc. sing.* ...RHTÆ, AEDUUGÆ (? dat.), AEDISL, ALCFRIDU, BÆYQUI, BERCHTIVINI, CUNIBALD, KUPUMUT, GUDFIRUDUR, HYRIWOLÆFÆ, HYDUWULÆFA, IHCEÆ, ONSWINI, OSWIUNG, OWÆA, SÆMÆNG (? nom.), SIHUI, BURKISL.

*Fem. nom. sing.* AEDWEN, AHEKER, KEARSTIN UNU (? dat.), KUNESWIDA, KUNNBURUG, ECWIWÆ, ? FINO, ? HÆRISO, HILDDIGÛD, HILDDRÛD, INGOA, LUPRO, NODU, DORÆ.

*Fem. dat. sing.* KEARSTIN UNU (? nom.), WINIWONÆWYO.

## PLACE- AND FOLK-NAMES.

*Masc. nom. sing.* KOWT.

*Masc. dat. sing.* AESBOA, GÆYÆALLU.

*Masc. acc. sing.* FERGEN-BERIG.

*Masc. nom. pl.* GIUDEASU.

*Masc. gen. pl.* GUTÆNIO, MYRCNA, NURA.

*Masc. dat. pl.* SALHAUKU(M).

? *Fem. gen. sing.* GÆLICA.

? *Dat. or acc. sing.* ÆAWELÆ, AUIK, AUSA, HÆLE, LÆGE, MUNGPÆLYO, ROMÆCÆSTRI, SIKTALE, TUMBÁ.

## ADJECTIVES.

*Nom. sing. masc.* ALMEYOTTIG, ERILÆAS, GÆAH, GÆFS, GASRIC, HÆILÆG (? neut.), MODIG, NÆWU (? nom. s. n.), SIULFUR(N); (if redd SIULFUR, then a neuter noun).

*Nom. sing. masc. def.* HÆÁ, MÆ. ? MÆRI, RIGU, SBLÆ.

*Nom. sing. neut.* ? HÆILÆG.

*Dat. sing. masc.* LANUM, GEIW.

*Dat. sing. masc. def.* ÆEPPLEO, ÆTILÆ, EÐILLO, ÆGESTIA, ALTE (? acc.), BLÆ, ECETIOCA(STU), TÆWON, TILIE, UNGÆ, WITEL.

*Dat. (abl.) sing. neut.* FRUMAN.

*Acc. sing. masc.* LIM-WÆRIGNÆ, RHCNÆ.

*Acc. sing. fem.* AO (? adverb).

*Acc. sing. neut.* AL, NÆWU (? n. s. m.), DUN.

*Nom. pl. masc.* ÆPPILÆ, FUSÆ, STUMA.

*Acc. pl. masc.* ALE.

## PRONOUNS.

IC — I. *Nom. sing.* EC, IC. — *Acc. sing.* MÆ, ME, MEC, MEH, MIG. — *Acc. dual.* UNGCET. — *Dat. pl.* USA(O).

HAN — HE. *Nom. sing.* ? ÆN, HAN. — *Dat. sing.* HANUM.

HE — HE. *Nom. sing.* HE. — *Gen. sing. masc.* HIS. — *Dat. sing. masc.* HIM. — *Acc. sing. masc.* HINÆ. — *Nom. pl. masc.* HILÆ. — *Acc. pl. masc.* HILÆ.

IS — THE, THIS, WHO. *Nom. sing.* IS. — *Dat. sing. masc.* IMÆ. — *Nom. pl. fem.* IÁÆ. — *Acc. pl. fem.* ? ÆIS.

SA — HE, THE, THIS. *Nom. sing. masc.* SI, SYOÆ. — *Nom. pl. fem.* SÆA, SLE.

DE — THE, THIS, THAT. *Nom. sing. masc.* DE. — *Gen. sing. neut.* DÆES. — *Dat. sing. masc.* DAM. — *Dat. sing. fem.* DER. — *Acc. sing. masc.* DÆ, DGE, THE, DÆYOLE. — *Acc. sing. fem.* DLEU. — *Acc. sing. neut.* DÆTEA, DET. — *Gen. pl. masc.* DERÆ. — *Acc. pl. fem.* DYIYA.

DI-SI — THIS. *Nom. sing. masc.* DIS. — *Dat. sing. fem.* DIS. — *Acc. sing. fem.* DISSA. — *Acc. sing. neut.* DIS.

ONE. *Nom. sing. masc.* ? ÆN. — BOTH. *Acc. masc.* BA, BÆDE. — TWAÍN. *Nom. pl. masc.* TWEGEN.

## VERBS.

1 s. present. HÆTE, ILÆ.

3 s. pres. A, ÁA, Æ, ÆH, AH, O, OH, DRYGYD, HUIER, IS, SÆRD.

3 pl. pres. FEGTAD, HÆBO, MÆLE.

1 s. past. DARSTÆ, DARSTE, HAC. ÆHEALD, HNAG, AHOF, WÆS.

3 s. past. BROKTE, KÆRDI, KORPE, KAF, DÆUDE, FAUCEDO, FEG(DE), FØDDÆ, FUDE, AGROF, HAC, HÆC, HÆG, HÆH, HAG, HHC. HIUK, HYUG, HO(G), HUC, HUYOC, HUG, OÆG, (ON)GEREDÆ, RÆJSTO, RISTI, SÆTE, SATI, SETTGE, SETTAE, SLÆ, STYOPTÆ, GÍSWOM, TÆWIDO, TRUKNADU, UÁ, UA(G), UWO, WÆS, WALDE, WARD, WORÆHTO, WORHTÆ, VRWITO. WRÆ, IWROKTE, WRÆTLE, WÆRITÆ, WÆRYIT, WTI, URIT, RIUTI, RID.

3 pl. past. KWOMU, DÆLIDUN, ÆHEALDUN, IUGO, LETO, OHLÆUN, ALEGDUN, SETTON, ÆSMÆRÆDU, GISTODDUN, UÁGÁO.

2 s. imperative. GÆAI, AL, GEBID, BÆREC, GIB, TE, GÆTGEH, WÆS.

2 pl. imp. GEBIDÆD, GEBIDAED, GIBIDÆP, GIBIDDAD.

3 s. pres. subj. ? ÆÆ, gĭAU, BERÆ, LICE, TE.

*Past part. nom. sing. masc.*    gĭDRĖFED, GRORN, (? HLEITIN), BĭSTEMID, gĭWUNDAD.

*Past part. nom. sing. neut.* BIGOTEN.

*Past part, dat. sing. def.* LÆGINIA (? rather SLÆGINIA).

*Infinitive.* BUGA, HÆLDA, [SET]A, gISTIGA, STYØPA.

## PREPOSITIONS.

AEFTAER, AEAFTER, AET, AEFTER, AETTER, EFTAR, AFT, YFATA, IFT, IFTI, ET, ETT, ET, ETT, FORÆ,  
FORE, I (UT-I), IN, MID, OF, ON, O, AA, AENN, TO, TI, TU.

ADVERBS.

ÆÆ, ÆÆ, Æ, ÆI, ÆIU, ? AO, ÆFTAR, ÆTGADRE. AND, ÆND, END, EAC, EAN, FEARRAN, 3ERNR (? adj.),  
GEU, GEUW, HERÆ, HEERÆ, HER, HERÆ, HWEDRE, NEG, NI, NU, NIU, OK, ? AC, UC, UK, SARE, DA, DÆR,  
FER, UT, UTE, UTL

A, see [AGA(N)], a-GROF, a-HOF, a-LEGDUN, and the remarks on ON. — AA, see ON.

AFTER, *Tune.*

ÆFT, *Vordingborg*,

AEFTAER, *Falstone*,

ÆFTAR, *Collingham*.

AFTER, *Wycliffe*,

ÆFTER, *Dewsbury*,

AFT, *Bewcastle, Helnæs,*

ΥΦΑΕΤΑ, *Istaby*,

IFT, Hörning,

IFTI, *Tjängvide.*

AFTER, in memory of, to commemorate. Prep. gov. in this sense accusative, on the oldest monuments sometimes dative. In England was also used in this wise YMB, followed by an accusative. In Scandinavia the usual words are AFTER and AT (with acc.), sometimes *both* occurring on the *same* stone; but we have also OVER (IFIR, UFIR, &c.). The former were doubtless employed both when the dead lay below and when the body was absent and the monument a token (cenotaph); IFIR must usually have implied that the corpse was there. — This AFTER is the M. Goth. AFAR, adverb AFTA:

O. E. *ÆFT*, *ÆFTER*, *EFT*, *EFTER*; N. I. *AFTR*, *APTR*, *EPTR*; Scand. Runics *ABT*, *ABTR*, *ÆTR*, *ÆFTR*, *AFT*, *ATTR*, *AFTR*, *AFTUR*, *AFDR*, *AFTR*, *ATA*, *ATI*, *ATIR*, *ATUR*, *AUFT*, *AUFTI*, *AUFDR*, *AUTIR*, *EFDER*, *EFT*, *EFTER*, *EFTR*, *EFTI*, *EFTIR*, *FTIR*, *HAFT*, *HUBTR*, *IAFT*, *YBTR*, *IFT*, *IFTAR*, *IFTI*, *YFTI*, *IFTIA*, *IFTILR*, *IFTR*, *IFTYR*, *IFTR*, *YFTÆR*, *YTI*, *INR*, *OFT*, *OTTR*, *UBTR*, *ÜFINGER*, *UFT*, *UFTI*, *UFTI*, *UFTIA*, *UFTIR*, *ÜFTIR*, *UFTI*, *ÜFTI*, *UTI*, *UTUR*, and many others; Dan. and Swed. *EFTER*; in most parts of Scandinavia and England now mostly pronounced in the *vulgar* dialects *ATTER* or *ETTER*, by assimilation, or *ARTER*, by semi-assimilation. O. Fr. *AFTER*, *EFTER*; O. S. *AFTRAR*, *AFTER*, *AHTER*; Ohg. *AFTRAR*, *AFTER*, *HAFTER*, &c.

O. S. AFTAR, AFTER, AHTER; Ohg. AFTAR, AFTER, HAFTER, &c.

ACELEN, *Belland*, nom. sing., Mans-name, (pronounced AKELÆN). — We have the names AKI and DEGAN, DEN, in various of our oldest dialects, but this compound is excessively scarce. I only remember to have seen it in one other place, the Friberg stone, Upland, (Lilj. 754. Bautil 631, Dybeck folio No. 119). Dybeck follows Bautil, and reads AKPAH, as far as I know an impossible word. Bure (Ms. Runahäfd No. 101) has AKOPAN. I have no doubt that a flaw or injury on the rune N (†) has been interpreted as an H (\*). Comparing Bure, Dybeck and Bautil, I would read:

SIN LIT RAISA STAIN DONA AT FADUR HU(ar, uk a)T AKPAN, SIRDAR BOANTA. KUD HIALBI SAL  
HANS. — BALI RISTI.

SIN LET RAISE STONE THIS AT (to, in minne of) his - FATHER IU(aw, eke) AT AKTHAN,  
of SIRTH (= SIGRITH) the-BONDE (husband). GOL HELP SOUL HIS! — BALI RISTED (carved these runes).

Should this be so, SIGHITH was probably twice married, first to HUAR, by whom she had SIN, and then — apparently during SIN's absence on some long expedition — AKPAN. After some years SIN returning, and finding both his father and his step-father dead, raises the stone to their memory, dutifully-naming also his mother. The whole will be then grammatical, clear and correct.

But we might object that *DEN* cannot stand for *DÆGN*. There is however no reason why it should not, even thus early, *G* was so often elided in the oldest times. Thus besides the Scandinavian-runic nom. sing. *DAKN*, *DAKN*, *DIHN*, acc. s. *DAGN*, *PAHN*, *PAIKN*, *PAKN*, *DEKN*, *DIAKN*, *DIGN*, *DIKIN*, *DIKN*, *DÖKN*, we have also the slurred form *DIN*, acc. sing., on the Asferg stone, North Jutland, and the Gästebäck stone, Finnheden. These last blocks are excessively antique, probably from about the 9th century.

See the text at p. 263. As the *ACE* (DRIVING) *THANE* might be so called from his unusual or costly Chariot, so a man famous for his much GANGING (walking) for instance *ROLF*, was called *GANGER-ROLF*. A similar compound is *FARDAIHN* (= *FARE-THANE*, *the Marching hero*), which is found on 3 different stones in Scandinavian runics (*FARDAIHN*, Norby, Medelpad; *FARDIKN*, Ängvreta, Upland; Jättendal, Helsingland). Compare also the O. Engl. name *WAGAN*, *WAGEN*, &c., (now *WAIN*), and the O. Scandian name *WAGN*, *WAGHEN*, *WOGHAN*, *VOGN*, &c.

*ADULFES*, see under *ÆDSL*.

*Æ*, see under [*AGA(N)*].

*Æ*, *Bracteate 69*.

*Å*, *Tanum*,

*Æ*, *Æ(1)*, *Lindholm*,

*ÆIU*, *Stentofen*,

*ÆÆ*, *Bracteate 71*,

*ÆÆ*, *Bracteate 63*.

*AYE*, *EVER*, always, continually, all time thro. — M. Goth. *AIW*; O. Engl. *Å*, *AA*, *Æ*, *ÅWA*, *ÅWO*, *E*, *O*, *ÆG*, *IO*, and the longer form *ÆFER*, *ÆFRE*; Scand. Runics *Å*, *AI*, *ÆE*, *E*; Norse-Icel. *Å*, *Æ*, *ÆY*, *EA*, *EI*, *EY*; *ÆFA*, *ÆVA* (not understood); Mid. Norse *ÆÆ*; Old and Mid. Swed. and Dan. *Æ*, *Å*, *E*, *EE*, &c.; as *Å*, still used occasionally in Swedish; Dan. *EI*, Swed. *EJ* (not understood, = *NOT*, from

*EI-GI*, ever-not = never); O. Fris. *Å*, *E*, *I*, Frisic. *AE*, *EA*; O. Sax. *EO*, *GIO*, *IO*, *IU*; Ohg. *EO*, *HEO*, *IA*, *IE*, *IO*, &c.; Mod. German *JE*. — The *Æ* on Bracteate No. 69 and the *ÆÆ* on the Bracteate No. 63 may also belong here. See the description. On the *ÆÆ* of Blink No. 71, see p. 877, and under [*AGA(N)*].

*ÆA*, *Krogstad*, *Tanum*. — Time, fore-time, life, the-world, age. IN *ÆA*, in his day, once, formerly, while he lived. *ÆA* I take to be the dative sing. of —, answering to the Sanscrit *AYUS*, M. Goth. *AIWS*, m., dat. *AIWA*; Norse-Icel. *ÆVI*, *ÆFI*, *ÆFVI*, *EFJ*, fem. indecl.; Mid. Swed. *ÆFWE*, *ÆWE*, ? fem.; Swed. provincial *AFVA*, fem.; Færoes *ÆVI*, f., dat. *ÆVI*; Ohg. *EWA*, f., dat. *EUUU*, *EUUA*. In Old-English I believe the word has not yet been met with. In some parts of Sweden *ÅVA*, *AFVA*, fem., is still used where otherwise *TID* (tidē, time) or *LIF* (life) would be employed, as is also *ÆVA*, f., in Norway.

But this word might possibly be that *Å* = *water*, *flood*, *sea*, which we have in our Old-Engl. *Æ*, *EA*, *EA*, &c., the Scand. *Å*. — IN *ÆA* may then be IN or ON the SEA, and the Tanum writing will mean:

*THREWING A HÆITI (ruler, captain) IN Æ (on the ocean) WAS*.

This meaning reminds us of the very similar *ÆA-WELÆ* of the Björketorp stone.

In a note just (March 1866) received from Prof. Carl Sæve, that scholar also suggests that IN *ÆA* is *on the sea*, and adds: — ‘This *ÆA* is here either dat. (= M. Goth. *AHVAI* with the *i* worn off) or else acc. (= M. Goth. *AHVA*), from the M. Goth. *AHVA*, fem., stream, flood, properly water, Ohg. *AWA*, *AHA*, O. E. *EÅ*, Icel. *Å*, Dalecarlian *AVI*, masc., arm of a river, and still in Northern Sweden *HORN-AVAN*, *STOR-AVAN*, definite singular (properly *HORN-SEA*, *STOR-SEA*), whence *AFJA*, fem., mud.”

But I now prefer another reading. See *DREWING*. — I also propose to take the runes on the Krogstad stone differently. See under *syoÆ*. — Should I be more or less right in these new translations, the above IN *ÆA* will fall away.

*ÆI*, *Möjebro*. — I am now inclined to divide and translate the runes on the Möjebro block:

*ÆNÆ HEH EI SLEGINIA FRÆWERÆDÆ.*

*ÆNÆ HEWED-these-runes to-the-NOT (never) SLAIN (beaten, overcome, conquered) FRÆWERÆD*  
(*Ænæ carved this stone to the invincible Fræweræd.*)

This reading is strengthened by the carved figure of the triumphant warrior, seated, brandishing his sword, on his war-horse.

In this case we have here a proof of the great antiquity of the *short* form of this negative (*ÆI*, *AI*, *EI*) without the enclitic affix *GI* (*KI*). Of this we have another instance, if my reading be correct, on the Skabersjö Brooch (p. 388):

IN AI AKASUD.

But not his-battle-ship.

This *EI*, *EIKI* is peculiar to Scandinavia, where it has become the common and prevalent negative, several others having died out. So our *NOR* has taken root, and become a mark of English. See under *Æ*, *SLÆ*.



AO, *Sigdal*. May be taken as an adverb, *AYE, ever*; but also as an adjective (acc. sing. fem.), *EVER, endless*. See p. 844.

EW, *Bracteate No. 1*. — It can also be redd *oiw*. Apparently a dat. sing. masc., *EVER, ever*-during, continual, lasting, perpetual. This would be the adjective in its simplest form. In Middle-Danish *TIL EWÆ TIDH* is found as well as the German form *TIL EWIGH TIDH*. Usually in England and Frisland and Saxland and Germany we find the -IK ending; thus Old-Engl. *ÆCE, ECE*, a contraction of *EWICE*; Swed. Dan. *EVIG* (introduced from the German); Ohg. *EWIG*; O. Fris. and O. Sax. *EWICH*. — There is also the form in N; so M. Goth. *AIWEINS*; N. I. *ÆFIN* (rare, and only in compounds); Ohg. *EWIN*. — Anything like the old longer N. Icel. *ÆFINLIGR*, Swed. *EVINNERLIG*, Dan. *EVINDELIG*, has never been found in the English dialect. I have also seen a Mid. Swedish *EUERLIG*. — On the Kimstad stone, Upland, (Lilj. 489), we have the impossible because modern *AIKIR*; but Prof. Sæve has shown beyond doubt that this piece is a modern fabrication, a Rudbeckian fraud.

EMUND, *Hackness*, n. s. m., Mans-name. Common in Scandinavia as *EMUND*, Runic *AIMUND*. Is the O. Engl. *EAMUND*, Ohg. *EEMUND*. — On the cast and photograph the R is very doubtful. If the D were carved broad, there would be no room for any R. So the name may have been *EMUD*.

<sup>AWEL</sup><sub>AW</sub>, *Björketorp*. Apparently the name of a place, in dat. or acc. sing. — Possibly the word should be divided <sup>AWEL</sup><sub>AW</sub>-<sup>WEL</sup><sub>W</sub>, which would be in O. Engl. *EÁ-WEALH*, in N. I. *Á-VAL* or *Á-VAL-LAND*, Ile-“Gallia”, that is, *the watery out-land*. By this might be meant some coast or island-group in the Baltic itself; or perhaps the British islands, and other western and southern parts, which were ravaged and colonized by the Northmen at a very primitive period; or even the Grecian lands and isles, which were scourged and harried by “Gothic” clans as early as the 3rd century.

<sup>EB</sup><sub>EB</sub>, *Björketorp, Stentofen*, n. s., Mans-name. — Probably the O. E. *EBBE*, O. Scand. *EBBE*, Scand. Runic *EBI, ABI*, O. G. *ABI, ABBO*, &c. — See *SB.E.*

EDVVEN, *Sutton* (p. 290), n. s., Womans-name. This Old-English name also occurs as *AEDWEN*, and would be the South-English *EADWEN*. The O. G. *AUDOWIN* is spelt in a score different ways. — See *WINIWONÆWYO*.

EDUIGÆ, *Bracteates 49, 49 b*, Proper name, ? dat. sing. m. Answers to the O. E. *EADWIG*, O. G. *AUDOVIVS, AUDOWEUS, OTWIC, OTVIC, OTTIC, OTTUIH, ODWI*. See pp. 549 and 875.

<sup>EDDLEO</sup> <sub>EDD</sub> , <i>Bracteate 17</i> , dat. s. m. def.	} <i>ATHEL</i> , noble, high-born, generous, excellent. — In O. Engl. (connected with <i>ADEL</i> , aryl-soil, hereditary domain, freehold, odal-land, home, fatherland, country, — <i>ge.EDELE</i> , athel-kind, born nature, natural quality, — and <i>ÆDELU</i> , athel, race, progeny, noble birth, nobility, whence our <i>ATHELING</i> , a prince), <i>ÆDELE</i> , athel, high-born, splendid, noble, excellent; Mæso-Goth. <i>ATHALA</i> , in the mans-name <i>ATHALARICUS</i> ; the scarce Norse-Icel. <i>ADAL</i> ; Scand. runics <i>ADAL, ADIL, ATIL, UTAL</i> ; Scandian <i>ÆDEL</i> ; Færoe <i>ODAL</i> ; O. Fr. <i>ETHEL, EDEL</i> ; O. Sax. <i>ADAL, EDILI</i> ; Ohg. <i>ADAL, ADHAL, ATHAL, EDILI</i> , &c.
<sup>ÆTILE</sup> <sub>ÆT</sub> ,      ..    57,    ..    ..    ..    ..	
<sup>EDILLO</sup> <sub>EDIL</sub> ,      ..    23,    ..    ..    ..    ..	
<sup>ÆDMILE</sup> <sub>ÆDM</sub> , <i>Rothwell</i> , nom. pl. m.	

The fem. name *IDALTRE* on the Lunda stone, Gestrikland, is a compound of this *ADAL* and of *TRE*, and reminds us of the Old-German female names *ADALLINDA* and *ADALROT*.

ETLSTN, *Bract. 53*, Proper name, n. s. m. — This is our English *ATHELSTANE*, O. F. *ÆDEL-STÁN*, O. G. *ADELSTEIN*. On the Håseby stone, Upland, (Lilj. No. 677, Bant. 600), is the mans-name *ADILSTAN*, where the first A is doubtful.

EFT, *AFTAER, EFTÆR, AFTÆR*, see *ÆFTÆR*.

EGESTIA, *Gallehus*, — d. s. m. def. superlative, *AWFUL, terrible, mighty, dreaded, dread, venerable*, — sup. most mighty, greatest, most potent, — as we say *Our Dread Sovran, His Dread Majesty, The Dread Tribunal*, &c. So in Samson Agonistes, line 1673, Milton calls God “our Living DREAD”, and “to DREAD (= love and venerate) God” is a common olden expression<sup>1</sup>. In Old Icelandic writings this word, in the same way, is often used as an epithet of honor and respect, when speaking

<sup>1</sup> There is a good example of *DREAD* for *honor* in line 93 of the old Poem “A Song — Knowe þi self”, printed in the Transactions of the Philological Society, 1858, Part 2, p. 132:

Arthur, and Ector, þat we DREDDE.  
Dethe hæp leide hem, wonderly lowe.

of kings, chiefs or warriors. The *oldest* N. I. superlative may have been AGSTS. In all Norrland, including also Helsingland, AGA is used for *respect, veneration*, that mixture of *fear and love* with which all superiors are naturally regarded.

The source of this adjective is that root in so many of our dialects, and which branches out in many till it reaches the Sanscrit (AGHA), which signifies AWE, AWFUL (Sanskrit EDSCH, to tremble). It is the M. Goth. (AGEI, f.); O. E. ÉGE, EGE, OGA; Mid. E. Aſe, EIE, &c., masc.; the N. I. AGI, masc.; the Swed. AGA, f., prov. AGI, m., AGE, m., ÆGA, m.; the Dan. AVE; the Ohg. AKI, EGI, EKII, &c., masc.; and is also left in our AGUE, the trembling-sickness. — But we have also consonatic terminations, such as s, (O. E. ÉGESA, ÉGSA, m., M. G. AGIS, neut., N. I. ægis-hjalm, &c., Ohg. AGIS, EGIS, neut., AGISO, EKISO, m.); — in R, (N. I. ÆGIR); — in N, (N. I. óGN; f.); — in ING, (Netherl. IZING). So the adjective is manifold. We have the ending in -LIC (O. E. EGESLIC, Ohg. AKISLIH, EGISLICH, Swed. provincial AGELIG, terrible); — in IG, (Netherl. IZIG, EISK, AISK), AISKR in Gotland; — in SOME, as in North England AWSUM, in Vesterbotten AGASAM, fear-causing; — and especially the above (N. I. ÆGR or EGR, whose comparative would be AGARI or ÆGRI, superlative AGASTR or ÆGESTR, accordiag as the original A in the root might or might not be preserved). — The final N is elided, as in UNGÆ, WITÆI, &c.

But ÆGÆSTIA, HOLTINGÆA also admits of another interpretation. We may divide Æ-GÆSTIA, regarding the Æ as the emphatic particle so often prefix in the old dialects, and taking GÆSTIA as the dat. sing. of GÆST(s), a GHOST, GAST, spirit, God. (See GÆSTIA.) We should then have to the *Great God* HOLT-INGÆA, the *Wood-Ing*, or, if as one word in gen. pl., of the *Holtings*, the *Holting* clan or family or stem, or, in another meaning, of the *Holtingers*, the *Holtmen*, the *Woodlanders*. The difference in meaning is not very great, practically speaking; but I prefer the former rendering as offering fewer difficulties.

ÆGLI, <i>The Franks Casket</i> , n. s. m.		Prop. name. Kemble, in his S. in England, 1, 422, observes: "In the Northern tradition appears a brother of Weland, named Eigil or Egil, who is celebrated as an archer, and to whom belongs the widespread tale which has almost past into accredited history in the case of WILLIAM TELL <sup>1</sup> ; this tale given by Saxo Grammaticus to TOKO; by the Jomsvikinga Saga to PALNATOKI, and by other authorities to other heroes from the twelfth to the very end of the fifteenth century, but most likely of the very highest antiquity in every part of Europe, was beyond doubt an English one also, and is repeated in the ballad of WILLIAM OF CLOUDESLEY; it is therefore probable that it belongs to a much older cycle, and was as well known as the legends of WADA and WELAND, with which it is so nearly connected. <i>Eigil</i> would among the Anglosaxons have borne the form of <i>Ægel</i> and accordingly we find places compounded with this name, — thus [K. Cod. Dipl. No. 593, 1178 <i>Æcelesbeorh</i> ] <i>Æge[les]burh</i> , now Aylesbury in Buckinghamshire; [No. 499] <i>Æglesford</i> , now Aylsford in Kent; [No. 549, 1361] <i>Ægleslona</i> , [now Ayleslane] in Worcester; [No. 423, 591] <i>Ægleswara</i> , now Aylsworth in Northamptonshire; also <i>Ægleswyl</i> [? <i>Ægles wullan bróc</i> , in No. 1218]; and lastly <i>Aylestone</i> in Leicestershire." — So far Mr. Kemble.
ÆGELÆ, <i>Bracteate No. 30</i> , ? d. s. m.		

"To these I would add *Ægel-Byrhtinga Hyrst*, *Ægel-Bertin Herst* (Charters, No. 1041, 1042); *Ægeles þorp* (*Ægeles Threp*, O. E. Chron. ad an. 455, *Egeles Thrip*, Flor. Wigorn. ad an. 455), *Ægeles Treow* (*Æeles Treu*, in Hen. of Hunt. ad an. 455); probably as contracted forms. *Æl-Bróc*, K. Chart. No. 744, *Æles Beorh*, Ch. No. 193, *Æles Ford*, Ch. No. 685, and, if *Æcel* or *Ecel* is another form of *Ægel*, which is likely enough (see *Ægeles Burh*, *Æceles Beorh* above) also *Ecles Beorh*, *Eceles Beorh*, *Æceles Beorh*, Charters, No. 1129, 1168, 1178, now Ecclesborough in Berkshire; *Ecles Bróc*, *Eccles Bróc*, No. 126, 682, 1369, now Ecclesbrook in Worcestershire; *Ecles Burne*, No. 1102, now Ecclesbourne in Hampshire; *Ecles Cumb*, *Æccel-Cumbes Heafdan*, No. 457, 461, now Ecclescombe in Wiltshire; *Eccles Ford*, No. 483, 555, now Ecclesford in Middlesex; *Eccles Hale*, No. 62, 710, 1298, now Exhall in Warwickshire; *Eccles Ham*, No. 1203, now Ecclesham in Berkshire; *Æcles Mór*, No. 570, now Acklesmoor in Worcestershire; and *Ægeles Stiele*, No. 1303. There are also the compounds *Ægel-Nód* and *Ægel-Weard*."

<sup>1</sup> See the masterly paper on "The Wanderings of a Northern Tradition, particularly as to the story of WILHELM TELL" ("Et nordisk Sagas Vandring, fornemmelig med Hensyn til Sagat om Wilhelm Tell") by Prof. F. Schiern, in his "Historiske Studier", 8vo, Kjøbenhavn 1856, Vol. 1, pp. 40-109.

The above is from my "King Waldere's Lay", p. 27. and I need only add that in the group of dialects vulgarly called Old-German, tho the German is only one element among the rest, we have this name in many shapes. — AGILA, AGILO, ACHILO, AGILI, ACLUS, EGILA, EGILO, EGIL, AIGIL, EIGIL, AILO, &c. Förstemann gives 35 variations, besides the fem. AGILA, in many forms, and several Place-names, such as EIGILSDORF, EGILESWANC, &c. As an Old-Engl. mans-name the spellings are AGEL, ÆGEL, ÆGIL, EGL, EGEL, EGIL, ÆGL, ÆGYL, ÆGE, IGÆL, ECCEL, ECL, HICEL, HICL, ÆCCEL, ECHEREL, ÆIL, AIL, AYL, EG, EGH, EYL, EAL, ALH, &c.

The oldest and most famous ÆGILI or EGIL known to us is ARROW-EGIL, who plays so weighty a part in the escape from king Nidhād (Nidung) of Egil's brother, WELAND SMITH, that artist so wondrous a worker in metal, and, as the folk-tales say, the maker of all the best weapons then known in the North and West. But the stories about this Ægil have perisht; his Saga is lost. A couple of traditions about him have, however, survived in the Vilkina (Theodric's or Didrik's) Saga and elsewhere. We are there told how he got his wife, the Wælkryie Alrune, how he shot the apple from the head of his son — a feat transferred to so many other local heroes — and of his hitting with his unerring arrow his flying brother, so, yet, as not to hurt him. It is clear that the ÆGILI of the Franks Casket is this ARROW-ÆGIL, for he wields *only his bow-and-arrow* against all the foes who attack him. But we know nothing more. Most likely there has been some old Northumbrian ÆGIL-SAGA, in which one chief incident has been the plot and onrush against him in his own fast burg. Whether he triumpht over his enemies, or whether he fell or was burnt-in and thus ended his life and glory together, we cannot tell. Perhaps some other find may clear up this chapter in the Egil-Saga.

ÆGUI, see ENSÆGUI. — ÆHEKER, see under INGO. — Æ(i), ÆI, ÆIU, see under Æ.

ÆIS, see under IMÆ.

ÆISG, *Thorsbjerg Shield-boss*. — Mans-name, n. (ÆISGAH, i. e.) ÆISG AH, *Æisg owns-this*, reminding us of the O. Engl. ÆSCA, ÆESC, ESC, OISC, &c. (a name borne by the son of Hengist), belike the O. E. AESICA, AESSICA, the O. Germ. ANSICH, ASICO, ASICA, &c.

ÆITILÆ, see under ÆEDDELO. — ÆLCHFRITH, see ALCFRIPU.

ÆLI, *Northumbrian Casket*, d. s. m.

ÆLU, *Bract. No. 68*, where it is apparently nom. sing., and *Bract. Nos. 15, 16*, where it seems to be dat. sing. — Proper name, masc. May answer to the O. E. ÆLA, ÆLLA, ÆLLE, ÆLLI, ALLA, ELLA, masc.; to the O. Swed. ALLA; to the O. G. ALJ, ALIUS, ÆLLI, ÆLLIO, or to ALIA. ÆLLA, ELLA, fem. — See ELOÆ, ELWU, and the text p. 382.

ÆLEWIN, } *Bract. No. 67*. The first form seems to be equivalent to the second

ÆLEWINÆ, } (= ÆLEWIN), the Æ being omitted for want of room, particularly as it was

often not pronounced. Proper name, ? dat. s. masc. — Answers to the O. G. ELIWIN, ELUWIN, &c. There is an O. E. fem. EALAWYN.

ÆLUYO, *Cöstin*. — Probably the name ÆLU in the nominative, or in the gen. or dat. (ÆLU's-ring, or for-ÆLU). — If we read ÆLU YO, or YO ÆLU, the YO might be = O, OWES (has, possesses, this ring). But this last supposition is very unlikely.

ÆMILIU, *Bract. 61*, Proper name, ? d. s. m. — Is the common Latin ÆMILIUS (EMILIUS).

....ÆN, *Tomstad*. — Doubtless a defective mans-name (probably ACEBÆN), in the nom. sing.

ÆN, *Tanum*. } Adv. AN, once, formerly, late. Otherwise in O. E. spelt ÆNE,

EAN, *Bewcastle*. } ÆENE. Doubtless equivalent to the Norse-Icel. ENN, Swed. ÆN, AN,

Dan. END, which words had many meanings but finally settled down in a sense somewhat different, chiefly *if* and *but*. — In the former of these places there is the possibility that ÆN must be taken as the numeral or article ONE, (thus *one-man, a-man, the-man*), O. E. AN, ÆN; Mid. Engl. ENE; M. Goth. AINS; N. I. EINN; Swed. Dan. EN; Germ. EIN; ONE is, in fact, the root of the word. — See AND, EAC. Should my new reading of the Tanum stone be thought much more likely, which is my own opinion, the ÆN will go out. — See DRAWING.

ÆNÆ, *Möjebro*, } n. s., Mans-name. — May be the O. E. ANNO, ANNA, AN, EANA,

(? ÆNT), *Veile*, } ONO, ONNO, &c.; N. I. ANN, ANI; ON; O. G. ANNO, ANNA, ENNO, AN,

EN, &c., or ONI, ONO.

ÆNWLL, *Bract. 25*, Proper name, ? n. s. m. — Probably the same as ÆN-ULF or AN-WULF, the O. E. ANULF, EANULF, EANUULF, EANWULF, EANNULF, ENULPH, EONUULF; O. G. ANAOLF or AUNOLF, AONOLF.



*ÆNEONÆ*, *Bract. 48*, Proper name, ? nom. or d. s. m. In these short carvings we sometimes cannot see whether the word is one or two, or a compound. So here. Who shall say whether we may not divide *ÆNE* *ONE*, or *ÆNEON* *Æ* (= *Æneon owns me*)? We have an O. Engl. mans-name *EANUNI*, O. Germ. *ANON*.

*END*, see under *AND*. — *ENG*, see under *INGO*. — *ENN*, see *ON*.

*ENSÆGUI*, see under *ANS*.

*ÆRBIŶÆS*, *Tune*, n. pl. m.

*ÆRBIŶÆ*, „ n. pl. f.

*ÆRINK* or *ÆRINKR*, *Tjängvide*, n. s. m.

*ARFTAKER*, inheritor; heir; heiress. — In

Old-English we have three words for this, the

hitherto unobserved *ARBA*<sup>1</sup>, the O. N. E. *ERFE*

*WARD*, and the O. S. E. *ÆRBE-NUMA*, *ERFE-NUMA*, *YRFE-NUMA*, and *ÆRFE-UUARD*, *ERFE-WEARD*, *ERFE-WEORD*, *ERFE-WEARD*, *ERFE-WARD*, *ERFE-WERD*, *YRFE-WEARD*, *YRF-WEARD*, *YRFE-WÆRD*; E. E. *ERWARD*; besides the rare Norse-Icel. *ARFDEGI*, *ARFDEGIR*, *ARFTOKUMADR*, we have also the Norse-Icel. and O. Swed. *ARPI*, m., in Scand. Runics *ARFI*, *ARFA*, *ARFINK*, *IRFYKR*, *IRUIK*; so also the Old-Danish *ARFNAME*, *ARFTAKÆ*, *ARFTAGHER*, &c., as well as *ARUINGE*; and the Old-Norse *ARFTAKARI*, *ARFTAKI*; the Ohg. has *ARPIO*, *ARPEO*, *AERBIO*, *ERPEO*, *ERBO*, *ERIBO*, &c., and *ERBI-NOMO*, *ERPI-NOMO*, &c. The Gotland Law has the feminine *ERFI-LYTJA*. — Nearer is the Swed. *ARFVINGE*, Dan. *ARVING*, N. I. *ERFINGI*, *ARFINGI*. The Old-Swed. has *ÆRWINGI*, *ERFINGI*, *ÆRVINGE*, *ARVINGI*, with the dat. sing. *ARUINGÆ*, and a gen. pl. in the Gotland-law *ÆRFWINGLER*. On a Swedish Rune-stone (Stora Engely, Bromma Parish, Upland, Dybeck's Svenska Run-Urk., 8vo, No. 64) is the nom. sing. masc. *IRFYKRA* (*IRFYKR*). Mid. Norse has *ERFINGI*, *ERUINGI*, *ERWINGHE*, &c., n. pl. *ÆRUINGLE*, *ÆRFINGIAR*, *ERFUINGIAR*, *ERUINGIA*, *ERFUINGIER*, &c. The M. Goth. has double forms *ARBI-NUMJA*, masc., and *ARBJA*, (*gaarbja*, for *heir*, fellow-heir), masc., and *ARBJO*, fem. This is the only O. N. dialect in which I have observed a distinct termination for each gender, and it is a welcome illustration of the two forms on the Tune stone. Compared with an assumed parallel M. G. form, the progress of slurring has been: *ÆRBINGEINS*, *ÆRBINGEIS*, *ÆRBINGEIR*, *ARBINGÆR*, *ÆRBINGÆ*. Compare the M. Goth. *WAURSTWO*, fem. [n. pl. *WAURSTWONS*], workwoman.

As an illustration of the precious archaic *s* in the nom. pl. *ÆRBIŶÆS*, otherwise always weakened in Scandinavia (not in England) into *r*, see the word *LANMTR* (= *LANMINR*, *LANTMINR*) on the Lund stone, where *r* stands for the older *s*, as in the M. Gothic *MANS*, n. and acc. pl., the word *NURMINR* on the Frestad stone, and *MENR* on the Fyrby stone, &c.

In O. E., with regard to Copyhold estates, for so and so many *lives*, the usual phrase is, for instance, "*þreora manna dæg*" (*for three men's day, for three lives*), Kemble. Cod. Dipl., Vol. 3, p. 36: "*Ælfward wæs se forma man and nú hit stant his dohtor on handa, and heó is se óðor man*" (*ÆLFWARD was the first man [life], and now it stands his daughter on hand [is in the hands of his daughter (EADGEOUU)], and she is the other man [the second life]*). Kemble. id. p. 35.

Since the first Part of this work was printed, I received a note from Prof. S. Bugge to the effect that, after repeated fresh examinations of the Tune stone (which I have never seen), he thinks the last rune of this word must be *F* (*Æ*), not *P* (*W*). This gives us *ÆRBIŶÆ* instead of *ÆRBIŶW*.

*ÆRU*, *Bract. 18*, n. or acc. s.

*ÆRÆ*, *Björketorp*, acc. s.

*ARE*, *ORE*, glitter, honor, fame, lustre, distinction.

— O. E. *AR*, fem., acc. s. *ARE*; N. I. *ÆRA*, *ERA*, f.,

acc. s. *ÆRU*; Dan. *ÆRE*, f.; Swed. *ARA*, f.; O. Fr. *ERE*, f., acc. s. *ERA*; O. S. *ERA*, f., acc. s. *ERA*; Ohg. *ERA*, *HAERA*, *HERA*, &c., f., acc. s. *ERA*, &c. In the Frankic dialect, which is more Northern than German, we have *ARI*, in the word *ARISTATO*, *ARE-STUD*, honor-post, grave-pillar. (Lex Salica, Tit. LVII, De corporibus expoliatis, cap. 3, and the shorter cap. in Tit. XVII.) The original *s* (for the later *r*) is still left in M. G. *ALZ*, (shining) metal, Lat. *AES*, gen. *AERIS*.

*ERLEAS*, *Lindholm*, *ARELESS*, *ORELESS*, honorless, unhonored, without fame or praise. — O. E. *AR-LEAS*; O. Fr. *EER-LOS*, *EER-LOES*; O. S. and Ohg. *ER-LOS*. There is no similar word in Norse-Icelandic, which uses other expressions; *ÆRU-LAUS* and *ÓARLEGR* in modern Icelandic are imitations and importations, as are also the modern Swed. Danish *ÆRELOS*.

*ÆRUIFLT*, *Amulet-rings*. See text. — *ÆSMUTS*, see under *ANS*.

<sup>1</sup> I take this to be the nom. shape. It occurs in the dat. pl. in a Charter of about 831. Kemble, Cod. Dipl. 1, p. 297: "*bebede his ERBUM to healðenne*".



ÆT, *Björketorp, Ruthwell*, with dat.

ET, *Varnum*, with ? acc.

(E)TT, *Lindholm*, with dat.

AT, in, (a place or action). This preposition, perhaps a variation of the particle to, which see, governs a dative; but in the sense of *after*,

in memory of, almost always an accusative<sup>4</sup>. — O. E. ÆT, AT, ET; Scandinavian-Runic AT, ÆT, ET; N. I. AT; Gotlandish AT, ATH; O. Fr. ET, IT; O. S. AT; Ohg. AZ. — AT is also commonly used in the Scandinavian dialects, (as well as TILL AT and TE), before an Infinitive. Of this AT many examples occur in Old-English dialects; it was common in Middle-English, and is still heard in Westmoreland and elsewhere in Northumbria. The old AT for THAT is still common in North England.

æt-GAD(E)E, see under G.

ÆDSL, *Vordingborg*, n. s., Mans-name. Usual runic form AMSL. Answers to the N. I. AUDGILS, AUBGILS; O. E. AMGILS, EADGILSUS, EADUGILS, EEDGILS, &c.; Ohg. AUDEGISEL, AUDISGISIL, ODGISIL, &c.

ÆÐDU, *Bract*. 27, Proper name, ? d. s. m.

ÆDRED, *Æred's Ring*, Proper name, n. s. m. — This (and ÆTHERED, AEDRED) is the N. E. form, the S. E. is EADRED, (EADRED, EDRED), the Ohg. AUERAT, AUDRAD, AUTRAD, AOTRAT, ODRAT, OTHRET, &c. But the mutual variations of AD and AUD are so many, that this may be an O. G. ADARAD. Förstemann gives the O. Engl. EADRÆD as equal to AUERAT.

ADULFES, *Alnmouth*, g. s., Mans-name. Replacing the missing letter, the name was doubtless EADULF, also in O. Engl. found as ADULF, ADWULF, ÆDULF, EADWULF, EDULF, EODWULF, ADDUL, &c.; in Norse-Icelandic as ADULFR; in Scand. runics as AUDULFR, ÆUDULFR, &c.; in O. Germ. as ATHAULF, ATAULF, ADAULF, ATHULF, &c. — Now usually ADOLF or ADOLPHUS.

ÆDDILE, see under ÆEPPELO.

ÆWAIR, *Helnes*, n. s. m. — This name is excessively rare. It is apparently the same as the AWAIR of the Guta Saga, ch. 2, "engin þaira fíkk frið gart, fyrr þan AWAIR STRABAIN af Alfa sokn".

ÆTTATORES, *The Franks Casket*, Latin in Runes, same as HABITATORES, *inhabitants*, n. pl.

AFT, under ÆFTER.

[AGA(N)]. — To OWN, OWE, have, possess. — O. E. AGAN, 3 s. pr. AH; in a Charter, Kemble 3, 453, we have the p. t. ACHTE; in another, 4, 18, AICHTE; Early E., Kent, an. 1015 (Somner, Gavelkind, App. p. 197), 1 s. pr. OGE; Morte Arthur, date 1240, and other Mid. Engl. works, 3 s. pr. OG; North Engl. 3 s. pr. AW; M. Goth. AIGAN, 3 s. pr. AIG and AIH; N. I. EIGA, 3 s. pr. Á; Mid. Norse, 1 s. pr. AA; O. Swed. AGHA, ÆGHA, EIGHA, EIGHÆ, ÅGA, Gotlands-Saga AIGHA, 3 s. pr. A (and AGHER, AGHAR); Swed. ÅGA, 3 s. pr. AGER; O. Dan. AGHÆ, ÆGHÆ, AAGE, AUGHÆ, OWÆ, AAE, 3 s. pr.\* A (and AGHER, EGHÆ, but 3 pl. AUGÆ and AUGHE as well as ÆGHO); Dan. EIE, 3 s. pr. EIER; Scand. Runics, 3 s. pr. A; O. S. EGAN; O. Fr. AGA, HAGA, 3 s. pr. ACH, ACHT, AEG, AEGH, AG, HACH, OCHT; Ohg. EIGAN, usual 3 s. pr. EIGUT; Otrfid has the 3 s. pr. AIH. — In later N. E. the verb AW or AWE, in the 15th and 16th centuries, has the 3rd s. pr. AW, usually in the sense of *ought*, *owed*, while, like the S. E., it uses the Past Tense (AUCHT, AWCHT, AUGHT) for the Present, *ought* for *oweth*. We find this peculiarity in the Kentish dialect so early as an. 1015, AGTE, OGHT, OCT, for OWE, have (Somner, Gavelkind, App. p. 197). As a good example of the original meaning of this AW, we may refer to the fine Ms. of about the year 1300 described by J. Small (English Metrical Homilies, Edinburgh 1862. 4to), where, in a poem on the Day of Doom (p. xii) we have the line

"We trow, and al aw [owe, own, have] for to trow."

And again at p. xxi:

"Sa AH [owe, have, should] al do that es hir lel [loyal, true]."

And at p. 2:

"That he ne AU noht for to spare."

AU = OWETH, hath, where the Cambridge codex has the past form ACHT = ought. And at p. 10:

"Bot apon [upon] him AW [owe, have] ye to trow."

And at p. 77 it is used impersonally, *debet illi*:

"Him AWE to rise gastleli [spiritually] with hyme."

On the Rök stone ar in this sense governs a Dative, as in O. Engl. and O. Germ. &c.

This development of meaning — two verbs out of one — from *to have* to *to have to* (do, give, pay, &c.), to *owe* as a debt, is also found in several Scandinavian dialects. In N. E. *aw* often means *is entitled to*.

AA, Runes 4Y, *Lindholm*, 3 s. pr.

Æ, Rune F, *Nordendorf, Vi Comb*, 3 s. pr. Possibly also *Müncheberg*.

Æ, Rune 1 (? *Thorsbjerg Shield-boss*<sup>1</sup>), 3 s. pr.

uH, *Upsala Axe*, 3 s. pr.

AH, *Æthved's Ring, Northumbrian Brooch, Sigdal, Vi Moss Plane*, (? *Thorsbjerg Shield-boss*<sup>1</sup>), 3 s. pr.

o, Rune 2, *Björketorp, Charnay, Hackness, Himlingöle, Vånga, Vi Moss Plane, Bractate No. 74*, 3 s. pr.

OH, *Osthofen*, 3 s. pr.

(yo, *Cöslin*. Should we, which is very unlikely, read and divide the runes as *two words*,

ÆLU yo or yo ÆLU, then this yo will be = o, another form of the same verb in the 3 s. pres.)

GRAI, *Sköäng*, 2 s. imperative, own-thou, have. (Possibly 3 s. pres. subj.)

giAU, *Bract. 7*, 3 s. pres. subj. May-he-have.

ÆÆ, *Bract. 71*: if this verb, will be 3 s. pres. subj. May-he-have. See p. 877.

a-GROF, see under [GRAFA(N)]. — a-HOF, see under HOF.

ATT, *Bract. 31*. Uncertain. See the description.

AL, *Ruthwell*, acc. s. n.

Only a fragment or two of (ALE) left on the stone

(ALE), „ acc. pl. m. | in Cardonnel's time. — ALL, our North-country *aw*, A'.

O. North E. also ÆL, ALL; O. S. Engl. ÆL, ÆLL, ALL, EAL, EALL; Mæso-Goth. ALL(s); Scand. Runics AL(r);

Norse-Icel. ALL(r); Old Swed. ALD(ER), ALL(ER); Swed. ALL; Dan. AL; O. Fris. AL, OL; O. Sax. AL, ALL;

Ohg. AL, ALL(ER). — Originally included the idea of HOLE (whole) as well as of ALL.

al-MEYOTIG, see under [MAGA(N)].

[ALA(N)], AL, *Jyderup*. — 2 sing. imp., ELE, help. — The old verb ALA(N), with or without the end-N, and sometimes with a coloring of the tip-vowel (as Æ, &c.), or with a doubling of the L, runs thro all our O. Northern dialects, still subsists among us provincially, and is found in the classical tungs. Its ground-meaning is doubtful, but it early branches out into three head-significations, *to light or kindle, so to bear or bring forth*, and then *to bring up, help, cherish*, with others nearly allied. The sense given in the text, *to help*, suits best there.

ALCFRIDU, *Bewcastle*, acc. s. m.

A well-known Scando-Gothic mans-name, in

ÆLCFRITH, *Northumbrian Brooch*, n. s. | Old North and O. South English ALUCHFRIDUS,

ALUCFRID, AHLFRID, ALCHFRID, ALHFRITH, ALCFRIT, ALCHFRITH, ALFRITH, ALHFERD, ALCHFERD, EALHFRID, EALHFERTH, EALFERD, &c. The accusative form in ALCFRIDU is very antique. This ALCFRITH was king of Deira, a part of the old Northumberland or Northumbria, about 665 or 666. The name answers to the O. G. ALAHFRID, which would have its accusative in U or o. — “The British kingdoms of Deyfyr and Bryneich (latinised into Deira and Bernicia), extending from the Humber to the Firth of Forth, were divided from each other by a forest, occupying the tract between the Tyne and the Tees; and which, unreclaimed by man, was abandoned to the wild-deer. Properly speaking, this border-land — now the Bishopric of Durham — does not seem originally to have belonged to either kingdom; but, in subsequent times, the boundary between Deira and Bernicia was usually fixed at the Tyne.”<sup>2</sup> — In general, Deira may be said to have comprised Yorkshire, Durham, Lancashire, Westmoreland and Cumberland, while Bernicia embraced Northumberland and the still more northerly districts as far as Edinburgh — at this time, and for many centuries after, all English ground.

a-LEGDUN, see under [LICGAN].

ALUER, *Holmen*, n. s. m., Proper name. — This is the Scandinavian ALFR, ALF; O. F. ALF, ELF, ALB, ALBE, ÆLF, AELP, ELP, ÆLFE, &c.; Ohg. ALB, ALF, ALBO, ALPHO, ALBON, ALUO, ALBI, &c. In Scandinavian-runics ALFR, ALF, mostly in compound names.

ALTE, *Bract. 49, 49 b*. THE-OLD, OLDEN, — ? dat. s. m. def. Provincial Engl. EALD, AULD, AWD, OUD, &c.; O. N. F. ÆLD, ALD, HAALD; O. S. E. ALD, EALD, ÆALD; M. Goth. ALDEIS; N. I. ALDINN;

<sup>1</sup> Should we read the runes as *revert*, as is most likely, we shall have *ÆISO AH, Æisy owns this, F13XYH*.

<sup>2</sup> Sir F. Palgrave. *History of England*. Anglo-Saxon period. London 1881, p. 42.

O. Fr. ALD, AULD, OLD; Ohg. m. ALTER, f. ALTIU, n. ALTAZ; in the common Scandinavian dialects the adjective is now *not known*, save in the comparative and superlative: O. S. ALD; Mid. H. Germ. ALT. See pp. 549 and 875.

OLDA, *Upsala Axe*, n. s., Proper name. — There is an O. Engl. name, masc. ALDA, ELDA, ALDE, BALDA, HOLDA; fem. ALTA; and an O. Germ. ALDO, ALTO, HALDO, HALTO, m. and ALDA, ALTA, HALDA, f. ALTS (= WALTS). — See RUHALTS.

AND, *Bridekirk, The Franks Casket*;

ÆND, *Bract. 28*;

END, *The Franks Casket*.

AND, also. In the various Scandinavo-Teutonic dialects the multitudinous forms of our AND and EKE battled for life side by side in the *same* local

speeches. At last AND gained the day and became the usual word in the English, Saxon and German tungs, while EKE became fixt as the prevalent word in Scandinavia. In the Saxon dialects we have now both EN and OOG, the former for *and*, the latter for *also*, as in German both UND and AUCH in the same meaning. This is exprest in Swedish by OCH and OCK (and OCKSÅ), in Danish by OG and OG (and OGSÅ), the English EKE being thus here triumphant. — This copulative AND is in O. E. AND, AN, sometimes ÆND, END, OND, &c., in Mid. E. also ANT and A, in Mod.-E. AND, provincially and in old manuscripts also AN, EN, IN, UN; O. Fr. AND, ANDA, ANDE, END, ENDA, ENDE, AN, EN; O. Sax. ENDI, ENDE, EN, AN, IN; later Sax. ONDE, ONT, UN, &c.; Germ. UND, dialectically U, O, &c.; Ohg. ANTI, ENDI, ENTI, INDI, INTI, UNDE, UNT, UNTA, UNTE.

ENDA is used in Norse-Icel. and ÆN, ÆNN, EN, END, ENDE, in older Scandian dialects, ÆN in mod. Swedish, EN(d) in mod. Danish; — but after *many* fluctuations of meaning, often once signifying AND (Latin *et*), they have now settled into nearly *yet*, *but*, and *also*. On Scandinavian-runic stones we have ÆN, IN, UN, &c., for both *and* and *also*, as well as *but*. — See ÆN and EAC.

This AND is apparently the Latin ET and ATQUE, the Greek *ἐτι*, the Sanscrit ATI, &c.

ANS. — God, Godlike, Hero, Heroic. — The O. E. ONS, ós, ÆS, (AES, AS, ASA, ASE, EAS, ES, ESE, ESI, HES, HOS, IOS, &c.), (pl. ES); Mæso-Gothic ANS (? g. ANZIS, pl. ANSEIS); N. I. ÁSS, ÓSS (pl. ÆSIR). In this last ancient dialect the forms are highly instructive:

*Sing. nom.* ÁSS, ÓSS, the elision of the N (in the original ANSAS) having changed A to Á, while the last A (in AS) has fallen away. Thus (ANSAS, A'SAS, ÁSAS, ÁS'S) ÁSS.

*Sing. gen.* ÁSS or ÁSAR, the R of the latter being the older S weakened into R. The full form was therefore ÁSAS (for ANSAS or rather ANSAIS), which became ÁSAR on the one hand and ÁSIS, ÁSS on the other. If my reading be right, we have a runic ANSIS (with N and with IS) on the Skabersjö Brooch. See p. 388.

*Sing. dat.* ÆSI, the A becoming Æ by the vowel-change, before the following I.

*Sing. acc.* ÁS, the full original form ÁSAM (for ANSAM or ANSAAM) crumbling away by degrees to ÁSA, ÁS.

*Plur. nom.* ÆSIR, the full original form ASAAAS (for ANSAAS) being shortened and weakened, in the usual way, into ÁSAS, ÁSAR, ÁSIR, the I then changing the foregoing A into Æ.

*Plur. gen.* ÁS; *dat.* ÁSUM; *acc.* ÁSO, ÁSU, ÁSA, ÆSI, ÆSA. All these forms are more or less weakened or shortened.

But to return. This word is the Swedish AS, properly ÁS (pl. ÁSAR, properly ÆSER); Dan. AS (pl. ASER); the Middle-age ANS, as in ANSGAR (OSCAR), ANS(H)ELM, &c. It means (M. G. ANS, Swed. Dan. ÁS, AS, N. I. ÁSS, Tyrolese ANS [pl. ENS]) a *beam*, *rooftree*, *ridge*, and is supposed to have been used mythically for *The High Universe-pillars*, *The lofty Heaven-supports*, Gods, Heroes. — On Scandinavian-Runic stones the word is spelt ÆS, AOS, AS, AOS, ES, IAS, IAS, IS, IS, OAS, OIS, ONTS, OS, ODS, US, ÚS, but also in the oldest form ANS. As this last is so archaic and important and has not before been identified in Scandinavia — it having been overlookt that this is the oldest Scando-Gothic ANS with the unelided N, I will dwell a moment upon it.

I will here refer to only two examples, adducing others in the Appendix. The first is the Eke stone, Upland, Sweden: ANSUAR AUK DORBIARN, *ANSUAR AND THORBIARN*. The second is on the lately publisht Vesterby stone, Södermanland, Sweden: ANSUAR AUK ERN..... Now it is clear that this name is ANSUAR. It answers to the O. G. ANSVÉRUS, ASSUERUS, ASUARUS, ASOARUS, ASWER, all masc., and to the N. I. ÁSVÖR, fem. The vowel-change in the latter (A to Ö) shows that it has originally ended in U, ANSUARU becoming ANSVÖR(U), a change mostly used in the N. I. dialects. Hence on a Swedish



stone we should expect ANSUAR, the *u* falling away. On the Sällinge stone, Upland, (Lilj. No. 210), we have OSUAR, probably a mans-name.

The termination UAR occurs in Norway, but there, as feminine, UUR (it would have been UÖR in Iceland). I refer to the Dynna stone, Hadeland: KUNUUR KIRI BRU (*Kunnuur gar'd [made] this-bridge*). The masc. of KUNUUR is KUNUAR, which is often found.

Förstemann gives 87 Proper names ending in VAR, VER. Of these 35 are feminine. He proposes 5 meanings as probably intermixt. Most likely it signifies (from the root WARE, WARD, GUARD) a Warden or Servant (of the Gods &c.). On the Granhed stone, Årila Parish, Södermanland, Sweden (Lilj. No. 977) we have a similarly formed Runic *feminine* DORUAR (DORUAR MODUR SINA, acc. s. f.), which, in the same way, would signify a Warden, Guardian-maid, Servant, Priestess, of Thor, she being probably dedicated to his service for a time at her birth. We have this UAR with vowel-change on a Swedish stone, Valtorp Church, Gudhem, West Gotland, Sweden (Lilj. No. 1640, Bautil 1942), acc. s. fem. GYNNVRV. This stone is not in Runes, but in Romanesque letters. In South Jutland, Denmark, this name still exists as GUNVER. On Scandinavian-Runic monuments this female name is found as KUNUUR, KUNAIR, KUNUR, and, with the *n* half-vocalized, as KUVUR.

The *n* was so early and so frequently dropt in the English dialects also, that an example of its occurrence in this word ANS is rare indeed. One such I happily now can show on the Collingham Runic Cross (ONSWIXI). — The ANSTER (? ANSTAR, Ans-spear, Lance of the Gods) of Layamon, III, p. 156, line 28, cannot be quoted as such. He was a "barbarian" chieftain, who had gotten him a kingdom in Africa. Perhaps he was a Goth. He never saw England. It was his son, Gurmund, who according to this tradition performed so many exploits against the Britons. The Geographer of Ravenna mentions an ANSCHIS (maybe the later Scandian OSKAIR, ASGEIR) as a "Saxon" chief, who with his followers came from "old Saxony" and settled in Britain about A. D. 429<sup>1</sup>. But this was at the same early period of whose dialects we have so many remains in the Proper names of the O. G. talks, which offer very many examples of names beginning with ANS, as well as the uncompounded ANSO, masc. (also ASI, ASO, OSO, &c.) and ANSA, fem. But besides such names as ANS(H)ELM, the famous Archbishop of Canterbury, but born in Italy, we have [? a Lady, ANSITHA, about anno 757<sup>2</sup>] ANSGARUS in Doomsday, and ANSGARDUS, a citizen of London, in "De Bello Hastingensi Carmen", lines 690, 726 (Monum. Hist. Brit. I, 869, 870). Other O. Engl. names are ANSKETIL, ANSKITIL, ANSKIL, ANSELIN (— ANSKETILINUS), ANSKITIN (ANSKITINUS, ANSKITILINUS), ANSFRIDUS, ANSARD, ANSELMA, fem. There is also a N. Engl. ANSKITILL ("Rodbertus filius Anskitilli") as one of the many witnesses to a document dated about 1174, connected with the exchange of Timmouth between the monasteries of Durham and St. Alban's<sup>3</sup>. An ANSFREDUS, Chaplain of Turstin, Archbishop of York, flourisht about the year 1130-40<sup>4</sup>. A Moneyer named ANSWULF minted at Lincoln in the reign of William I<sup>5</sup>. — But we have, too, a Danish or Norwegian ANS, as late as the year 943, or 942. WILLIAM LONGWORD, son of ROLF Yarl (Earl) of Normandy, was half Frankified. The Bayeux Scandinavian nobles protested and revolted. Their leader was RIULFI, who was defeated and fled, but was betrayed by his own son, ANSCHETILL<sup>6</sup> (the later usual ASKETIL). It is certain that down to about the middle of the 9th century the *n* was still frequently pronounced in ANS, was *not* regularly slurred, else the Scandinavian peoples would have "nationalized" their noble Apostles, the South Jutlander ANSFRID and the Dano-Frank ANSGAR, into ASFRID and ASGAR. But this was *not* done. They kept their names, ANSFRID or ANSFRED and ANSGAR or ANSKAR or ANSCAR, and once fixt, they remained, and have come down to us in this form. Otherwise, even on Scand. Runic stones, this common Scandinavian name is *usually* spelt ASKAIR, ASKIR, OSKAIR, USKARI, &c.

But this ANS also lingers in place-names in Scandinavia. Thus Rudbeck in his *Atlantica*, Vol. 4, p. 180, incidentally speaks of an ANSMARK in Ymâ Socken, (now Umeå, in Vesterbotten); and there are

<sup>1</sup> "In oceano vero occidentale est insula quae dicitur Britannia, ubi olim (Vatican Ms. elongens) gens Saxonum, veniens ab antiqua Saxonia cum principe suo, nomine Anschis, in ea habitare videtur."

<sup>2</sup> Kemble, Cod. Dipl. I, No. 101, p. 122. Answers to the ESPIR, acc. s. f., of the Korpbro stone, the OSINAR, g. s. f., of the Sällinge stone.

<sup>3</sup> Historiae Dunelmensis Scriptores tres. 8vo. London 1839. Surtees Society. Appendix p. lvi.

<sup>4</sup> J. A. Walbram. Memorials of the Abbey of St. Mary of Fountains. 8vo. Durham 1863. Surtees Society. p. 25, &c.

<sup>5</sup> See p. 17 of the paper by Mr. Edw. Hawkins, in Archaeologia, 4to, Vol. 26, London 1836.

<sup>6</sup> "Miktabat filius ejus Anschetillus comiti .... comes Anschetillum in Papiam dirigit." Will. Malmesbiriensis Gesta Regum Anglorum, rec. T. D. Hardy. 8vo. Lond. 1840, Vol. 1, p. 229. (Lib. 2, Sec. 145.)



3 places in Gotland still called ANSARFVE. At one of them, ANSARFVE-BRAND, in Tufta Socken, is a splendid Ship-setting, 160 feet long! — In Denmark, where there are also a couple of places beginning with ANS, we cannot tell what this word is, for the D is often found in it (ANDS), and this may be the false D in the Danish manner, the sharp N, or it may also be a real D, thus making the word the genitive of AND (whether a single word or a contraction from ANUND, or some such word). In the oldest Danish mss. the word is spelt ANS, ANZ, ANDS.

ANS still subsists in English Names, as in that of Mr. ANSDELL, our distinguished artist. So Mr. ANSAR, Mr. ANSCOMBE, Mr. HANSARD, and others.

ANSEGUI, *Gievedal*, ? d. s. — Mans-name. We may have the two parts in the well-known names ANS (O. Engl. AZZA, ESA, ESE, ESI, &c., O. Germ. ANSO, ANNISO, AASO, ASO, &c.) and AG (O. E. ACA, ACCA, AEHCA. ACKA, EGCEA, ECCA, EGI, EGA, &c.), or also the word IC, IK, which has various forms in O. E. and O. G. Perhaps it may be the name ANSIGIS, or else ANSICA, ESICA, both which appear under various shapes in forn O. E. and O. G. documents.

ESBOA, *Hackness*, d. s. ? m. ASBY or ASBO, apparently a Place-name near Hackness, Yorkshire, England. Hackness is west of Scarborough. Still farther west in the parish of Stokesley, is an ESEBY or EASBY. Can this be the place intended? In Scandinavia, especially in Sweden, are several spots called ASBY and ASBO.

ÆSMUTS, *Sölvesborg*, Proper name, g. s. of ÆSMUT, masc., same as ÆSMUNT, the N vocalized or omitted. — On Scandinavian-Runic stones spelt ASMUNT, ASMUNTR, ASMUD, ASMUT, ASMUTR, OSMUT, OSMUNT, OSMUNTR, AOSMUNTR, ASMUTER, OSMUNRT, &c.; O. Engl. ÓSMUND, English OSMOND, OSMUND; N. I. ÁSMUNDUR; O. G. ANSEMUND, ANSMUND, ASMUND, ASMUNT, OSMUND, &c.

In the old Scandinavian dialects the gen. sing. of ASMUND is ASMUNDAR; the above ASMUTS is the yet former form, with the s for the later r. In the other Scando-Gothic tungs the gen. sing. is OSMUNDES, &c., with the s. In this and other nouns this -s has come back, and the -r disappeared, in the Swedish and Danish dialects since the 16th century, or earlier. Several nouns masculine have, in the oldest Scandinavian writings, a double genitive, in -s and -AR, that is, the older form was still used side by side with the later. This is otherwise exprest by the phrase, that certain of these masculine nouns had also a feminine termination or were "declined" under two "paradigms"! See on this head the remarks of Dr. Johann Kelle, in his *Vergleichende Grammatik*, Vol. 1, 8vo, Prag 1863, pp. 148-50.

[AN]SWIG, *Mr. Lindsay's Coin*, perhaps King OSWIU, of Northumberland, A. D. 642-70. — Other O. E. forms are OSWI, OSWIC, OSWIG, OSWIH, OSWIO, OSWEO, &c.; Ohg. OSWIG, OSUL. — See OSWIUNG.

OSWINI, *Collingham*, acc. s., the son of King OSRIC, himself King of Deira, murdered by command of King OSWIU at Getlingum, now Collingham, a village between Wetherby and Leeds, Yorkshire, Aug. 20, 651. — See the English Chronicle, s. a. 651, and the Rev. D. H. Haigh, in Report of the Geol. and the Polyt. Society, Leeds, 8vo, 1857, pp. 513-17. — I know no other English instance of the antique x in this word. The usual O. E. form is OSWINE, OSUINI, ASNE; the Ohg. ANSOIN, OSUIN, ASSUIN, ASUWIN.

OSWIUNG, *Bewcastle*, Oswiung, Oswi's-son, acc. s. m. OSWIU, King of Northumberland, outlived his son King Alfrid, and died Febr. 15, 670. In the oldest Old-Northern talks the ending -ING, -UNG, &c., was more frequent than -SON. In England it kept its ground for a long time in this same sense, while in Norse-Icel. it gradually got the meaning of offcomer, descendant. Afterwards SON alone remained in common use, both in England and Scandinavia.

AO, under Æ. — ARI, see under HÆRIS. — ARD, see RIKARD.

ATLITOE, *Bracteate 23*, d. s. — As I have said in my remarks on this piece, I cannot but think that this word is barbarized from the Greek ἀθλητής, 'an ATHLETE. Prize-fighter, Wrestler, Champion, &c., a word of very wide acceptance in the Eastern empire. It would include all who took part in the sports and combats of the Race-course and the Circus. — See BESULO and SESSYNE.

ADN, *Bract. 59*. — The only meaning I can suggest for this word, is to connect it with the obscure Mæso-Gothic ADN, neut., a year. This is supposed to be allied to several Slavic and other words of the same meaning, and probably also the Sanscrit AHAN, day. Its general sense, comparing all the dialects, would be: *many and happy years, long life and happiness*.

giAU, see under [AGA(N)].

AUSA, *Bracteate 70*. — Apparently the name of a mint-stead. See the text.

AUTO, <i>Bracteate</i> 72, n. s. m.	} Mansname. Answers to the runic AUM, Old-Engl. OTH, ODA, OTA, ODDA, ODE, ODO, &c.; O. Sax. OTO; O. Germ. AUÐO, AUTO, OUTO, OUTHO, AOTO, ODO,
OTI, " 66, " " "	
OTÆ, " 33, 34, ? d. s. m.	

ODDA, OTO, OTTO, OZI, OZO, &c.

AUTLYOÆ, *Bracteate* 8, Proper name, ? d. s. m. — Perhaps answers to the O. G. name AUDILA, AUDILUS, AUDILIUS, (fem. AOTILA, OTILA). But there are also the O. G. names AUDELACHIS, (ODOLACH, AUDELAUS); AUDOLECUS, (OTLEH); OTALOH, (OTOLOH), &c.

AUIK, *Holmen*, d. or acc. f. A Place in Norway.

B....., see BONTIE.

BA, *Ruthwell*, BO, both, acc. collective, m. and fem. (dual). — M. G. BAI, BA.

BÆDE, *Bract.* 28, BOTH, both of them, acc. m. — Said to be a shortening of BO-TWO, an emphatic union of two words each of them signifying nearly the same thing, as the Old Italic and Old French AMBE-DUI, from AMBO and DUO. In Scandinavia the same form meets us only in the Angle-dialect, South Jutland, where it is BO'-TOW<sup>1</sup>. The M. G. has BAI, acc. m. BANS, and TVAI, acc. m. TVANS, but no BANS-TVANS; it has also BAJODS, but this would not seem to be any such union of the two words. In O. E. not only was there a tendency to say BÄ-TWÄ, BÜTÄ, BÜTE, the M. E. BOA TWO, BUTH, BOTHEN, N. E. BAITH), but there was also a formation BEGENBA, similar in meaning, which has not subsisted in the language. — Connected with the M. G. BAJODS and the above Runic BÆDE are the N. I. BADER, Scand. Runics BADA (acc. m.), O. Swed. BADIR, Gotlandic BEDIR, BADI (acc. pl. m. BADA), Mod. Dan. and Swed. BÄDE. This is also the Ohg. BEIDE, O. S. BEDHIA, BETHIA, BEDE; O. Fr. BEITHE, BETHE, BIDE, BEDE. — The modern Scandinavian BEGGE is the gen. pl. of a hitherto not found Scand. BÄ or BAI or BE<sup>2</sup>; like as TVEGGJA is the old gen. pl. of TVER, TVEIR (but also TVU), Scand. Runics TVAIR, acc. TVH, whose neuter is TV, TVAU; and as DRIGGJA is the gen. pl. of DRIR. This BEGGE (N. I. BEGGJA, O. Swed. BEGGIA) is now used undeclined for all cases, as is also TREGGE for *three*; but this last has died out in Danish, and nearly so in Swedish. — In O. N. E. we have n. masc. TUOEGE, TUOE, *without* the N, gen. TUOEGARA; in O. S. E. n. m. TWEGEN, *with* the N, f. and n. TWÄ, g. TWEGRA, TWEGA. — See TWÆGEN.

BÆBLIL, *Bracteate* 24. — ? Proper name, n. s. m. We have Old-Engl. names BEBB, BABBA, BABEL, BOB, BOBA, &c.; Old-Danish BOBBE, &c.; O. Germ. BABLO, BABLA, BABOLENUS, &c., and BOBLIN, BOBOLENTUS, BOBLIN, BUOBLIN, from BABO and BOB, BOBBO. But we might perhaps divide BÆB LIL.

BAEDA, *Wycliffe*, Proper name, nom. s. m. — May answer to the O. G. BADO, BADDO, BATO, FATO, BEDO, BETO, &c. Other Old-Engl. forms are BADA, BEDA, BEDDA, BADDA, BAEDA, BADDE, BEADEWA, with the womans-name BADU.

BEYOUT, *Bracteate* 28, Proper name, ? n. s. m. — The O. G. has BUO, BUWO, BUHO, PUHO, PUVO, &c. There is also the O. E. mans-name BOUT, and the womans-name BUHL. BO, BOE, BOO, BOUE is also a common Old-Scandinavian name. See UNBBO, UNBO<sup>u</sup>. But still nearer is the Old-Engl. name BEUTE, BEOWE, BEOHHA, BEPFA.

B.F.R.EH, see UEN.EB.EH.EH.

<sup>1</sup> The full both-two is many times found in England as well as Scandinavia (BÄOR-rvÄ). Thus in R. Morris's edition of "Early English Alliterative Poems, in the West-Midland dialect of the 14th century" (8vo, Lond. 1864, Early Engl. Text Society, p. 42):

"Byndeȝ byhynde, at his bak,  
boþe two his handeȝ,  
& felle fettereȝ to his fete  
festeneȝ bylyue."

And again in the still older (about 1305-10) "Lives of Saints", St. Dunstan, l. 131:

"Bischop he was of Londone and Wircetre: and hulþ boþe two  
Of Londone and of Wircetre: and bischop was of boþe also."

F. J. Furnivall. *Early English Poems*. 1862. 8vo, p. 38, in *Transactions of the Philological Society*, 1858, Part 2.

<sup>2</sup> I have since, if my reading be admitted, found this acc. masc. on the Nyble stone, Södermanland. The lines are in stave-rime:

SIN! HUKI SEARN	} See-ye! Huki carved these stones with their scorings; them both, rune-written, raised Kula, &c.
STAINI RITUM:	
BAI MIÐ RUNUM	
RAISTI KÛLA, &c.	

B<sup>h</sup>UTA. *Björketorp*, d. s., BARRAT, BARRATRY, Mid. N. E. B<sup>h</sup>RET, war, fight, conflict, battle. In our present English a legal technical term for encouraging quarrels and lawsuits. — This in Norse-Icel., from BERJA to fight, answers to BARÁTTA, fem., fight, war, trouble, whose dat. s. is BARÁTTU. It is otherwise extinct in Scandinavia. In Anglo-Norm. (BARAT, BARATE, BARET, &c.) and in Mid. Germ. (BARAET) it obtained the sense of trick and fraud, and still lives in the same meaning in the Italian BARATTERIA. As this word is so old and interesting, I will give an example or two of its use in Mid. North English:

For folc sal [shall] duin [pine] for din of se,  
And for BARET that than [then] sal be.

*Small. Engl. Metr. Homilies*, p. 21.

This bale sal bald [soon] BARET breu [brew, make],  
And fel [fell, destroy] mikel of this werdes [world's] gleu [glee].  
Slic wordes said Crist of thir [those] wers [wars]  
That folc in werd [the world] ful derf [strongly] dereş [ruin, destroy],  
For quatkin [whatever kind of] wer [war] sal fal in land,  
Til pouer folk es it sarest schouand [shoving, driving, hurtful],  
That felis [feels] wel nou hali kirk  
That bers of BARET be ful irk

[Which ought (ber) now to be full irk (tired) of WAR].

*Id.* p. 23.

Ande quen [when] þis Bretayn watȝ [was] bigged [built, settled]  
bi þis burn [knight] ryeh [mighty],  
Bolde [bold men] bredden [bred, flourisht] þer-inne,  
BARET þat lofden [praised].

R. Morris. *Sir Gawayne and The Green Knight: an alliterative Romance-poem (ab. 1320-30).*  
*In the West-Midland dialect. Early Engl. Text Soc., 8vo, Lond. 1864. p. 1.*

Ne better bodyes [men] ou bent [upland],  
þer [where] BARET is rered [made].

*Id.* p. 12.

He hatȝ [hath, has] wonyd [dwelt] here full ȝore [long],  
On bent [the field] much BARET bende [overcome].

*Id.* p. 67.

Another, secondary, meaning in this older English is *grief, sorrow*.

We have the verb in our Old-English GEBERAN, to vex, move, tease, and the simple noun in the Middle-English BERE, BIRRE, BYR, BUR, BURR, BURRE, clamor, tumult, noise, clash, sound, assault; and we have still the N. Engl. BARDY, BARDACK, BARDISH, BARDILY, BARDINESS, &c.; this noun BERE is still provincially used as BEER, BER, BERE, BUR, &c.

See Scandinavian-runic examples of words for FIGHT and SLAY in the remarks under [WIGA(N)].

B<sup>h</sup>ESU, *Bracteate* 24, n. s. m., BOSS, Master, Lord. — I have no ancient authority for this translation, and the word has not yet been found — at least with one s — in any *old* Northern dialect. The Runes are so obscure, that it may not exist even here.

In Scandian, Saxon and German tungs we have perhaps the same word in various by-meanings, all pointing to a *House-lord* or *House-lady*, but assuming distinct senses at different times and in different localities. In many shires BAS was Master, BAESINE Mistress. In North-Germany we have BAAS, Lord, in Holland BAAS, and in North Frisland BASH, Master. But BASE has also been widely used for Mistress. The present H. G. BASE, in Middle-Germany WASE, means Aunt, Father's sister, as did also the O. H. G. BASA and PASA. Luther used it for Father's Brother's Wife, others have done so for Mother's Sister, for Aunt, for Uncle's daughter. It is now often familiarly employed for Cousin. So too we have in Jutish BÄS, a doughty man, master. In the same dialect is BÄS neat, elegant, ornamented; in

South Jutland is *BAS* excellent, fine, the best of its kind, or, substantively, a notable thing or person. So in many Norse and Swedish land-talks we have *BAS* and *BES* and *BASSE* for foreman, master, leader.

Possibly a side-form is the N. I. *BOSSI*, *BUSSI*, *BOSS*. Egilsson, who translates it a *youth, a man*, observes (Lex. Poet. p. 70): *Germ.* *BURSCH*, *Dan.* *RABUUS*, qs. *HRAD-BUSSI* = *HYATA-BUSS*'. But to this we must demur. *BURSCH*, *BURSCHE*, *BURS*, *BURSE*, is surely derived from the Latin *BURSA*, and is a comparatively modern word! — As to the *BUUS* in *RABUUS*, it is best explained by the Swedish *BUS*, *BUMS*, quick-rushing, Danish *BUS* and *BUSE*. See Ihre's Glossary, s. v. *BUSA*, Vol. 1, p. 293. In this case the N. I. *BOSSI* is the same as the common Swedish *BUSS*, a bold youth, daring boy, free man, fearless fellow, daredevil, jolly dog, comrade, brother-in-arms; and the provincial English *BOSS*, a stout fellow, master, bully, claims a kindred origin.

We may, however, turn to another quarter, and incline to give the word *BÆSU* the sense of *ornament, medal, Bracteate jewel*. For it might possibly be connected with the M. Goth. *BASI*. O. E. *BASO*, *BASU*, a *BERRY*, and with the Jutlandish *BAS*, fine, splendid. The idea might be, either something berry- or button-shaped, roundish, or something berry-dyed, stained with some rich berry-color. It has been proposed to bring into this group the O. E. *BASO*, *BASU*, crimson, purple, *BASU*, fem., a scarlet robe, *BASING*, a short cloke, *BASWON-STAN*, a topaz, a precious stone, *BASULAN*, to go clad in purple. Add the *BASMIR* (n. pl. f., jewels or rich stuffs; n. s. perhaps *BÖSM* or *BASMU*) of the *Hervarar-Saga*; see Egilsson s. v.

I reject the O. H. G. *BOSI*, *POSTI*, our *BASE*, probably a word far older than the *base* Latin *BASSUS*, but which never had anything good in it.

Should we prefer the meaning *ornament*, we must then translate:

*This new gold-medal*

*Boðlín at Court (or Hof) possesses.*

*BÆSULOE*. *Bracteate 30*, d. s., ? *BASILEUS*, king. — As already observed in the Description, which see, I consider this to be one of the many Greek words pickt up and barbarized by the Northmen in the early age. It is scarcely necessary to remark, that Greek words were much affected at this time and later at the Western courts. Our own early Christian kings often used *BASILEUS*, *ARCHONS*, &c., instead of *CYNING*. Their Charters also contain other sometimes very high-flown Greek and Latin epithets and phrases. — See *ATLITOE*, *SESSYCNE*.

*BEDE*, see under *BA*. — *BALD*, see *CUNIBALD*.

*BAN*, *The Franks Casket*, acc. pl. neut., *BONES*, North-country *BANES*. — O. N. E. *BAN*, pl. *BANO*; O. S. E. *BÁN*, pl. *BÁN*; N. I. and Ohg. *BEIN*; Swed., Dan. and O. Fr. and O. S. *BEN*.

*BEAGNOD*, *Thames Blade*, Proper name, n. s. m. — Found in England as early as 747 [*BEAGNOTH*]<sup>1</sup>. So we have in O. E. *BAEG-MUND*, *BEAG-MUND*, *BEAG-STAN*, *BEAH-STAN*, *BEH-STAN*, *BEG-SUID*. There is the woman's-name *BEAGE*, *BEGA*, *BEGU*. There is an old N. I. Proper name *BAUGR*, but no compound. Nor have I seen it in O. Germ. We have in England the name of the Pagan Scandinavian king who fell in the battle of Ashdown, anno 871, fighting against king Alfred, namely *BAGSECG*, (*BAGSEG*, *BACHSECG*, *BAGSEC*, &c.) = *WARMAN*, *WARRIOR*, a name which I do not remember to have seen on or in any Scandinavian monument, — another proof how little we know of the endlessly varying Proper names of the oldest Scandinavian times, hundreds of which died out before the later (middle-age) period of "book-writing". — See *NODU*.

*BECON*, *Dewsbury, Falstone, Wycliffe*, acc. s. n., *BEACON*, mark, monument, pillar, pointer, grave-stone, memorial, signal. — O. N. E. *BÉCON*, *BÉCEN*; O. S. E. *BÉCEN*, *BÉCN*, *BEÁCEN*, *BEÁCEN*, *BÓCN*, *BYCN*, &c.; O. Fr. *BEKEN*, *BAKEN*; O. S. *BOCAN*; Swed. *BÄK*; Sax. *BAK*, *BAKI*; *Dithmarsken BEEKEN*; Ohg. *PAUHAN*. The word is also found in N. I. (*BÁKN*), but is scarce in that dialect. It is the Danish *BAUN*, prov. Dan. *BAFFUEN*; H. Germ. *BAKE*.

I have not found this word in Scandinavia as applied to a *grave-monument*, unless there should perhaps be one instance on the *Hauggrän* stone, Gotland, (Säve, Gutn. Urk. No. 84, *Sjöborg's Saml.* 2. Fig. 227), where the latter, poetical, part, unfortunately here and there injured, appears to have commenced, if I have hit upon the meaning:

<sup>1</sup> In a Charter of Eardulf of Kent. Kemble, Cod. Dipl. 1, p. 116.



KARMANUM BETAR  
(? æru-b)EKUN.  
HIER MUN STANTA  
STAIN AT MERKI,  
UMIETR A BIERGI  
IN BRO FURIR.

CARL-MEN (*heroes*) BETES (*distinguishes, adorns*)  
ARÉ'S (*honor's*) BEACON.  
HERE MUN (*shall*) STAND  
*this* - STONE AT (*as*) a - MARK,  
U-MIGHTY (*most-noble*), ON the - BERG (*hill*),  
IN (*but*) the - BRIDGE be - FORE - it.

The "stone" and "bridge" had been spoken of in the foregoing, prose part of the inscription. This stone is, as here described, a "very splendid" one, large and finely carved. It was indeed a "noble" and costly memorial. — See SIG-BECN.

BEORNÆ, *Dewsbury*, ? d. s. n., a BARN, BAIRN, child, son. — O. N. E. BEARN, BEORN; O. S. E. BEARN; Mæso-Goth., N. I., O. S., Ohg., North-Fris., Swed., Dan. BARN; O. Fr. BERN. The older and later dialectic forms are endless.

BERÆ, *Kragehul*. — May be 3 s. pr. subj. (or possibly infinitive) of the verb BERA(N) to BEAR, found in all our dialects with slight variations of the first vowel, and with or without the prefix ga-, gæ-, gē- or gi-.

BERCHTWINI, *Wycliffe*, Proper name, ? d. or acc. s. m. — O. Engl. BÆRHT, BEORHT, BERCHT, BERHT, BEORHT, BYRHT, BIRHT, BÛRHT, BRIHT, BRICHT, BRYCHT, &c.; Mæso-Goth. BAIRHTS; Scandinavian-runic BIARTR; N. I. BIARTR, (BIRTA, verb.; BIRTA, BIRTI, subst.); Swed. BJERT (PRAKT, subst., is from the German); O. Sax. BERHT; Ohg. PERAHT, PERT, BREHT, BERT, &c. — This BRIGHT-WINÉ (= BRIGHT-FRIEND) answers to the Old-Engl. BERCTWINI, BERHTWINE, BYRTWINE, BREHTWINE, BRIHTWEN, BRIHTWINE, &c.; the Old-Germ. BERAHTWIN, BERCHTWIN, BERTHWIN, BERTWIN, PERAHWIN, PERAHTUN, &c. — The *revert* name, O. E. UUYNBERCHT, UUNBERCT, UUNBERT, &c.; O. G. WINIBERT, WINOBERT, WINPREHT, &c., is equally common. — See HROETH-BERHTÆ, ....BHTÆ; and for VINI see UIN(R).

BERIG (in FERGEN-BERIG), acc. s. m. This Old-North-Engl. word is now BERG, height, hill; but in the sense of grave-hill, burial-mound, now usually spelt and sounded BARROW. Like HORN, which see, it offers peculiarities of gender:

*Masculine.* M. G. BAIRGS; O. N. E. BERIG; O. S. E. BEORG, BEORH, BIORG, BIORH, BURC; (Engl. dialects BARGH, BARROW, BURG); Scand. runics BIARHE, BIARKI, BIERGI (dat.), BIARIK (acc.); O. Fris. BIRG, BERCH; O. Sax. BERG, BERAG, BEREG; Ohg. PEREG, PERAK, PERC, BERG.

*Feminine.* M. Goth. BAIRGAHEI (hill-country).

*Neuter.* Old S. Engl. GEBEORG, GEBEORH; Norse-Icel. BIARG, BERG; O. S. gebIRGI; O. Swed. BIARGH, BIÆRGH, BERGH; Swed. BERG; Dan. BIERG.

Several nouns now *neuter* in Scandinavia were *masculine* in the oldest times. Often there may have been two forms, a masculine and a neuter, the one perhaps in a simple, the other in a collective sense. — See UENEBERÆH.

bi, see bi-(G)OT(EN) under [GIUTAN], bi-HEALD, bi-HEALDU, bi-SMÆREDU, bi-STEMID.

gebID, *Bewcastle*, 2 s. imperat.

gebIDAED, *Falstone*, 2 pl. imperat.

gebIDÆD, " " " "

gibIDÆD, (? *Ipton*), *Lancaster*, 2 pl. imperat.

gibIDDAD, *Dewsbury*, 2 pl. imperat.

BID, BEDE, pray, entreat, governs dative. — O. N. E. BIDDA, gebIDDA, 2 pl. imperat., Durham Ritual, p. 12, line 3, gibIDDAD; O. S. E. BIDDAN, gebIDDAN; M. G.

BIDJAN, BIDAN; N. I. BIDJA, BEIDHJA; Old

Swed. BIDJA, Swed. BEDJA; Mid. Dan. BETHE, Dan. BEDE; O. Fr. BIDDA, BIDJA; O. S. BIDDIAN, BEDON; Ohg. BITJAN, PITTAN, PETON, &c.

On Scand. Runic stones, the -N form or the later -R form having develope themselves in these dialects, we have BIDIM or BIDM, *let us pray*, or BIDIN, BIDHIN, BIDIN, BIDIR, *pray ye*.

(? BINGCÆ), *Veile*, ? Prop. name, g. s. m. — There is an O. G. name BINC. — See the text.

BLÆ, *Bract. 30*, d. s. m. def., the BLEW, BLUE, North-Engl. BLAE, BLA, O. E. BLÆ, BLEO; N. I. BLÄR; Swed. and Dan. BLÄ; O. Frisic BLAW, BLAU; Ohg. PLAUWER, BLAWER.

BLODÆ, *Ruthwell*, d. s. n., BLOOD, gore. — O. E. BLÓD; N. I. BLÖB; Swed. and Dan. BLOD; M. G. BLOP; O. Fr. BLOD; O. Saxon BLOD, BLUOD; Ohg. BLUOT, BLUOD, PLUOT.

BO, BOU, see under BEOUL. — BOA, see ASBOA, and BONTA.

BGEREC, *Lancaster*, 2 s. imperative. BARG, hide, shield, shelter, save, help, bless. Governs a dative. — O. South-Engl. BEORGAN; Early Engl. BERGEN, BERZHEN, BERJE, BERWEN; North-Engl. provincial

dialects BARG, BORG, BURROW; Mæso-Goth. BAIRGAN; Norse-Icel. BIARGA, BERGA, BYRGJA; Swed. BARGA, BERGA; Common Dan. BIERGE, South Jutland BJERGE; O. Fris. BERGA; Ohg. gibergan, pergen; O. Sax. BERGAN.

We have an *exactly similar* formula on Scandinavian-runic stones. For instance, at the close of the Hof block, Mogata Parish, East Gotland, (Lilj. No. 1122, from Liljegren and Brunius, Nordiska Fornlemn. No. 72, again drawn by P. A. Sæve in 1862 and found to be correctly given):

BIARKI KUTH SALU.

BARG (*help*) GOD the-SOUL!

On the Larf stone (Lilj. No. 1390, Baulil 983, P. A. Sæve in 1883):

KUTH TRUTIN BIARKI ANT HANS.

GOD DRIHTEN (— God the Lord, Christ) BARG (*keep*) OND (*soul*) HIS!

And on the Skyllinge stone (Lilj. No. 907, Baulil 792):

KUD BIARHI SIAL HANS.

GOD BARG (*preserve*) SOUL HIS!

Again on the Onsala stone, Upland, (Baulil No. 170, incorrectly in Lilj. No. 1556):

KUD BARAI (badly copied for BARKI) SIULU HANS.

GOD BARG (*save*) SOUL HIS!

So in Finni Johannsei Hist. Eccles. Islandiæ, Vol. 2, Havnæ 1774, p. 381, in "Kvöld oc Morgunvers til sællrar Maria Meyar" (Evening and Morning verses to the Blessed Virgin Mary):

"Bid eg Maria BIARGE mer,  
burt úr öllum naudum."

Queen of Heaven, to thee I cry,  
keep from every danger.

But this BIARKA SAL is still common in modern Icelandic. See the remarks on the *Korpebro* stone.

BONTE, *Holmen*, n. s. m., YEOMAN.

B...., *Varnum*, acc. s. m., HUSBAND.

The noun BONDE (pronounce BOOND-E, two syllables), or, shorter, BOOND, BUND, is properly BUANDE, BUENDE, present participle of BUAN or BUGAN, to BY, BO, bide, dwell, inhabit, therefore the BO-ING, BO-ER, bider, dweller, and hence in certain landscapes and in certain stages of society one BUANDE or BUENDE or BOING on his own land, a yeoman, franklin, free and independent housekeeper, a householder. — The word naturally came to signify, far and wide, a freeholder, farmer, husbandman, boor, poor peasant, farm-laborer, and so on, the meaning *descending* as the BONDE was richer or poorer. — But as the BONDE would mostly be *married* and the head of a large household and of many men tilling his land, it thus came to be used shortly for HUS-BONDE, the commonly *married* house-occupier, the householder, the master, the "good man of the house", the "pater familias". This is our HUSBAND (HOUSE-BONDE), and this is the meaning — common on old runic stones in Scandinavia — which I suppose it (the B...., = BONDE, however spelt, the other letters being broken away) to have had on the Varnum block. — Our double use of HUSBAND in the sense of *farmer* and *economist* will naturally spring from its ground-meaning.

On Scandian-runic stones the word is carved in the acc. sing. BOENTE, BOANA, BOANTA, BOANTIA, BONDA, BONTA, BOTA, BUANTA, BUNTA, BUTA, and many other ways, and is employed for:

1. Yeoman, franklin, landowner, freeholder, lord;
2. Lord, master, captain, chief;
3. Husband, man, spouse, widower.

In Scandinavia now, where BONDE and HUSBONDE still often interchange, BONDE signifies, in different shires, a Yeoman, a Freeholder, a Squire, a Farmer, a Countryman (as opposed to townfolk), a poor Peasant, a Farm-laborer, a Pawn in Chess, — and a married man. In Iceland BÓNDI still also means a husband.

Political changes often influence the value of words. In the middle age the spread of German feudalism had in many provinces of Scandinavia largely degraded the once free BONDE, and it almost came to be = serf, villein. But the freedom now everywhere reigning in the High-North has restored to BONDE much of its old nobility of meaning. One of the oldest and most powerful titled families of Sweden still bears its ancient name BONDE. — See ASBOA.

BROKTE, *Bridekirk*, 3 s. p. BROUGHT. — O. N. E. BRENGA, *geBRENGA*, *geBRENGE*, *geBREINGA*; O. S. E. BRINGAN, *geBRINGAN*; N. I. and Swed. and O. Fr. BRINGA, Dan. BRINGE, O. S. and Ohg. BRINGAN. *gIBRODERA*, *The Franks Casket*, n. pl. BROTHERS, BRETHREN. — O. N. E. BRODOR, n. pl. BRODRO, *geBRODOR*, *gIBRODOR*; O. S. E. BRODOR, BRODER, BRODUR, n. pl. BRODOR, *geBRODRA*, *geBRODRU*; in some Early English dialects the pl. is BRETHEN, IBRODEREN, BRODERAN, BRODERES, &c.; M. G. BROPAR, n. pl. BRODREYUS, BRODRAHANS; Scand. Runics BRODIR, BRODUR, BRUDIR, BRUDUR, n. pl. BARUDR, BRIDE, BRYDR, BRUDR; N. I. BRODIR, n. pl. BROEDR, BREODR, BRÖDR; O. Swed. BRODIR, BRODER, BRÖDER, BRÖDIR, n. pl. BRYDR, BROPER, BRODER; Mod. Swedish BRODER, BRÖR, n. pl. BRÖDER; Mod. Danish BRODER, BRÖR, n. pl. BRÖDER; O. Fr. BROTHER, BRODER, BROER, n. pl. BROTHERA, BROTHERE, BROTHER, BRODERE, BROREN; O. S. BROTHAR, BRODER, BRUOTHAR, BRUODER, n. pl. BROTHAR, *gIBROTHAR*, *gIBRUOTHER*; Ohg. BRUADAR, BRUADER, BRUODER, BRUOTHER, PRODER, PRUODER, n. pl. BRUODER, BRUODERA, PRUADRA, *gIBRUODER*.

BRUDUR-SUNU, *Helneas*, acc. s. m. BROTHER-SON, nephew.

[B]UG[a], *Ruthwell*, to BOW, bend. — O. S. E. BUGAN, BEOGAN; M. G. BIUGAN; N. I. BEYGJA, BUGA, BUKKA; O. Swed. BUGHA; Swed. BUGA, BUKKA, BÖGA, BÖJA; Dan. BUKKE, BOIE; O. Fr. BEIA; O. S. BOIGAN; Ohg. gABIUGAN, PIUCAN, &c.

BUL, see REHEBUL. — BUR<sub>II</sub><sup>u</sup>, see HURNBUR<sub>II</sub><sup>u</sup>. — BURUG, see KYNBURUG.

K....., *Mörbylånga*, doubtless the first letter of the frequently occurring KUMBEL, KUMBL, a CUMBL, CUMBEL, heap, beacon, mound, grave, grave-mound, grave-mark, grave-stone, cairn-pillar. The word varies in meaning in the various dialects, and thus includes a signal, standard, banner, sign, token, stamp, rune-mark, rune, sea-mark, land-mark, &c. — It is the O. Engl. CUMBEL, CUMBOL, &c.; Scand. Runics KUML, KUMBL, KUBL; N. I. also KURL; O. S. CUMBAL; Ohg. CHUMPAL, KHUNPAL; all neuter. — Prof. C. Sæve (*Annaler for Nord. Oldk.*, Kjobenh. 1852. p. 240) states that the word KYMBEL still subsists in the island of Gotland for any kind of mark on cattle or goods, &c., and that it has brought forth the verbal derivative KYMBLA, to mark, cut or burn a bo-mark, &c.

KÆRDI, see KORDE. — CESTRI, see ROMÆCESTRI. — KAF, see under GÆFS.

KEARSTIN, see under KRIST. — KER, see ÆHEKER. — CETA [GETA], see ECETIOEA(STU).

CIM, see RICCIM. — KISL, see GISL, DURKISL.

KIDUNKH, *Bracteate 1*, Proper name, ? n. s. m. — I have not seen this elsewhere, but the CIDINGAS had their Marks in several parts of England. See Kemble's Saxons in England, 2, 460.

KLOKO, *Holmen*, acc. s. f., CLOCK, bell. — This word, found in so many dialects, has endless forms. We confine ourselves to the O. E. CLUGGE, CLUGGE; N. I. KLOKKA, KLUKKA, KLUCKA; O. Swed. CLUKKA, KLUKKA, KLOCKA, KLUCKA, Swed. KLOCKA; O. Dan. KLOCKE, Dan. KLOKKE; O. Fr. KLOCKE, CLOCCE; Ohg. CLOCCA, GLOCCA, GLOGGA, GLOKE. The verb (in English CLICK, CLINK, CLOCK) properly means to sound, clash, tinkle, &c.

COCILLUS, *Nydal Moss*. Mans-name, stamp on the tang of an iron sword; in Roman letters.

COLD, *Bract. 17*, GOLD, gold-piece, medal, Bracteate, acc. s. n. — O. E.. O. Fr., O. S. GOLD; M. G. GULD; N. I. GULL; O. Swed. GULL, GUL; Scand. Runics KULT, KUL; Swed. GULD, GULL; Dan. GULD; Ohg. GOLD, GOLT, COLT.

KORDE, *Mörbylånga*, } 3 s. p., GAR'D, GER'D, made, hewed, fashioned, raised, set up,

KERDI, *Vordingborg*, } prepared. — O. E. GEARWAN, GEAREWAN, GERWAN, GYRWAN, GYRIAN, GIRIAN, &c., O. N. E. also GEARUA, GEARUGA, GEORWIA; Scand. Runics GARA, GERA, GIARA, GIERA, GIRA, KARA. KARUA, KAURA, KAURUA, KAURUAN, KEARA, KERA, KIARA, KIARUA, KIERA, KIERUA, KIRA, KIRUA, &c., 3 s. p. GARDI.

GERDE, GERDI, GERDE, GERDI, GIARDI, GIERDI, GORÆ, GORDE, IARDI, KÆRDE, KÆRDI, KAIRDI, KARDI, KADI, KERDE, KERDI, KERDU, KIARDI, KIADI, KIERDI, KIORDE, KIRDI, KORDE, &c.; on the Ramsta stone, Södermanland, (Dybeck, Svenska Run-Urk., 8vo, No. 57) is the very scarce supine: \*††† ..... ††††, HAFÄ ..... KARUT, have ..... gar'd (made); Swed. GÖRA; Dan. GJØRE; N. I. GJØRA, GÖRVA, &c.; Allem. GAREN, GARUEN, &c.; O. S. GARUUIAN, GIRIUIAN, GERIUIAN, &c.; Ohg. KARAWAN, GARAWJAN, GARAWEN, GARWEN, &c. — The Swedish GARFVA and Danish GARVE, to tan, are also in fact the same word, technically applied, but are later loans from Germany.

on-GEREDÆ, *Ruthwell*, ON-GARED, ON-GEARED, ON-YARED, made ready, prepared, fitted, girded himself for the conflict, 3 s. p. of ON-GERA. — Mr. Haigh's text, the only one which contains this ON, which is now broken away tho certainly once on the pillar, has UN-GEREDÆ. But if then on the stone (in 1802), which I doubt, the UN must have been an error in Dr. Duncan's copy, the one used by Mr. Haigh, instead of ON. A damaged runic o might easily be mistaken for U. The O. N. E. UN-GEARWA or UN-GERA occurs several times, but of course means the very opposite, namely, to UN-GEAR, undress, strip. If however UN really stood there in 1802, the U must have been exceptional for o, for which it is occasionally used in the Old North English dialect. There is no ON or UN on Dr. Duncan's engraved plate, which begins with ..GEREDÆ, like all the older transcripts, from that of Hickes in 1703 downwards.

KOWT, see under [GIUTA(N)].

KRIST, *Ruthwell*.

K..S..S., *Bewcastle*.

KRISTTUS, ..

KEARSTIN, *Mörbylångå*, n. s. f. KERSTIN, popular Scandinavian form of the name CHRISTINA.

KU, *Charnay*, apparently the beginning of some name.

CUL, *Bract*. 70. See the text, p. 563.

KUL, *Hörning*, acc. s. masc. Sonship. See the text, p. 349.

CUN, *Bract*. 3, probably contracted.

CUNINGC, *Ruthwell*, acc. s.

CUN(unc), *Leeds*.

CU(ning), *Collingham*.

KÜNG, *Bewcastle*, n. s.

KÜNING, .. acc. s.

KÜNINGES, .. g. s.

CUNI-, CYNE-, CYN-, — probable derivations: CENE, bold, KEEN, Ohg. KUONI; — CYN, race,

KIN, Ohg. CHUNNI; — CYNE, high-born.

But these words are often confounded and intermixt with the separate word CUND, GUND, CUTH, GUTH, &c., which, especially in England and Scandinavia, frequently lose the final consonant, and can then scarcely be distinguished from words with CUNI, &c., the more as there are many double-names, the one from CUNI, &c., the other from CUND, &c. This CUND, GUN, GON, KUN, KUD, &c., signifies Battle, War; when fem. Bellona, War-Goddess. War-nymph, but also war, fight, conflict in general; Old-Engl. GUTH, GUD, GUP, fem., Norse-Icel. GUNNR, GUDR, fem., but sometimes masc.; O. Sax. GUD, gender unknown; Ohg. GUND, fem. It early became a proper name. This root, now otherwise dead in all the Scando-Gothic lands, still subsists in England. It is our common word GUN. This first meant a war-piece, weapon, the chief arm. When the Catapult and other stone-throwing machines came in, in the early middle age, they were called GUNS, GONNES. Then Powder was introduced, and the word past over to signify a Fire-tube, and afterwards the Arquebuse, and so any kind of fire-arms, from Brown Bess to the Cannon — all being the chief weapon in modern warfare. So ARTILLERY first meant Bows and Arrows and other arms, before it past over to signify field-pieces, ordnance.

CUNIBALD, *Lancaster*, Proper name, acc. s. m. — O. E. also CHINEBALD, CINEBALD, CYNEBALD, CYNIBALD, KINEBOLD, &c.; O. G. CHUNIPALD, CHUNIBOLD, &c.

KÜNNBURUG, *Bewcastle*, Queen of Northumbria, spouse of king Alcfrið. At his death founded a monastery, and died as Abbess about the end of the 7th century. — In O. E. also spelt CYNEBURH, CYNEBURGA, CYNBURGA, &c.; O. G. CHUNIPERIC, CHUNIBURGA, CHUNIBERGA, &c.

CUNIMUDI, *Bract*. 25, Proper name, d. s. m. — CUNIMUND, the N being vocalized or omitted, as so often in the older dialects. — O. E. CYNIMUND, CYNEMUND, &c.; O. G. CHUNIMUND, CUNIMUNT, &c.

CHRIST. — In old times the word was declined sometimes as a Latin sometimes as a native substantive.

KING. — O. N. E. CYNIG, CYNING; O. S. E. CYNING, CYNG, &c.; N. I. KONUNGR, KONGR; Scand. Runics KUNUKR, KUNUNG; O. Swed. KONUNGER, KONONGER, KUNUNGER; Swed. KONUNG, KUNG; Danish KONNING, KONGE; O. Fr. KINING, KING, KENING, KENIG, KONING, KONIG; O. Sax. CUNING, CUNIG; Ohg. CHUNING.



KUDMUTAR, *Hörning*, g. s. } Mans-name<sup>1</sup>. Answers to the O. G. GUNTHAMUND,  
 KUDMUT, *Helnaes*, acc. s. } GUNTAMUND, &c. Is found on Scandian-runic stones as KUD-  
 MUNTR, KUDMUTR, gen. KUDMUNTR, KUDMUTAR, acc. KUNUNT, KUDMUNT, KUDMUT, &c., and is the modern Scan-  
 dian GUDMUND. — If derived from KUD, GOD, it will then answer to the O. E. GODMUND, the O. G. CODE-  
 MUND, KOTMUNT, GOTEMUND, &c.

GONRAT, *Osihofen*, } Proper name, n. s. m. Either O. E. CONRED, CUN-  
 GUDR[E]D, *Northumbrian Brooch*. } RED, &c., Ohg. CHUNRAD, CHUNRAT, CONRAT, &c., or,  
 possibly, O. E. CUDRED, CUDRED, GUDRET, &c., Ohg. GUNDERAD, GUNDARAD, GUNDRAT, CUNDRAT, &c. I have  
 not seen this name in Scandian runics, but it occurs all over Scandinavia in old documents, KONRAD,  
 KUANRAD, KONRAD, CONRADUS, commonly as borne by German incomers. It would seem to have early died  
 out in Scandinavia, or nearly so, and to have been re-introduced from the south. The same thing has  
 happened to both ourselves and the Scandinavians in respect to several common words, which have  
 withered away at home and been restored from Scandinavian Normandy. A re-imported word of this  
 kind, from the root GUND, war, is GONFANON, war-banner.

KUNESWIDA, *Bewcastle*, n. s., Daughter of king Penda and sister of KYNNBURG, queen of  
 Northumbria. She became Abbess after her sister. — O. Engl. also CYNESUTH, CYNESUUTH, KYNESUTH,  
 KYNESWITH, KINESWITHA, CYNUISE, &c.; O. G. CUNNISWIND.

KUNU<sup>u</sup>LTs, *Snoldelev*, Mans-name, g. s. Is the N. I. GUNVALDR; O. E. GUMWALD; O. G. GUNDO-  
 VALD, GUNDUALD, GUNDOALD, GUNNOALD, &c.

CUD, KUD, KUMI, see under GOD.

KWOMU, *Ruthwell*, 3 pl. p. CAME; this would be, in the O. S. E. speech, CWOMUN or COMON,  
 the slurring of the N here reminding us of the similar *almost* universal tendency in Scandinavia at this  
 early time. In middle-age and present Scandinavian this 3 pl. p. -N is *never* found, as little as in  
 Modern English.

O. N. E. inf. CUMA, CUUMA, CUME, CYME, CYMA, gecUMA, gecYME; O. S. E. CUOMAN, CWÍMAN, CUMAN,  
 COMAN; M. G. QUMAN; N. I. KVEMA, KEMA, KOMA; Scand. Runics KUMO; O. Swed. KOMA, KUMA; Swedish  
 KOMMA; Gotland KUMMA; Dan. KOMME; O. S. CUMAN; Ohg. QUEUMAN, KOMAN, CHOMEN, KUMAN. — In many  
 of these dialects we have the w in the past tense. This w has also become the mark of a separate  
 verb: thus O. S. E. gecWEMAN, to come opportunely, please, fit, whence our COMELY, becoming, &c.

On this Ruthwell Cross we have two examples of the verb in the 3 pl. past *without* the N  
 (KWOMU, bi-SMÆREDU), and two, perhaps three, *with* [a-LEGDUN, gi-STODDUN and probably (bi)-HEA(L)DU(N)].  
 So in O. English, O. Saxon, and other dialects this N is sometimes both present and absent in the  
 very same old parchment, sometimes on the same page, the sound being often a mere nasal.

DÆA, *Charnay*, Proper name, ? n. s. m. — Probably answering to the O. Engl. mans-name  
 TÆU (gen. TÆUES); O. Germ. DAU, DAYO, DAUO, DA, TA, DE, TAV, TE, THE, &c.

DÆLIDUN, *Tune*, 3 pl. past, DEALD, shared, took part, agreed to DEAL or DELE in (setting  
 up), unitedly (raised). — M. G. DAILJAN, gadAILJAN, 3 pl. p. DAILDEDUN; O. N. E. DÆLA, gedÆLA,  
 3 pl. p. DÆLDON; O. S. E. DÆLAN, DELAN, gedÆLAN, 3 pl. p. DÆLDON; N. I. DEILA, 3 pl. p. DEILDU;  
 O. Swed. DELA, 3 pl. p. DELDO; Swed. DELA, 3 pl. p. DELDE; Dan. DELE, 3 pl. p. DELTE; O. Fr. DELA,  
 3 pl. p. DELDEN; O. S. DELIAN, DELIEN, 3 pl. p. DELDUN; Ohg. TEILEN, 3 pl. p. TEILTUN, TEILTUN.

This is the only instance of the primitive -N in the 3 pl. past having been yet found on any  
 old Scandinavian monument, it having rapidly fallen away in the Scandinavian as in the English dialects.  
 The O. E. DÆLDON has become DEALD, DEALT, the O. Scandian DÆLIDUN has become DELTE. On the  
 Ruthwell Cross two verbs end in -UN, and two in -U, showing the struggle between the forms in that  
 local speech. — In the Old Norse ARF-DEILD, fem. (ARF-DEALING, hereditary share, taking part in an in-  
 heritance), we have a similar instance of the word in the sense of *sharing, taking part*.

DAH. See MYREDAH, and under MAH.

DÆUDE, *Björketorp*, 3 s. p., DIED, fell, from inf. — This is the O. N. E. DEADIA,  
 DEADEA, DEADAGE, DEADEGE, DEODIA; O. S. E. DEADIAN, p. t. DEADODE; M. E. DEYE, DEY, DAY, p. t. DEIDE.

<sup>1</sup> See the note in the text, p. 340.

DEYED, DEIDE; N. I. DEYJA, p. t. DO, later Icel. DEYDI and DOG; old Homily book DOYIA; O. Swed. DÖIA, DÖA, p. t. DO and DÖDE; Gotland DAUGA; Færoes DOYJA; in Scand. Runics the inf. has not been found [<sup>?</sup> TAUIA], but we have the 3 sing. past tense DO, TO, TU, TÖ, TUU. In Modern Scandinavian DÖ makes both DOG and DÖD(D)E, the former more common in Sweden, the latter in Denmark. In M. G. DIWAN, whose p. t. has not turned up, the secondary verb, GADAUPNAN (p. t. GADAUPNODA) being more used. The O. Fr. has DEIA to kill, new Fr. DEYEN, DEADYEN, p. t. DAETTE; O. S. DOIAN, DOAN, p. t. —; Ohg. TOWJAN, DOUEN, TOUAN, &c., p. t. TOTA.

DALCA, *Charnay*, acc. s. m. of (<sup>?</sup> DALCS), a DALK, brooch, pin, beigh, fibula, bracelet, buckle, clasp. As found on this *silver brooch* the meaning cannot be doubtful. — It is the masc. noun O. E. DALC, DOLC, N. I. DÁLKR, Icel. Swed. Dan. DOLK. On the Largs Brooch it is written (acc. sing.) both TALC and TOALC. This word originally seems to have signified anything long and sharp, particularly the spine-bone of a fish — the first pin or spit or holder — then a brooch in general, of whatever material. But it naturally came to be used for a dagger, short sword, knife, sax, spear, many of the oldest brooches being long and sharp pins, *formidable as weapons*, as which they were sometimes used<sup>1</sup>. It is in this *last* sense, knife, spear, dagger, that the word is *now* used in Scandinavia, other words being employed in the meaning of brooch; in England the word has died out altogether. Because we find TULICH for poniard in some Slavic dialects, *therefore* Jacob Grimm has announced that this word has been *borrowed* from Bohemia or Poland! — In Old-English DOLC was sometimes used (as primitively meaning *Piercer* in general) for Ear-hook, Preen, any Jewel suspended by insertion.

DARSTÆ, *Ruthwell*, 1 s. p. | DURST, dared. — O. N. E. DARRA, gedARRA, (also ge-  
[DARS]TÆ, .. .. | DYRSTIA); O. S. E. DURRAN, DYRRAN, 3 s. p. DORSTE; M. G. GADAURSAN, 3 s. p. DAURSTA; N. I. DORA, 3 s. p. DORÐA, DYRÐE; O. Swed. DURA, 3 s. p. DORÐE; Swed. TÖRA, 3 s. p. TORÐE; Dan. TØR, 3 s. p. TURÐE; O. Fr. DURA, DORA, THURA, THORA, 3 s. p. DORSTE, THORSTE; O. S. GIDURRAN, 3 s. p. GIDORSTA, gedORSTE; Ohg. 3 s. p. GETORSTA, gidORSTA. — There is also an independent enlarged form, M. G. DAURBAN, O. E. DEARFAN, N. I. DURFA.

DER, see under DE.

DOHTRIA, *Tune*, n. pl. fem., DAUGHTERS. — O. N. E. DOEHTER, DOHTER, DOHTOR, n. pl. DOHTERO; O. S. E. DOHTER, DOHTOR, n. pl. DOHTOR, DOHTRA, DOHTRU; M. G. DAUHTAR, n. pl. (<sup>?</sup> DACHTRYUS); N. I. DÖTTIR, n. pl. DÖTR, DÖTTUR, DÖTR, DÆTR, DÆTR; O. Swed. DOTER, DOTTER, DOTIR, DOTTER, DATER; several times in the Westmanland Law DOCTIR, DOCTUR; n. pl. DÖTÆR, DÖTTER, in the Gotland Law DYDIR, DYTRIR; Swed. DOTTER, n. pl. DÖTTRAR; Dan. DATTER, DOTTER, n. pl. DOTTRE; O. Fr. DOCHTER, n. pl. DOCHTERA, DOCHTEREN; O. S. DOHTER, &c.; Ohg. DOHTER, DOHDER, TOHTAR, THOHTER, n. pl. TOHTERA, DOHTRA. — On Scand. Runics we have TOTIR, TOTR, TOTTR, TOTUR, TUTIR, TUTOR, TUTUR, n. pl. TUTRIR.

DOM, *The Franks Casket*, n. s. m. DOOM, Court, Judgment. — M. G. DOMS; O. E. DOM, DOOM; N. I. DOMR; O. Swed. DOMBÆR, DOMER, DOMBER; Swed. Dan. Old Frisic DOM; O. S. DOM, DUOM; Ohg. TOM, TUOM, DUOM, DUAM.

DRYGYD, *The Franks Casket*, 3 s. pr. DREETH, beareth, suffers. The verb means properly to hold out, show continuous force, but has various shades of signification in the various dialects and is used both as a neuter and an active verb. Hitherto only found in the Northern tungs. — M. G. DRUGAN; O. E. (ge)DREOGAN; Engl. prov. DRYGHE, DRIHE, DRIGH, commonly DREE; N. I. DRYGJA; O. Swed. DRYGA; Swed. DRÖJA; Dan. DRÖIE.

gi(D)RGE(FE)D, *Ruthwell*, p. p. n. s., m. DRAVED, tost, disturbed, vexed, troubled, afflicted, agonized. — O. N. E. DRGEFA, gedREFA, gedRIFA; O. S. E. DREFAN; M. G. DROBYAN; O. Swed. DRÖWA, DRÖFWA; Swed. DRÖFVA; Dan. DRÖVE; Netherl. DRÖVEN; Ohg. TRUOBEN, ketRUOBAN.

DROMDH, see SUNEDROMDH.

EAC, *Bewcastle*,  
OK, *Holmen*, [<sup>?</sup> Rök],  
UK, *Bracteate 58; Holmen, Hörning*.  
EKE, besides, and, also. — The usual Old  
Scandian copulative is OC, OK, now Swed. OCH.  
Dan. OG, also sometimes used for *as, when*, and  
for *to* before an infinitive. On Scand. Runics it is A, AK, AOK, AUK, O, OAK, OG, OK, OUK, UK, ÖK, &c.

<sup>1</sup> So in English *bodkin* was formerly common also for *dagger*; and *STILETTO* (dagger) is now a fashionable word for a kind of long *hairpin*.

It is our Old N. Engl. *ÆC*, *ÆC*, and, also, indeed; O. S. Engl. *AC*, *AH* (but); Mid. Engl. *OK*, Early Midland Engl. *OC*, *OK*, also, and; but; and *EAC*, *ÆC*, *EC*, *AC*, (also, truly); the Middle Engl. has also *EK* (and); Mæso-Goth. *AUK*; Norse-Icel. *AUK*; O. Fr. *AK*, *OKE*; O. Sax. *OK*, *OC*; Ohg. *AUH*, *OUH*, *OUCH*, *IOH*, &c.; Germ. *AUCH*, provincially *A*, *OA*, &c. — See *ÆN*, *AND*.

*ÆE*, see under *Æ*.

*ÆHAOE*, *Bracteate 6*, I take to be the gen. pl. of the word —, a Horse, steed. — M. G. (? *AHWUS*); O. E. *EH*, *EHU*, *EOH*, m.; North Engl. *EACH*; N. I. *IOR*, gen. *IOS*, m. (shortened from *IHR* or some such word); *EYKR*, m.; O. Swed. *ÖKER*, g. pl. *ÖKLÆ*, *ÖKIA*; Gotlands Law *OYKR*, m.; Swed. *ÖK*, n., provincially masc.; Dan. *eg*; O. S. *EHU*; Lat. *EQUUS*; Lithuanian *ASZVA*; Sanscr. *AÇVA*, *ASVAS* (the Runner, *ASU*, quick).

*EAN*, see under *ÆN*.

*EANRED*, *Æthred's Ring*, n. s. m., Proper name. — In O. E. also *EANRED*. There is an O. G. womans-name *ONRADA*.

*EC*, see under *IC*.

*ECETIOEA*(*STU*), *Bract. 56*, distinguist, famous, noble, d. s. masc. definite, apparently superlative. — This word is, I believe, hitherto only found in the N. I., where we have both the adjective, as here, *AGETR*, *AGIETR*, and the subst. *AGETI*, fame, honor, glory. It is from *Á*, *aye*, *ever*, and *GETA*, to get, win, obtain (fame, notice, commemoration).

*ECGFRIDU*, *Beowcastle*, g. s. m., of *ECGFRITH*, king of Northumberland, slain by the Picts in 685. — Also in O. E. *ECGFRID*, *ECFRED*, *ECGFRID*, *EGFRITH*, *ECGFERD*, *ECHFRID*, *HECFIRD*, *HECFRID*, &c.; O. G. *AGA-FRID*, *AGEFRID*, *EGIFRID*, *ECGIFRID*, *AIGFRID*, *EIGFRID*, *EIGEFRID*, &c.

This remarkable genitive form, *ECGFRIDU* for *ECGFRIDES*, — this use of the *fem.* for the *masc.* ending, or casting away of the *s*, or whatever else we may call it — is a peculiarity often occurring in the O. N. E. dialect.

*ECHLEW*, *Gallehus*, n. s. m., Proper name. — A hero of this name (*ECGLAF*) occurs in *Beowulf*. Answers to the O. G. *ECGLEIB*. But it also is found repeatedly in the English Charters as *ECGLAF*, *EXLÆF*, *EXLEAF*, *ECGLAF*, &c. May be the N. I. *ÆGLEIF*.

*ECMU*, *Bract. 5*, ? Proper name, ? d. s. m.

*ECWIWÆ*, *Tine*, n. s. f., Proper name. — This feminine name may be the Northern form, answering to the O. Germ. *EGUIP*. The names *AGO*, *EGI*, *ECO*, &c., *UIBO*, *UIBI*, masc., *WIBA*, *WIUA*, &c., *fem.* are well known.

*EYTTAN*, *Bract. 9*, Proper name, ? d. s. m. — Possibly answers to the O. E. name *ADA*, *ÆDA*, *EDE*, &c., the O. G. *EDO*, *EDUS*, *ETTO*, *ETO*, *ETHO*, or to the O. E. *ATTA*, *AETTI*, &c., the O. G. *AETI*, *ETTI*, *AETIE*, or perhaps to O. G. *EDDAN*, the O. E. *AIDAN*. — If lookt upon as a *nominative*, there is an O. G. *ADONE* and *ATUNE*.

*ELOÆ*, *Bract. 17*, Proper name, ? d. s. m. — May answer to the O. E. *ALE*, *ÆLLA*, *EALAE*, *ELA*, &c., the O. G. *ALI*, *AELLI*, *ELI*, *AELLIO*, or to *ALLA*, *ALO*, &c. — See *ÆLU*, *ELWU*. — May perhaps be the same as

*ELWU*, *Bract. 47*, Proper name, ? d. s. m. — See *ÆLU*, *ELOÆ*.

*EME*, *Bract. 2*, d. s. } *EME*, uncle. — O. S. E. *EAM*; E. E. *OTHOM*, *HEME*; M. N. E. *EOMLE*, *Falstone*, „ „ } *EM*, *YEME*; Dutch *oom*; Fr. *iem*; in "Den ældste Danske Bibel-oversættelse", Molbeck, Kjob. 1828, om; Ohg. *OHM*; Germ. *OHM*, *OHM*. — If rightly redd and translated, this word is now for the first time found in olden Scandinavia.

*EMUNDR*, see under *Æ*. — *END*, see under *AND*.

*ENRUK*, *Mörbylånga*, Proper name, *HENRIK*, *HENRY*. — *EOMÆ*, see under *EME*.

*EOMÆR*, *Falstone*, n. s. m. }

*EOMAER*, „ „ „ }

*ERILEAS*, see under *ÆRU*. — *ET*, see under *ÆT*.

*ETLSTN*, see under *ÆEDELO*. — *EDILLO*, see under *ÆEDELO*.

*EUWÆDIT*, *Bract. 28*, Proper name, ? n. s. m. — Can this be a compound of the O. Engl. *FAWA*, *EDWA*, and *THEOD*, the O. G. *EWA*, *ÆWO*, and *THUD*?

F, see under FORÆ.

$F_{H}^{m,n}$ , *Björketorp*, ? acc. sing. or pl. m., FELE, FIEL, FEIL, multitude, many, much. Indeclinable, governs a partative genitive. — In Scandinavia exists only in the O. Swed. FIOL, FIÖL, FLÆL, Swed. FJOL, fem., multitude, (the N. I. prefix FJÖL-, FJOL-), and the Swed. FJOLDE, crowd, (N. I. FJÖLLDI, masc.). It has however left the Comp. and Superl. Swed. FLERE, FLASTE, more, most, Dan. FLEER, FLEST. — Adverbially used we have it in O. E. FÉLA, FÉALA, FÉOLA, FÆLA, FALA; M. G. FILU; O. Fr. FELO, FULA, &c.; O. S. FILU, FILO; Ohg. FILU, FILO, FILE, UILO, UIL, &c. — Thus found here for the first time in Scandinavia.

Since writing the above I have met with this word on a monument which can be depended on, for it has lately appeared Dybeck. In this carving the closing stave-rimed lines are: — FULH-FILA FAR AFLADI UTI KRIKUM ARFA SINUM |, *full-fele of-fee (abundance of wealth, a large property) he-abled (gained) in Greece to-his arfa (heir)*. This piece is the URLUNDA stone, Upland, Sweden, which see p. 817.

FÆWUISÆ, *Bract. 57*, Proper name, ? d. s. m. — We have the O. G. FAVO, FEVA, FAUVA. FOVA, &c., and WISO, a frequent name-ending in this and other dialects, but the whole compound I do not remember to have seen elsewhere. — To divide, and take the latter part as an epithet — the- WISE — is not advisable; we have one such already, ÆTILÆ.

FASTS. — Common in all our dialects, usually as FAST, but also M. G. FASTEIS, N. I. PASTR, O. E. FÆST, FAST, Ohg. FASTI, and so on. — See RUULFASTS.

FADI, see under FAUCEDO.

FADUR, acc. s. m. FATHER. Endless forms in all our dialects.

FAUCEDO, *Ruthwell*, 3 s. p. FAKED, FADGED, FAWED, FAYED, composed, made (these verses).

FADI, *Helnes*, 3 s. p. } made, carved.

FEG(de), *Alnmouth*, 3 s. p. }

FUDE, *Osthofen*, 3 s. p. joined, carved, made (this brooch).

Thus, from a common root FAH or FA, we have here two independent side-verbs (often in signification running into each other), whose infinitives would most likely be FAHAN and FUHAN.

There is no doubt that the FAUCEDO of the Ruthwell Cross is in fact the same word as the FADI of the Helnæs stone.

We have this Old-Engl. word in the sense of to *compose, make (verses)*, also in King Alfred, (Boethius, Metres, 2, Rawlinson, p. 152):

Me ðios siccetung hafað

a-gwæled, þes geocsa,

þæt ic ða GED ne mæg

gefegean swa fægrec

ðeah ic fela gio ða

sette soþ-cwida

ðonne ic on sælum wæs.

Now all this sighing,

sobs heavy, hinder me

in wise-quaint harmony

to singen so sweetly

as sometime my wunt was,

when, in bliss basking,

I BRIGHT LAYS MADE.

The difficulty is with the FUDE of the Osthofen Brooch. Of course it means MADE. Our Cumberland word FAW still means a worker in metals or clay, &c. The sense is clear; it is substantially the Latin FECIT, and I cannot help thinking that we have here a dialectic variation of the vowel. This word, whose N. I. form is FA, p. t. FADA, sup. FAD, FÁIT, FÁTT, p. p. FÁDR or FÁINN, is in this dialect as in O. Engl. used chiefly in the sense to paint, brighten, but also for to carve, mark. On Scandinavian-Runic stones it often signifies to carve, cut, finish. Thus on the Helnæs stone, Denmark, FÆAIR FADI, *Fæair carved (these runes)*; on the Flemlöse stone, Denmark, FUEIR FAADO, *Fuær wrote (this inscription)*; on the Malsta stone, Helsingland, Sweden, (Lilj. No. 1065), FRUMUNT FISIULFA SUN FADI RUNAR DISAR, *Frumunt Fisiulf's-son fayed (risted) runes these*; on the Tune stone, Helsingland, Sweden, (Lilj. No. 1067), BRUSI ASBIARNAR SUN FADI RUNAR DINA, *Brusi Asbiarn's-son cut runes these*; on the Jættendal stone, same province, (Lilj. No. 1071), KUNBURKA FADI STAIN DINA, *Kunburka hewed stone this*; on the defective Delsbo stone, Helsingland, Sweden, (Lilj. No. 1683, as corrected by Prof. C. Sæve) the last words are: ..... (F)ADI (uk m)ARKADI STIN DINI, ..... *fayed and markt stone this*. But FADI evidently often means MADE. Thus on the Forsa Ring, VIBURN FADI, *Vibiurn carved these runes and made this ring*; on the door with iron-work at Väfersunda, East Gotland, ASMUNTER FADI TYR PASAR, *Asmunt made door-leaves these (this door)*; which answers to another fine oaken door with curious iron-work in Versås.



West Gotland, ASMUTER GÆRM TYR; (both these pieces were apparently made by the same clever artist). Thus to FAW has had a much wider meaning than that commonly found in the Norse-Icelandic. In fact it seems to point back to a time when *writing* was also painting in *colors*, marking with some *glittering* substance. I have only once found the O. N. E. FAGIA, O. S. E. FAGIAN or FÆGIAN<sup>1</sup>, in an active sense, as in Norse-Icel.; otherwise it is a neuter, to shine, glitter, like as the O. E. adj. FAH, FAG, FAAG, means glittering, many-colored, dyed, stained. It is possible enough that some of the Runic carvings may really have been *painted* and otherwise decorated, as was the case with some of the sculptured Irish Crosses; but after 800 or 1000 years of exposure to a Northern climate we cannot expect to find any traces of such stone-niello or colored decoration of the staves. See pp. 91 and 829.

There is a secondary Norse-Icel. verb FÁGA, FÆGJA, FEGJA, FEGRA, &c., to polish, clear, cultivate, cleanse, sweep, (p. t. FÁGADA, sup. FÁGAT). This is the O. Engl. FÆGRIAN, our FEAG, FEAGUE, FEIGE, sometimes also FAY, (and of course our FAIR, the Scandinavian FAGER, &c.), the Swedish FEIA, FÆIA, Danish FEIE, Germ. FEGEN. Hence sprang that amusing O. Swed. word LANDA-FÆGHIR (= land-scourer) for *vagabond*.

But the forms which occur in the Norse-Icel. and on the Runic stones have the A, whereas we here have the U.

True; but there have been a crowd of transitional and connecting verbs and verbal forms in the old dialects and numberless monuments of which we now know nothing.

No one will deny that the O. G. FUOGJAN, FUOGAN, to join, is the same word as the O. N. E. gíFOEGA, O. S. E. FEGAN, FEGAN<sup>2</sup>, Engl. FADGE, Swed. FOGA, FUGA, Dan. FØIE, N. Sax. FOGEN, Germ. FÜGEN; yet we see how the vowel may alter in new verbal creations from a common root, the Latin PAGERE, PANGERE, and the Greek πάγειν, preferring, like the English, the simple A. But if an ancient FAGAN, to join, could also flourish as the side-verb FUGAN, then as easily could — the vowel in either case swinging between A and U — an ancient FAGAN, to make, create a side-verb FUGAN. Only we have not the connecting links. Our knowledge on all such points is only tentative and fragmentary. — Should this explanation of FUE be disallowed, I can suggest no other.

For some valuable observations on the allied O. Sax. "FEHON, decorare, ornare, colere, curare, celebrare", see the honest and learned Dr. J. R. Köne's "Der altsächsische Beichtspiegel zur Zeit des h. Liudgerus und seiner nächsten Nachfolger, mit Übersetzung und Wörterbuch", 8vo, Münster 1860, p. 41.

FEARRAN, *Ruthwell*, FAR-from, from afar. — O. N. E. also FEARRA, FEARRE, FEORRA; O. S. E. FEORRAN, FEORRENE; M. G. FAIRRA; N. I. (FIARRAN); O. Swed. FLERRAN, FLÆRRÆN, FLÆRRIN; Swed. FIERRAN; Dan. FIERN; O. Fr. FERNE; O. S. FERN; Ohg. FERRANA, FERRANO, FERRANAN, FERRENAN, &c.

FEG(de), under FAUGEDO.

FEGTAD, *The Franks Casket*, 3 pl. pr. FIGHT, combat. — O. N. E. FEHTA, gefeHTA; O. S. E. FEHTAN; O. Fr. FIUCHTA, FIUCHE, FIOCHTA, FUGTA, FUGTA; O. S. FEHTON; Ohg. FEHTAN, UEHTAN, FEHTEN. The Swedish FÆKTA and FAKTA, Danish FÆGTE, are of later introduction.

FERGEN-BERIG, *The Franks Casket*, probably a place-name, acc. s. masc., quasi FERGEN-BERG, Fergen-hill, perhaps somewhere in Durham or its vicinity. There was a spot called FERGEN in the Northcountry. In Kemble's O. Engl. Charters, Vol. 4, p. 264, No. 925, of the date between 1058 and 1066, we have a Frelswrit running<sup>3</sup>:

"Hér syleð Norðman eorl intō sancte Cūð-berhte ediscum and eall ðæt ðær intō hyreð and done feorðan æcer æt Feregenne."

Here giveth Northman, Earl, into Saint Cuthbert Ediscum [now Escombe] and all that there-to heareth (belongeth) and the fourth acre at FEREGEN.

In his Index, Vol. 6, Kemble leaves the place undecided, but he identifies the "Norðtún" of the same document as Norton in Durham.

<sup>1</sup> In the O. Engl. Gloss in a Ms. now at Epinal, from the 9th or perhaps the 8th century. — "pangit, FAEMIT". See Mr. Cooper's Appendix A, p. 161.

<sup>2</sup> We have this, with a common elision of the G, in the 3 pl. p. — "pangebant, FAEDUN" — in the Epinal Gloss, Appendix B, p. 161.

<sup>3</sup> This Manumission is also found in the Liber Vitæ Eccl. Dunelm. (Surtees Soc. 1841) p. 57, but in a hand a hundred years later (from the 12th century), and with the place-name misreðd or miswritten FOREGENNE.

The word itself was probably at first mythical, a name of the Thunder-god, THU(NO)R. We have the Slavonic PERUN, Polish PIORUN, Bohemian PERAUN, as well as the Sanscrit PARJANYAS, given to Indras as Jupiter Pluvius, and meaning fruitful rain and thunder-clouds and suchlike.

But hill-worship distinguishes the early religions. The Great Gods had their temples on heights, or high places themselves were their fanes. Thus a word of this kind easily slode into the meaning of Hill in general, and this is the sense of the M. G. word FAIRGUNT, neut. In Ohg. there was a FERGUNNA for a Hill-range, and VIRGUNNIA hight the mountainous wood between Ansbach and Ellwangen. In O. E. FIRGEN, FYRGEN, FIRGIN, has no longer any mythical signification; but in N. I. we have FIÖRGYN [FIÖRG-YN], fem., Earth, Goddess, Thur's Mother, and FIÖRGYNN [FIÖRG-YNN], masc., Frigg's Father. I believe that there was also a place named from this word in Scandinavia. In Ommerland, Nörrehald Herred, North Jutland, is a parish called ASFERG, also famous for its Rune-stone, which see in the Appendix. This ASFERG is a kind of ridge or high land and watershed. The name at once strikes us, for AS is doubtless the older ANS, while FERG is so rare a word that I have only found it in this one place in all our Scandinavia! It can here have nothing to do with FERRY, or any such word, and must surely mean — the *Hill of the Gods*. Doubtless the És were worshipt on this "high place" in ancient times. I cannot show the form of this word in old records. It first occurs in a document an. 1453 as ASFERI, and next in 1757 as ASFERJ, while it is now pronounced in the district itself ASFÆR. Thus the G was first softened to I and J, and then fell away. See ANS.

Since writing the above I have been favored with a communication from Mr. Haigh and Mr. Longstaffe. Both these gentlemen accept my suggestion that we have here a name of a place, and fix the above FERGEN-BERIG at the present FERRY-HILL. They also think that FISH-FLODU may possibly be the present FISH-BURN, in the same county, which I doubt.

As to the FERGEN, Mr. Haigh reminds me that EDISCUM (now ESCOMBE) is only 6 English miles west by south of FERRY-HILL, and that Earl NORTHMAN'S estate might easily comprehend both, while 5 miles east of FERRY-HILL is a place now called FISHBURN, which is 10 miles west of Hartlepool. He adds: "The Casket now becomes exceedingly valuable. It gives us one local name, and probably two. It is as good as a Charter."

W. Hylton Dyer Longstaffe, Esq., F. S. A., our great antiquarian Topographer for the Northern Counties, has obligingly permitted me to print the following remarks on this FERGEN, as far back as he can follow it in ink records under its later name FERRY, in a letter dated Gateshead, 25 Aug. 1863 and addrest to the Rev. D. H. Haigh:

"Ferry is not mentioned before or after the Conquest until c. 1186, but it seems to have passed to the convent of Durham in Carlileph's foundation charter under the term of *Merinton*, it being still in the parish of Merrington. Urban III (Pope 1185-87) confirmed "*Ferie*, Merintun" &c. Bp. Farnham, c. 1249, granted free warren in the *park of Fery*. In 1258, the *manor of Fery* was assigned for the support of the resigning prior, Bertram. In 1264 or thereabouts, Prior Hugh de Derlyngton "includebat *stagnum de Fery*". This was very evidently in consequence of an agreement in 1262, by which the whole marsh of the Skerne between the roads leading across it, from Ferry Hill to Thurstanton (Thrislington), and Mainsforth, became attached to Fery. The south embarkment of the stagnum along the latter road (on its N. E. side) which is now a forced one, and the ruined Swanhouse at the S. E. point of the hill above the marsh, are mentioned by Surtees. This is somewhat opposed to the theory that a ferry across the swanpool, which can hardly have been of any size previously, if it existed at all, gave name to the vill, and Ritson's notion that Fairy-Hill was meant may not be generally acceptable. About the same period we find the existence of S. Nicholas and S. Ebba at Ferie in the Court-[yard] (*in curia*) of the lords. In 9 Edw. III we find the adjunct, Fery-o'-the-hill, (1335), but it is by no means persistent, if it referred to the whole vill. The evidence only relates to a messuage & 35 acres in Fery-o'-the-hill. In the Inventory of the conventual possessions in 1446 we have the *Manor of Fery* and the *vill* there under separate headings, the former being the stricter demesne. One of the free holdings in the vill is placed at the North end of *Ferieliffe*, and in 1538 William Ricerson of *Ferrycluffe* was presented by the convent with 4<sup>d</sup> for bringing a swan. Raine explains Ferrycluffe as synonymous with Ferryhill. But *Ferricliffe House* par. Kirkemerington was chantry land in 28 Eliz., and it may be doubtful whether some particular portion of the vill may not be meant, & not the village. However, there can be very little doubt that the name of Ferry-on-the-hill (17 Eliz.), more recently

Ferry-hill, is the village rather than the vill to which the name is now applied. This may be illustrated by the Bursar's Book of 1532-33, in which under "*Fery*" we have John Rychardson "*de Fery super montem*", the only instance of the adjunct in the book, in which the vill is called *Fery*, *Feryy* & *Feryye*. The writer also spends 8<sup>d</sup> apud *Feryffyrth*, and pays 10 shill. rent for 8 acres in the territory of Fery to the Proctor of the chapel of Fery, by payment to Roger Wylley, chaplain, *in a court held at Merryngton*. Merryngton was one of the places where the Prior's courts called Halmotes were held for several places, and like the halmote districts of the Bishop, the district doing service seems to have been sometimes called the Manor of Merryngton, of which Surtees describes Ferry-hill as being a member."

FINO, *Berga*, n. s., Mans-name. — Common in Scandinavia and England (FIN, FINNER, FINNO) down thro the middle age; N. I. FINNI and FINNR; O. E. FIN, FINN; on Scand. Runics FINR, FIDR, with such compounds as FIN-VIDR, FIN-VARD, RO-FIN, and (on the Carlisle stone) TOL-FIHN; Ohg. (FIN, masc.), FINA, fem. — Prof. S. Bugge (*Bidrag* p. 245) thinks that this is a female name, = the N. I. FINNA.

FIRD, see FRIDU. — FIRUDUR, see FRIDU.

FISC-FLODU, *The Franks Casket*, d. s. ? m., Fish-flood, sea, ocean. — O. E. FISC; M. G. FISKS; N. I. FISKR; Swed. Dan. O. Fr. O. S. Ohg. FISK, FISC, UISC. — The dot is possibly the vowel *a*, thus FISCA, g. pl. Mr. Haigh has suggested that this may be the name of a place, which he would then identify as the present FISHBURN, in Durham, about 5 English miles west of Ferryhill; 10 miles still farther west is Hartlepool. Thé M. G. FLODUS has not left any dative, but it would be FLODAI if fem., FLODAU if masc.; the O. E. FLÓD, FLOED, d. s. FLÓDE, is m. and n.; N. I. FLÓD, neut., d. s. FLÓDI; O. Swed. FLOP, FLODH, m. and f., d. s. FLOM; O. Fr. FLOD, neut., d. s. FLOEDE, FLOED; O. S. FLOD, FLUOD, FLUOT, masc., d. s. FLUODI; Ohg. FLUHAT, FLOHAT, FLUAT, FLUOT, FLOAT, FLOT, f., d. s. FLUOTE, FLUOTA, FLUOTI.

[FOEDA(N)]. — This word, in the various dialects, signifies to *feed* and to *bear*, bring forth, or *both*.

FEDDE, *The Franks Casket*, 3 s. p. FED, nourish. — O. N. E. FOEDA, 3 s. p. FOEDDE; O. S. E. FÉDAN, 3 s. p. FEDDE; M. G. FODYAN, 3 s. p. PODIDA; N. I. FÉDA, 3 s. p. FÉDDI; O. Swed. FÖDA, Gotland-law FYDA, Swed. FÖDA, 3 s. p. FÖDDE; Dan. FODE; O. Fr. FEDA, FODA; O. S. FODIAN, FUODIAN, FUODEN, 3 s. p. FODDA; Ohg. FOTIAN, FUATTAN, FOATAN, 3 s. p. FUATA.

FOSLEU, *Bract* 14, to the Little-one, to Baby, d. s. of —.

This word, which is probably a substantive, is difficult to trace, as it no longer exists in any Northern tung, save may-be as a provincialism. The *F* and *P* continually interchange, and there can be no doubt of the meaning.

Many words for *Baby* are figurative. Thus the Romance-Latin *Infant* means the *Un-speaking*, and the N. I. *Hvítvöngur* means a *Swaddling-child*. Perhaps this latter may elucidate the word before us.

From O. N. E. FÆSE, FAS, O. S. E. FÆS, Mhg. VOZ, FESE, POSE, Dan. dial. FOES, — tuft, rags, threads, fringe, hem, — connected with O. E. FÓSE, FÚSE, Engl. POSE, N. I. POS, POSI, PÚSS, swaddling-clothes, sack, bag, the O. Swed. PUSE, Swed. PÅSE, Dan. POSE, Ohg. PHOSO, POSE, — we may have the N. I. FÓSLING, a little thing, a pastill, pill, the Ohg. PUSILIN, a dwarf, and the Ohg. proper names PUSILO and PUSILING. — These words may possibly be connected with the O. Latin PUSA, girl, PUSIO, PUSUS, boy, PUSIOLA, little girl, PUSILLUS, little boy, infant, &c. But the Latins had also a form PUPA and PUPUS, whence our PUP, PUPPY and PUPPET, the French POUPEE and POUPON, the German and Danish PUPPE, the Swedish PUPPA, while the French PUCELLE is perhaps from PULICELLA, a diminutive of PULLUS.

But we have also the form or root Swed. POJKE, Dan. POG, Norse and Swed. BAGGE, Engl. BOY, which may have given the Swed. PYSSLING, Dan. PUSLING, FOUSLING, (PUKSLING, PUGSLING, POGSLING), a Baby.

Closely allied is the Gotland word PYSSEL, PUSSEL, small, a little-one.

Ihre mentions the Gotlandish PAJ, a boy, and derives the Angermanlandish PYSING, a little boy, from PUS, small, and UNGE. He also remarks (*De Dialectis Linguae Sviogothicæ*, 4to, Ups. 1756, p. 19):

"PAIS, Gothl. infans. PAISING Scanis juvenulus, PEIS, Gothl. puella. Omnia affinia Græco πᾶσις. Ut puerorum, servorumque nomina in plerisque Lingvis communia sunt, ita PAHIS in L. Longobardica servum notavit, unde MARPAHIS i. e. Stabularius apud Paulum Warnefridi de Gestis Longob. a MAR equus & PAHIS servus. An Wermelandorum illud PAISAR, quo nomine, nescio qua superstitione territi, ne suo eos nomine nuncupent, lupos interdum appellatos volunt, ut alibi *gossar*, *grā gossar*, huc etiam aliquo jure referri possit, dicere non audeo."

Prof. C. Sæve has suggested to me that we might simply derive this noun from the root to FEED (i. e. to *bring forth*), see under [FOEDA(N)]. FOSLEU would then stand, by slurring or assimilation,



for FO(D)SLEU, and would be in N. I. FØESLA, f., *partus*, offspring. So we have the N. I. FØZLA, FESLA, FEZLA, f., food, nourishment.

In this case it would approach the O. E. FEDELS, m., anything *fed up*, in this dialect a *fatling*. This is very near a *fondling*, baby.

So in the oldest Swedish FØZLA actually occurs for FØBSLA, and the German dialectic word FETZL (neut.) signifies a *young woman*. In the Middle-English, FODE, FOODE, is frequent for *boy, girl, infant, imp, man, woman*.

FUDU, *Bract. 26.* — Probably an old noun, perhaps in the feminine, signifying (one-FED-up), a Child, Baby, perhaps a foster-child. I have no doubt that this is the word which has struggled on in England, but which we cannot I believe trace higher up than to Early English, the common FODE, FOOD, FOODE, FUDE, FWDE, a child, baby, particularly a daughter. In Swedish we have AF-FØDA, for *offspring, children, descendants*, like the Swed. AF-KOMMA (Dan. AFKOM, common gender; N. I. AFKVÆMI, neut.) of the fem. gender.

F, *Konghell,*

FORE, (? *Irton*), *Lancaster,*

FOR, *Ruthwell.*

} prep. FOR; of; gov. dat. and acc.; and

FORE, before, in the sight of, prep. gov. acc. (and dat. and abl.). — M. G. FAUR, FAURA; O. E. FOR; FORA, FORE; N. I. FUR, FYRIR, FYRI, FYR, FOR; Scand. Runics FURIR, FURI, FURER. FUR, FUR, FYRIR, FIRIR, FYRI, FIRI, FYR, FYRRE, FIRRI, FIR, FIRR, FOR, FORI, &c.; Swed. Dan., older and later, FORE, FOR, FØR; O. Fr. FORI, FORE, FORA, FOR; O. S. FURI, FUR, FORA, FOR; Ohg. FURI, FURE, FURA, FUR, FORI, FOR.

FOSLÆU, see under [FOEDA(N)].

FREWÆREDEA, *Mjöebro*, Proper name, ? d. s. m. — In O. Germ. Förstemann gives many forms, FRAUIRAT, FROWIRAT, FREWIRAT, FREWERAT, &c., masc., and FRAUIRATA, FREUVIRATA, &c., fem. — Apparently from the O. E. FREÁ, N. I. FREYR, M. G. FRAUJA, O. S. FROHO, FRAHO, Ohg. FRO, our FRE, (Dan. and Swed. FRO, Norse FRØY), Lord, and the universal Scando-Gothic stem RAD (our REDE), counsel, adviser.

FRIHALSI, *Hörning*, acc. s. ? n. Freedom, liberty. — The fine thought or picture of the FREE HALSE, the free neck, the neck unbent and unbowed to the yoke of slavery, was largely in vogue in our old dialects. It has since often drawn back, or the word has assumed other nearly allied senses. Thus we have M. G. FREIHALS, m., freedom; O. E. FREOLS, freeman, FREOLS, m., freedom, freemans-feast, festival, FREOLSUNG, f., feasting; N. I. FRÍALS, freeman, FRELSI, FRJÁLSI, n., FRJÁLSING, f., FRELSAN, FRJÁLSAN, f., freedom; O. Swed. FRELS, free, FRELSI, n., Mod. Swed. FRÄLSE, n., FRÄLSNING, f., freedom; O. Dan. FRÆLS, Mod. Dan. FRELS, free, O. D. FRÆLSE, Mod. Dan. FRELSE, salvation; O. Fr. FRI HALS, FRIHALS, FRIHALS, FRIHELSE, m., freedom; Ohg. FRIHALS, freeman, FRIHALS, m., FRIHALSI, f., freedom. For the substantive the O. E. preferred other forms, FREÓDÓM, FREÓNES, FREÓLDÓM, FREÓT, &c., freedom.

The word occurs on no other Runic monument, and is here found for the first time in Scandinavia with the primitive H (in HALS).

Many dialects formed, and some still have, verbs signifying to *free*, by adding AN or A (the infinitive mark) to the s, thus O. E. FREOLSIAN, N. I. FRELSA, &c. &c.

-FRID, see ELCHFRITH, ALCFRIDU, ECGFRIDU, GUDIFRIDUR, IKUFRIDMS, TIDFIRD.

At the end of compound names, FRID and FERD (with their many variations of spelling) are often used promiscuously, sometimes on the same page. Instead of 50 instances, I will only give one:

In Kemble's Old-Engl. Charters, Vol. 1, p. 146, in a document signed, among many others, by Offa king of Mercia (770) and his family, we have: — "† Ego Cyneðryð regina Merciorum consensi et subscripsi. † Ego Ecgferd filius amborum consensi et subscripsi." — But at p. 147, signed by the same king, we have (anno 772): — "† Signum manus Cynethrithae reginae. † Signum manus Ecgfrithi filii regis."

FRUMAN, *Bewcastle*, abl. s. neut. def. In-the-FRUM, first, from FRUM, (def. SE FRUMA), in O. N. E. also FROMA, FORMA; M. Goth. FRUMA; O. N. I. (in compounds) FRUM; O. Fr. FORMA; O. S. FORMO; Ohg. FRUMI.

FUGIANT, *The Franks Casket*, Latin in Runic staves, means *flee, fly from*, 3 pl. pr.

FUSE, *Ruthwell*, n. pl. m., FUSSY, quick, hastening, speeding, eager. — O. Engl. FUSE, FUS; N. I. FÜSS; Scandinavian Runics FUS, FOS; Swed. FUS, FOS; Dan. FUUS; O. S. FUS. — The Ohg. (FUNS) has retained the N, which is also left in the -FUNS which ends a couple of Gothic proper names.

FUDE, see under FAUCEDO. — FUDU, see under [FOEDA(N)].



ÆT-GAD(R)E, *Ruthwell*, adv., AT-GETHER, A-GETHER, now TO-GETHER, in a gather or heap or body. — Properly the prep. ÆT and the dat. sing. of GÆDER. — The root, to GATHER, Scand. GADDA, is found in many dialects.

GÆAH, *Lindholm*, ? n. s. m., GAY, quick, sudden, lively, nimble, sprightly, brisk, vivacious, frisky, eager. — This word Graff supposes to be connected with the Sanscrit GA-C-H, a variation of GAM, to GO. It is rare in our old dialects, here found (if found) for the first time on any Scandinavian monument, and is the same as the O. E. GEOC, the French-English GAY, GAI, O. It. GAJO, Port. GAIO, Prov. GAI, JAI, O. Sp. GAYO, &c. In Ohg. (GAHI) it is a fruitful root; in H. G. it has become JÄHE. The Norse-Icel. dialect would have used another term, FJÖRUGR, JÖRUGR, or some such word. — There is no doubt that this is the scarce Gotland mans-name, mentioned by Sæve, (*Annaler* for 1852, p. 230), nom. GAI'R, acc. GAI, still left in the name of the homestead GAI-STÄDA. On the same island is another compound of this name, a farm called GAI-BJÄNNA, that is, GAI-BIARNI'S HOME. Possibly we have also the Scandinavian-Runic name GAI-NU, (id. p. 231).

GÆFS, *Stentoften*, noble, gallant, generous; n. s. m. — The word does not appear in M. G., but we have it in the Norse-Icel. GÆFR, fortunate, mild, GÖFUGR, noble, worshipful, illustrious, excellent, shining; Older Swedish GEEF, GÆW; Swed. GAF, fortunate, fine, valiant, munificent, shining; O. Dan. GEEF; Dan. GLEV, GÆV, good, great, chief, excellent; O. E. GIFEL, liberal, generous, sterling. The last meaning (good, true, sterling, said of money, &c.) prevails in the Mhg. GIBE, Saxon GHEVE, GEBE, Netherlandish GAVE, GHEVE, &c. All these, to which many other forms might be added, are summed up in the Old Scandinavian GÆFA, luck, fortune, and all of them are connected with the root to GIVE. In the Orsa dialect (Dalecarlia, Sweden) GAF is *liked, admired, popular, famous*.

KAF, *Hörning*, 3 s. p., GAVE. — The forms of this word are so manifold that I will only mention the commonest in the three dialects M. G. GIBAN, GAF, GIBANS, N. I. GEFA, GAF, GEFINN, O. Engl. GIFAN, GAF (GEAF, GÆF), GIFEN. — In Scand. Runics we have (KIFA), GAF, KAF, and the supine GIAFIT, KIIFT.

göHLELEIBEN, see under H. — gøTØH, see under TE. — gøAI, see under [AGA(N)].

GÆYÆALLU, *Bract* 19, d. s. m. def., the GALLIC, the GAUL. — GALLE is an old Scandinavian name, perhaps of a different origin.

GÆLICA, *Northumbrian Casket*, ? g. s. f. — Of GAUL, in GALLIA.

GASRIC, *The Franks Casket*, ? n. s. m. If the 2 dots are E, then GAESRIC. — I cannot find this word in our O. Engl. lexicons, but take it to signify GAS-RICH, *gambol-rich*, playful, tossing and tumbling, sportive. Our N. Engl. provincialisms (both *secondary* verbs) GAUSTER, GOSTER, to laugh hilariously, swagger, and GAS (= GAS-CAN) to chatter, prate, talk pertly or glibly or insolently, presuppose the simple verb GASA(N) with a stronger meaning.

There is a Swed. noun GAS, fun, sport, play, a Swed. verb GASSA SIG, to enjoy oneself, pamper oneself, bask, and Swed. dialect-words GASA, GÅSA, to be wild at play, tumble, sport, and GASA, GÅSA, to breathe violently, swell or heat much, and GASIG, wild, violent, unruly, tumultuous. Compare the N. I. GÍÓSA, eructare, efflare, and GEYSA, GEISA, impetu ferri, ISLA, YSLA, prorueri, the Swed. Dan. [GASA, JÅSA] GÅRA, GJÆRE, O. E. GÆSAN, Ohg. GESAN, JESAN, to swell up, move, drive, ferment, rush, &c., with their many derivatives. The primitive Swed. GUSA, to blow, flow, whence GUSI a fool and the N. I. GUSSA to talk stuff, rattle on, point to the allied [GIUTA(N)], which see. — See RUCNE.

GÆSTIA, *Berga*, d. s. m. To the GHOST, GAST, soul, spirit. — O. N. E. GAAST, GÆST; O. S. E. GÆST, GAST; Swed. Dan. GAST; Dan. GEIST; O. Fr. GAEST, GAST, IEST; Ohg. KEIST, GEIST; Sax. GEEST, &c. &c. — This word, of which GUEST is a side-branch, properly means the *on-mover, on-rushing*, and ranges in signification from *God, King, Hero, Spirit*, thro *Stranger* and *Guest* to *Burgher, Man* and *Fellow*. — See ÆGESTIA.

See GASTAE, to the *Soul*, in the lines of the Venerable Bæda, from a Ms. written shortly after 735, under the word [DE].

But should — as I think — the SÆLIGÆSTIA of the Berga stone be one word, it will then be a *mans-name*, d. s., and the latter part will then be = GUEST not GHOST. This GUEST ranges thro a host of dialects, with endless variations in the spelling; but only the M. Goth. has preserved the nom. mark s (GASTS, N. I. GESTR). — The stone has SÆLIGÆSTIA (which see), not SÆLIGÆSTIY. See p. 887.

GAL, see YOUNGAL.

GALGU, *Ruthwell*, GALLOW(s), Rood, Cross, acc. s. m. Represents the S. E. GALGAN or GEALGAN, the N in the N. E. frequently falling away in the Nasal declension, and the vowel becoming o or u. — This masc. noun is in M. Goth. GALGA, in N. I. GÁLGI, in Swed. Dan. GALGE, in O. Fris. GALGA, N. Fris. GULIG, in Ohg. KALKO, GALGO, GALGE, in Otfrid and H. G. GALGEN. The O. S. is GALGO.

GAR, see WODGAR.

GEAR, *Bewcastle*, abl. s. n., the usual elision for GEARE or GEARI, YEAR. As GE is here pronounced Y (represented by I, J, in Old-Northern and Old-German), the other forms are nearly identical: M. G. YER, N. I. AR, Ohg. JAR, Mod. Scand. AR, &c.

GELICS, *Bract. 2*, Proper name, n. s. m. — May answer to the O. G. mans-name GELIKO.

ON-GEREDÆ, see under KORDE, under c.

GERNR, *Bridekirk*, apparently not a Proper name, but the adjective with the nominative masc. -R-ending; it may however be a comparative adverb. In either case it is here equal to *an adverb*, GERN, GERN, YERN, YARNE, YERNE, YHARNE. YHERNE, ERNE, yearning for, willingly, eagerly, carefully, diligently, gladly. — O. E. GEORNE, GEORN, GYRN; M. G. GAIKNS; N. I. GIARN; O. Swed. GIARN, GIERN; O. Sax. GERN; the secondary Scandinavian forms adj. in -JGR, -IG (N. I. GIGUR, Swed. GIRIG, Dan. GIERRIG, O. Fr. GIRIG, &c.) mean *greedy*. The Ohg. and many other dialects (GRI, GER, &c.) have no N.

GESSUS, *Bewcastle*, JESUS. — This Old-Italian way of spelling, with the G, was perhaps introduced by Roman missionaries or clerks taught in Italy. — On Scandinavian-Runic pieces we find it spelt GESUS, GISUS, LÆSSUS, IESSUS, IESUS, YESUS, YISYU; on the Kirk-Onchan 2nd stone, Ile of Man, we have ISUKRIST, for JESUS CHRIST.

GEU, *Björketorp*:

GEUW, *Stentofen*:

[? IA, *Rök*.]

YO, YAY, YEA, sure, indeed, truly, verily, of a sooth, an emphatic particle found in a host of dialects, but whose meaning is better understood than formally translated. It has yet other various forms and meanings. — M. G. JA, JAI; O. E. GEA, IA; N. I. IA; Swed. Dan. JA, JO; O. Fr. IE; Lettish JAW, &c. &c.

I believe we have this word, in the form IU, and in the meaning YO, AND, BUT, BUT-ALSO, on the difficult Eneby stone, Runtuna Socken, Södermanland, Sweden, (Lilj. No. 882, Bautil 799). It is only known to me in Göransson's woodcut, but this appears to be substantially correct. On the first side are 2 kinds of s. On the second side we have a 3rd kind, for the last rune in KRIMULFS, if correctly drawn, can be no other letter. The whole will then become clear, for I read and divide thus:

#### FRONT.

TUSTI AUK STIN, DIR RAISTU AT TUKA; SNIR [= SUNIR] KIARBU AT SAN FADUR SNIALAN.

TUSTI EKE (and) STIN, THEY RAISED-THIS AT (in memory of) TUKI; these-his-SONS GARED (made-this) AT (in memory of) SIN (their) FATHER SNELL (*keen, sharp, bold, quick, daring, excellent, &c.*).

#### BACK.

TUKI ATI RUHAR-FAN KRIMULFS, IU ATAI UDULI ATI HA-FAN.

TUKI AHTE (had, owned) RUHAR-FEN of-KRIMULF (GRIMWOLF'S), YO (and, but-also) ATTER (after) UTHULI he-AHTE (owned) HA-FEN.

The deceast TUKI is thus commemorated as having obtained two large estates of FEN-LAND, RYE-FEN, which had formerly belonged to GRIMWOLF, and HAY-FEN, once the property of UTHULI.

GIAD, see AU under [AGA(N)], — GIBRODERÆ, see BRODERÆ, and so on.

GIB, *Bract. 57*, 2 s. imperat., GIVE, grant. — Besides contracted forms, such as our GE, GIE, we have M. G. GIBAN; O. N. E. GEFA; O. S. E. GIFAN, GIBAN; N. I. GEFA; Swed. GIFVA; Dan. GIVE; O. Fr. GEVA, JEVA; O. S. GEBHAN, GEVAN; Ohg. GEBAN, KEPAN, &c. &c.

GIL, *Bract. 31*. Uncertain. See the description.

GILER, see under L.

GINO-RONOA, *Stentofen*, acc. pl. f. — I take the o in GINO to be merely the linking letter, perhaps from an old gen. pl. The word itself GIN, answering to our GIN, BEGIN, meaning *origin, firstness, primacy, authority*, and hence *head, prince, might, rule*, and so *very, excessive, most, &c.* It was used all over the North as an emphatic or intensive prefix. In O. Engl. where it is spelt GINNE, GIN, GYN,

we have GIN-FEST, very-fast, never-changing, GINNE-RICE, mighty kingdom, empire, &c.; in Norse-Icel. there are GIN-HEILAG, most-holy, sacro-sanct, GIN-REGIN, power-deities, the Great Gods, &c. GINO-RUNO would thus signify the *Mighty Runes, Chief or Ancient Letters*.

A very similar closing formula occurs on the Vaxala stone, Upland, Sweden, (Bautil No. 392, Liljegren 1553):

ILUKK IUK KINIRUNAR.

ILUK HEWED these KIN-RUNES.

But Prof. C. Sæve doubts whether K here can stand for G, and prefers to translate KEN-RUNES, teaching, pointing, marking staves, announcement or declaration letters.

I take it that we have also the same phrase, but contracted, on the Varpsund stone (Dyb. Sver. Runurkunder, No. 37):

ADKEN RAISTIK RUNAR.

ATHKEN RISTED (carved) these-K (- kin - gin) RUNES.

On the old copper publisht by Buræus this is given:

ADKEN RAISTA K RUNAR,

with a point before the K, which may well have disappeared since his time.

KINN-STINA DAR (- GIN- or KEN-STONES, block-stones or marking-stones, these, acc. pl.) is a parallel expression occurring on the one of the two Rockelstad stones, Upland, (Lilj. No. 475, Baut. 95). The word KINN is quite plain in Bautil, but Liljegren has misredd it BISA STINA DAR, which is nonsense. — See RUN<sup>5</sup>A.

GYOSLHEARD, *Dover*, n. s. m., Proper name. — This name, the O. G. KISALHART, GISALHART, KISILHARD, GISELHART, KISLAHART, GISLEHARD, GISLEARD, GISLOCARD, &c., cannot be derived from GISL, hostage. There are many words in our old dialects of which KISL, KISIL, KISAL, GISL, GISIL, GISAL, KISLI, GISLI, &c., is the first or last part of a compounded name. But they are not all from the same root. Some would seem to be taken from KISL or GISL beam, ray, staff, dart; others from KISL or GISL hostage; others (like the one here before us) from KISEL (our CEOSL, GEOSL, now CHESIL) a flint-stone. Thus GYOSLHEARD is = STONE-HARD, ROCK-FIRM. But some may be from the obscure root KIS or GIS, the -AL, -EL, -IL, being a diminutive form. Thus we have also an O. Engl. mans-name CYSSESTAN. I have not yet found a KISLHARD on any Scandinavian-Runic monument. — See the text.

GISL, *The Franks Casket*, n. s. m. Hostage. — O. S. E. GISEL; N. I. GISL; O. Swed. GISL, GISLI; Swed. GISLAN; Dan. GISSEL; Ohg. GISAL, KISAL, GISEL, GISIL, GIESEL. — See PURKISL.

GISLIONG, *Vi Moss Plane*, n. s. — Either a mans-name (= GISLASON) or = of the family or clan of the Gises. The O. Engl. names GISIL, GISL, &c.; the Scandinavian-Runic GISL, KISL, KISLI, &c., O. Germ. GISAL, GISILO, &c., are well-known. But I have not before seen this form of the patronymic.

HT, *Bract. 31*. Uncertain. See the description.

[GIUTA(N)].

KOWT, *Bract. 56*, subst. adj. n. s. m.

GUTENIO, *Buzou*, subst. adj. g. pl. m.

bi-[G]or[EN], *Ruthwell*, p. p. n. s.

If correctly redd, the first word will mean

the-GOTH; the second of-the-GOTHs; the third

GOTE, YOTE, BE-GOTE, BE-YOTE, poured out, shed.

I need not say one word on the acknow-

ledged difficulty of the noun; its derivation from GIUTAN, to GOTE, YOTE, cast, pour, is now generally assumed.

Without entering into the question of the perhaps older or dialectic side-form *Γέται*, GETÆ, and the GAUDÆ of Pliny, it will be sufficient to mention the old *Γέθωνες*, the *Γαῖνοι* of Ptolemy, the GOTHONES or GOTONES of Tacitus, and the Byzantine Greek *Γότθοι*. The Middle-Latin is GOTH, GOTHII, GUTH. Procopius distinguishes *Γότθοι* and *Γαῖνοι*, and we have the older *Maosa-gētan* and *Σατρα-γίδαι*.

If this were not sufficient to show the endless diversity of form, and how little stress we need lay upon it, the following will.

The M. Gothic Calendar has *GOÐÐIOÐ*; the *supposed* sing. nom. for *Ulfilas* is *GUDANS*.

In the O. English Genealogies an ancestor of (w)ODEN is *GEATA*, *GETA*, *JETA*.

For *GOTHS* the O. Engl. has the n. pl. *GEATAS*; *GOTAS* (Alfred); *GOTAN* (E. Chron.); g. pl. *GEATA* (Alfred); *GOTENA* (Alfred); d. pl. *GEATUM* (Alfred and E. Chron.) and *GOTUM*. Alfred's Boetius has

n. sing. *GOTA*,  
n. pl. *GOTAN*,  
g. pl. *GOTENE*, *GOTONA*,  
acc. pl. *GOTAN*.

Alfred's Orosius calls the *iland* *GOT-LAND*, the *peninsula* *GÓT-LAND*; the E. Chron. has for the latter g. pl. *IUTNA CYN*, and d. pl. *IOTUM*, while *Beowulf* gives g. pl. *EÓTENA* and d. pl. *EÓTENUM*, and Asser n. s. *GOTHUS*, d. pl. *GOTHIS*. For these same Jutlanders Old-English writers have *JUTI* and *JETÆ*, with the noun *JUTLANDIA*, *JOTLANDIA*, *GOTLANDIA*, *GEATA-LAND*, *IOTALAND*. *Bæda's JUTI* is Alfred's *GEATA* and *EOTALAND*. Edward Confessor, Laws, Lambarde's text, § 35 b, has n. pl. *GUTH*, and § 35 e, *GUTLANDIA* for *Jutland*. Ethelwerd has d. pl. *GIOTIS*, acc. pl. *GIOTOS*, and the noun *GIOTA*; while these same Jutlanders are called by Henry of Huntingdon d. pl. *GOTHIS* and *JUTIS* — tho he also has g. pl. *GOTHORUM* for the Norwegians. William of Malmesbury calls the Jutlanders *GIOTOS*, Simeon of Durham *GOTHOS*. Adam of Bremen has *JUTLAND* and acc. pl. *JUTHAS*, but Annalista Saxo calls this *Jutland* *UTTLAND* and *VIDLAND*.

*Bæda* has n. pl. *JUTI*, g. pl. *JUTARUM*, the *JUTARUM* of Florence of Worcester, and the *JUTORUM* of Henry of Huntingdon, for the Jutish people on the southern English coast, opposite the ile of Wight. Florence of Worcester has in the d. pl. *JUTIS*, while his *GOUTIS*, d. pl., either means the same or else the *Gotland* *ilanders*.

In Norse-Icelandic a name of (w)ODEN is *GAUTR* and *GAUTI*. It has *KAUTI*, a Goth; the pl. nom. is both *GAUTI*, *GOTI*, and *GAUTAR*, *GOTAR*, *GOTNAR*, for *Goths*, *Gotlanders*, *JÓTAR* for *Jutlanders*, its *Jutland* being *JUTLAND*, *JÓT-LAND*, *JÓTA-GRUND*, *JÓTA-VEGR*, while its *REIÐGOTA-LAND* is the same peninsula, and *JÓT-LANDS-HAF* the *Cattagat*. — The g. pl. is *GAUTA* and *GOTNA*; the adjective *GAUTSKR* and *GOTNESKR*. It calls both the Swedish folkland and the Swedish *iland* *GAUT-LAND*, *GAUD-LAND*, *GOT-LAND*.

Norway has the word *GŪT*, *GUT*, *GAUT*, for a boy, youth, unmarried man, but formerly (and still in some local dialects) for a kemp, a brave, a hero. So in *Vesterbotten* we have *GUT* for lad, boy.

In Scandinavian-Runic we have the mans-name *KAUTR*, *KAUTI*, and *AS-KAUT*, *AS-KUT*, *AS-KAT*, *AS-KUTR*, *OS-GUTR*, *OS-KAUTR*, &c.

The Old-Swedish plural is *GAUTAR*, *GIOTÆR*, *GÖTAR*, *GOTÆ*, *GÖTHA*, *GOTHA*, *GOTA*, gen. *GÖTA*, dat. *GÖTOM*, *GÖTUM*. The province is *GAUT-LAND*<sup>1</sup>. In Scand. Runics (on the *Thorsätra* stone, Upland, Dyb. Sver. Runrk. No. 13) dat. sing. a *KUTLANTI*; on the *Aspö* stone, Södermanland, Sweden, (Liljegren No. 952, compared with *Brocman*, *Ingvars Saga*, Stockholm 1762, 4to, p. 189) dat. sing. o *GUTLANTI*; on the *Fuglie* stone, Sconé, Sweden, dat. sing. o *KUTLATI*. All these refer to the *iland* of *Gotland*, as does probably the *DIR FURDU STIN BINA AF KUTLANTI* of the *Norrunda* stone, Upland, (Liljegren No. 1555).

Plural nom. for the *iland-men* of *Gotland* *GUTAR*, *GOTAR*. In the *Gotland's Saga* n. pl. *GUTAR*; g. pl. *GUTA*, on the *Gotland Runic Ellwand* *GOTA*; d. pl. *GÖTUM*, *GOTUM*, and adj. *GUTNISKR*.

But the *Gotland's Saga* has also the g. pl. in *N*, *GUTNAL ÞING*, i. e. *GUTNA AL-ÞING*, the *All-thing*, *Land-thing*, *Folk-moot*, *Parliament*, of the *Gotlanders*.

There are divers Gothic local names on the *iland*, as enumerated by P. A. Sæve: "*GUTE*, *GUTEN-VIK* and *GOTEN-VIK* (in the East-Göta scar near *Arkö*), *GUTEN* (one of 7 streams), *GAUT* (a fishing-ground near *Färö*), *GAUTUM* (= *GAUT-HAIM*), *GAUT-AKAR* (*Buttle*), *GUTA* and *GUTA-BRUNN* (*Bunge*), *GUDARNA* (a large plain), and the folkname *NÄRDUR* and *SUDUR-GUTAR*."

The Modern Swedish has n. s. *GÖTE*, pl. *GÖTAR*, *GÖTER*, *GÖTHER*, and for the *iland* *GOT-LAND* and *GÖT-LAND*, properly *GUT-LAND*, its people being *GOTLANDINGAR*. In Mod. Danish, by assimilation, *GUL-LAND*. The Swed. adj. is *GOTLANDSK*, the Danish *GULLANDSK*. — In *Reginaldi Monachi Dunelm. Libellus*, written

<sup>1</sup> See a great number of Swedish provincial forms and compounds enumerated in *Rudbecks Atlantica*, fol., Vol. 4, pp. 181-83.



about 1175, as printed from a codex of about the same date, the words, Ch. 112, "Daciam, Schoithlandam, Ysyam, GUTHLANDAM" mean Denmark, Sweden, Iceland, and, apparently, *the island of Gotland*!

The Danish peninsula, in Modern Swedish and Mod. English and O. Danish JUTLAND, in our Camden also JUTLAND, in Mod. Dan. JYDLAND, but popularly by assimilation JYLLAND, is in Scand. Runic JUTLANT (the Husby stone<sup>2</sup>, Upland, Lilj. No. 608, a JUTLANT); so the Skåne-law Runic Ms., Part 2, has i JUTLAND and i JUTLANDE. In Old-Danish documents it is called JUTIA, GUTLAND, JUTLAND, JÜTLAND, &c. O. Dan. adj. JUTSK. The Swedish adj. is now JUTLANDSK, JUTSK, the Danish JYDSK, English JUTISH, JUTTISH and JUTLANDISH. Swedish JUTLANDING masc., JUTLANDSKA fem., English a JUTLANDER, in older Danish JUDE, mod. Danish JYDE; in Jutland itself JYD', in Nordsamsö JUDE. I need not remind the reader that the Scandinavian J is our Y. In Norway and Sweden JUTE has often been used, and occasionally is so still, for *Dane in general*, and JYDSKE has ofte been said in Norway for to *speak Danish*. In South Jutland "the most southerly of the place-names which perpetuates the memory of the Goths is GÖTE-BY, in Hytten Amt"<sup>3</sup>.

There is also the well-known old Scandinavian mans-name JUTE, JUTHE, JUTTE, and the womans-name JUTSKA, JUTTA. The Old-Saxon is GAUTH, GAUT, GOT; the Old-High-German KOZ and GOZ, pl. GUDI.

From the above, two things will be clear, the great variety of form even in the earliest times, and the fact that this vocalic noun has often been used — as occurs so frequently in the O. N. E. and several times in the old Scandinavian speeches with nouns of this class — with a nasal *n* in the gen. pl., hence forming an adj. in -NISC as well as the common one in -ISC. — In the O. N. E. this gen. pl. is -ONA, -UNA, -ENA, commonly -ANA, in O. S. E. commonly -ENA, in O. Frisic commonly -ONA.

Hence the above nasal gen. plural GUTENIO. The *i* may be the *y*-sound so often inserted in various Northern dialects old and new. I have met with no other example of a gen. pl. of this kind ending in *io* or *yo* for *o*, apocopied from the older Sanscrit termination *ām*, Send *ānm*, Greek *ων*, Latin *um*, Old Oskan also *om*. Lithuanian *u*. — This final *o* we are familiar with in these monuments, instead of the later *ā* or *i* or *e*, &c.

The verb is M. G. GIUTAN, O. S. E. GEOTAN, N. I. GIOTA, Swed. GJUTA, Dan. GYDE, O. S. GIUTAN, O. Fr. GIATA, Ohg. GIUZAN, and so on.

In Fuchs, *Alte Geschichte von Mainz*, Vol. 1, p. 107 (quoted in Steiner's *Codex inscriptionum romanarum Rheni*, 8vo, Vol. 1, Darmstadt 1837, p. 254) is a Roman stone from Hessen to the memory of "Rufus COVTVS, Vati f(ilius), natio(ne) ELVETIVS".

GIUDEASU, *The Franks Casket*, n. pl. m., the JEWS. — I have not observed this form elsewhere. In O. Engl. the land is commonly called IUDEA or IUDEA-LAND, the people (n. pl.) IUDEAS, and the adjective is IUDEISC. Robert of Gloucester calls the people GYWES. In N. I. a Jew is GYDINGER, in O. Swed. IUDE, in Ohg. JUDEO, JUDO, JUDI. Nearer is the M. G., which has IUDAIA for the land; IUDAIUS and IUDAIUS for the Jew, n. pl. IUDAEIS, and the adjective IUDAEISKS.

GLÆSTÆPONTOL, *Amulet-rings*, which see.

<sup>1</sup> See the ed. of the *Sartees Soc.*, London 1895, 8vo, p. 251.

<sup>2</sup> This is given so incorrectly by Liljegren that I repeat it here from the text *cited* but so badly *followed* by Liljegren, the runic paper by O. Celsius in "Acta Literaria et Scient. Svecica", Upsalæ 1790, 4to, p. 84. See also N. R. Brocman, Ingvar Vidfarnes Saga, Stockholm 1762, 4to, p. 177.

[illegible]

TIARFR, UKI, URIM UK UKI UK UKIR UK KIRIALMR, DIR BRUÐR ALIR, LITU RESA STIN ÐINA IFTIR SUIN, BRUÐUR SIN;  
SAR UARÞ TÐR A IUTLATI, ON SKULTI FARA TIL IKLANÐS.

KUP IALBI ANS AT UK SALU, UK KUS MUHIR, BIR PAN AN KARPI TIL.

TIARF, UKI, URIM (= URM, ORM, = WORM) EKE (and) UKIK EKE IUKIK EKE KIRIALM, THEY (those) BROTHERS ALL, LET  
RAISE STONE THIS AFTER SUIN, BROTHER SIN (their); SA (he) WORTH DEAD (died or fell) ON (in) JUTLAND, AN (but) SHOULD  
FARE (was on his way) TIL (to) ENGLAND.

GOD HELP HIS OND (spirit) EKE SOUL, EKE GOD'S MOTHER, BETTER THAN HE GARED TIL (did to, acted, deserved)!

<sup>3</sup> C. Engelhardt, *Thorsbjerg Mosefund*, 4to, Kjøbenhavn 1863, p. 77.

GLYOEY, *Bract.* 7, acc. s., GLEE, joy, happiness. — The simple subst. of this root is very rare in our old dialects. I am not aware of others than the O. E. GLEO, GLIG, GLIW, masc., Mid. E. GLEO, GLEE, and the N. I. GLY, neut. Such popular Scandinavian forms as GLE, GLEA, are mere contractions for GLEDJE, &c. Doubtless such vocalic forms existed in the olden time, but — with the usual tendency to strengthen themselves with a consonant — they settled into words ending in D (like the Swed. GLADJE, N. I. GLÆDI, Dan. GLÆDE), or some other consonant. The root GLAD is common in our tungs, and is connected with GLOW, shine, be pure or wise or bright. We will not follow it further into its still simpler shape LOW, flame, (the Latin LUX), with the usual emphatic GE prefix.

GLWK, see under LUGWN.

GOD, *Rathwell*, n. s. m. |

GOD. — M. G. GUD; O. E., O. S. GOD; O. Fr. GOD,

GUD, *Lancaster*, voc. s. m. |

GUD; N. I., O. Swed. GUD, GOD, GUD, masc. and neut.;

Scand. GUD; Scand. Runics GUD, GUT, KUD, KOD, &c.; Ohg. COT, CUT, GOT, GOTH, god, &c.

KUDI, *Helnes*, n. s. m. This word, now — when used historically — spelt GODE in Scandinavia, is GUDI and GODI in Norse-Icelandic. A direct derivative of the word for GOD, it signified the (hereditary) office and title of *Temple-priest and Judge in the chief fane and law-court of a shire or canton*. In Norway it was nearly unknown, being there overshadowed by the equivalent title of HERSE. In Sweden and England it has never been found, and it was unknown in Denmark till the Helnæs and Flemløse stones were discovered, and till I identified it on the Glavendrup stone. See NURA. In Iceland it was common both in the heathen and Christian times, till that island submitted to the kings of Norway. But I think that this GUDI has been also locally used in England in the Anglic times. Else how are we to explain such perantique Old-English mens-names as LAGUDI (= LAGGUDI. Law-sayer), THURGODUS, THURGOTUS (= THUR GUM, Thur's Priest), OSGOD (= ANS GUDI, the Priest of the Gods), and WIGOD, WIGODUS, WIGOTUS, WIUTI (WIG-GUM, Temple-priest)?

GUDIFRUDUR, *Tjängvide*, acc. s., Mans-name. Old-Danish GODAFRID; O. Engl. GODEFRYD, GODEFRITH, GADFRID, GODFERTH, &c.; O. Germ. GODAFRID, GOTAFRED, GOTIFRID, GUTFRID, &c. Pehr Sæve has suggested that this GUDIFRUDUR may have owned the homestead GUFFRIDE,  $\frac{1}{4}$  of a Swedish mile from Tjängvide, both these garths being in the same parish of Alskog<sup>1</sup>.

GONRAT, see under KUNI-. — [GRAFA(N)]: —

a-GROF, *Æthred's ring*, a-GROOF, en-graved, carved, sculptured, 3 s. p. of (? a-GRAFA[N]). —

The simple verb, GRAFAN, GRÓF, GRAFEN, M. Goth. GRABAN, GROF, GRABANS, N. I. GRAFA, GRÓF, GRAFT, Ohg. GRABAN, GRUOB, GRUOPH, GRABEN, &c. &c., runs thro half Europe.

GRORN, *The Franks Casket*, p. p. n. s. |

The former word means CRUSHT, smasht,

GREUT, " " " acc. s. m. |

dasht in pieces, killed; the latter GRIT, GRETE,

gravel, sand, shingles, shore, coast, &c.

s and t continually interchange. Hence, from the root GRINDAN, to GRIND, break small, we have O. E. GREÓT, GRUT, E. GRIT, GROAT(s); N. I. GRÍÓT; O. Swed. GROTER, GRYT; Swed. GRÖT; Swed. dial. GRUT, GRYT, GRUTÅ, Swed. GRUS; Dan. GRUUS; Dan. dial. GRUD, GRYT; Ohg. CRUZI, CRUSC, CRUZZE, CRIOZ, KRIOZ; Germ. GRAUS, GRIES; O. Fr. GRET, &c., for scores more could be added, words of all genders, according to their sense, but mostly masc. and neut., — anything CRUSHT or ground or broken small, gravel, shingles, sand, meal, malt, a little, a morsel, &c.

But all this is from a *strong* verb now no longer extant, of which we here seem to have a participial form. In the modern dialects we have the theme, but as a *weak* verb (p. t. -TE), and often

<sup>1</sup> Extract of a letter from Prof. Carl Sæve, dated Visby, Gotland, July 6, 1867: "Häromdagen, när min bror Pehr och jag, här i Visby, sågo och läste å Din framställning af Tjängvide-stenen, och vi då läste namnet Gufifruþr uti inskriften derå, utropade Pehr: "Denne Gufifruþr var kanske hemma vid Guffride (en gård,  $\frac{1}{4}$  Sv. mil från Tjängvide, båda gårdarne i samma socken: Alskog)". Gårdsnamnet, som nu uttalas Guffride, måste forn betat Guf-fridr, och grundar sig å mansnamnet Guf-fridr l. Guf-frith, d. ä. Isl. Guf-fridr (l. Guf-fridr), hvilket på flit. skola heta Gufido-fridr och på Gotiska Guf-frids (l. Guf-frids). Vi kunna således å denna väg komma till Gutniskt (Forn-Gotländskt) Gufi-fridr. Lätt är visserligen öfvergången från frþr till ett utvidgadt frþr, men svårare till frþr (hvilket snarare förutsätter ett frþr, frþr, Isl. fróðr), då fylnads-vocalen, att döma efter andra analoga fall och propter euphoniam, inskjutes mellan 2ne samstäende consonanter, t. ex. smiþr för smiþr, Ketil-fridr (-fridr), buru (bru), buruþur (bruþur), o. s. v. Deraf bör man således hafva rätt att sluta, att frþr utgått från frþr, icke från frþr. En annan härkomst vore dock äfven möjlig, näml., att detta frþr vore en forn form för det Isl. fjórðr (fjardar, dat. fjóðr) m., fjård. Bildningen vore då analog med hjórt (dat. hjórt) m., hjort, hvilket fördom måste hafva formen \*hjórtu, \*hjórtu, att döma af f. e. heorot, fht. hiruz. Men huru skall man kunna tänka sig, att ordet fjórðr, fjård, skulle hafva kunnat ingå i ett mansnamn som sista led i en sammansättning?"

as a frequentative. So Engl. to CRUSH (? CRUSCAN); O. Swed. GRYTA (to beat with small cobbles, to stone); Swed. GRUSA, KROSSA; Dan. GRUDTE, GRUTTE; Dan. dial. GROTTE, GRUTTE; German GRIESEN, and so on, thro a wide range of dialects. The lost verb has probably run parallel with the O. Engl.

HREÓSAN, HREÁS, HROREN, to fall, thus GREÓSAN, GREÁS, GROREN, to crush.

For Ohg. Grimm (Gr. 2, 49) suggests

GRUTAN, GRÄUT, GRUTUN.

and for the Mhg. Benecke (Lex. 1, 577) supposes a lost

GREUZAN, GRÓS, GRUZZEN.

GUDR[E]D, see under KUN-. — GUTENIO, see under [GIUTA(N)].

GUD, see HILDDIGUD. — GUDIFRUDUR, see under GÖD.

H, see under HERIS.

HAC, *Bract*. 10:

HEC, „ 25;

HLEG, „ 68;

HÆH, „ 57; *Möjebro*;

HAG, „ 1;

HIÖC, „ 2;

HIUK, *West Thorp*;

HO(g), *Bract*. 62;

HUC, „ 56;

HUYOC, „ 17;

HUG, „ 4;

HUGG, „ 61; all 3 s. p. }

HEWED, cut, carved, risted, wrote, inscribed, stamp, made; N. E. to HAG, Sussex to HUCK. — O. E. HEÁWAN, 3 s. p. HEÓW; N. I. HAUGGVA, HÖGGVA, 3 s. p. HIÖC, HIÖ; O. Swed. HAKVA, HAKVA, HUGGE, HOGGA, HAGGA, Gotland HAGGUA, 3 s. p. HIOG, HIÖGG, HIÖ; Swed. HUGGA, 3 s. p. HÖGG; Dan. HUGGE, 3 s. p. HUG, HUGGEDE; Norse commonly 3 s. p. HUG; O. Fr. HAWA, HOWA; O. S. HAUTUAN, HAUTAN, 3 s. p. giHEU; Ohg. HATAN, HATWAN, 3 s. p. HIU, HIÖ. — We must not confound with all this the Northcountry verb to HOUK, HOWK, for this is merely softened from to HOLK, *hollow*, dig out.

The Scandian modern dialect forms of this originally Reduplicative verb are also endless. We will only take a

couple of the extremes: *Dalecarlia*: inf. HÁGGA, s. pr. HÁGGE, s. p. HJÁGG, p. part. HÁGGJID; *Gotland*: inf. HAGGA, s. pr. HAGGEUR, s. p. HJÁGG, p. p. HAGGI; *South Jutland*: inf. HUGGE, s. pr. HUGGER, s. p. HUGGE, HUGGED', p. p. HUGGEN.

On Scandinavian-Runic we have 𐀓KUA, AKUA, HAGA, HAKUA, AUKUA, AKA, HAKA, AIKUA, HUKUA, &c., 3 s. p. AUK, HIAK, HIAU, HIK, HIO, HIOK, HIU, HIUK, HOH, HUK, IAY, IAYK, IKU, IOK, IUK, IÜK, IUKK, UK, HAK, IK, IG, &c.

This is the commonest word and formula, as usually Latinized on stamp or carved monies or medals &c. in early times by ME FECIT, of which we have hundreds of examples. It appears to me to have been also occasionally employed on some of our oldest Northern *Coins*, and that various apparently barbarous letter-groups, such as IOI, II, LE, IV, &c., may be intended for this formula. It apparently occurs on a Rune-coin No. LVIII, Dan. Cat. Supplem., folio, p. 59:

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*Church-gang Bene (Prayer at entering Church).*

Steeg (step) I in church  
 with a-Christian man's feet;  
 hold (friendly, propitious, helpsome) be to-me Church,  
 hold be to-me Priest,  
 hold be to-me Mass-book,  
 and every book which God, Lord mine, wrote, &c. &c.

HÆGE, *Stentoften*, d. s. ? m. } In the HOW, HOWE, HOY, barrow, cairn, grave-mound,  
 HAUKUM, *Snoldelev*, d. pl. } low, tumulus. — This is the N. I. HAUGR; O. Swed. HÖGHER,  
 Gotl. Law HAUGR, Norse HAUG. The common Scand. Runic form would be HAUK(R) or HUK(R); in the  
 Maes-howe Inscriptions, Orkneys, No. 19, it is HOUHR; we have the gen. s. HUKS UBBRIUTR on the Glim-  
 minge stone, Skåne, (Lilj. No. 1421); the dat. s. I DAIMSI HUKI (Fjellerad, Denmark); acc. s. HAUK DÆNSI  
 (Tryggevælde, Denmark); HAUK DIS... (Horne, N. Jutland); KARBI HUK (Vindinge, Denmark, Lilj. No. 2044);  
 BURUIAR HAUK (Bække, N. Jutland); on the Broby stone, Upland, Lilj. No. 654) KARPU ..... HAUK PANA;  
 on the Hareby stone, Upland, (Lilj. No. 411), HAUK KIARA; in the Maes-howe, No. 20, OUH, but No. 14,  
 HAUK; on the Snoldelev stone, Sealand, we have the dat. pl. o SALHAUKU(M).

HÆA, *Charnay*, n. s. m., definite, the-HIGH, the tall, N. E. HEICH, HEYCH, M. E. HEY. —  
 This word occurs in the old dialects in *hundreds* of forms. If we take half a dozen of the more fit  
 among them, and see how they express the masc. and fem. in both the *indefinite* and *definite* class:

HIGH,		THE-HIGH,	
n. s. m.	n. s. f.	n. s. m.	n. s. f.
M. G. HAUS	HAUHA	HAUHA	HAUHO
N. I. HÁR(R), HAOR	HA	HÁI	(HÁA), HÁ
O. N. E. HEH, HEA	HEH, HEA	HEHE, HE(H)A	HE(H)A
O. S. E. HEAH	HEAH	HEAHA	HEAHE
O. Swed. HÖGHER	HÖGHER	HÖGHI, HÖGHE	HÖGHA
O. Fr. HACH	HACH	HACHA	HACHE
O. S. HOH, HO	HOH, HO	HOOH, HO(H)A	HO(H)A, HO(H)E
Ohg. HOH, HO	HOIU, HOHA	HOOH	HOHA

we shall at once perceive that the masc. A-ending in HÆ-A need not become a feminine by merely being regarded from an Icelandic point of view. On the contrary, all the oldest (less rapidly changed) dialects have A, or its equivalent. As this brooch was worn by a warrior, and as the epithet *the High* would not be used of a woman, HÆA is in the *masculine*.

HEO-SINNA, *Bewcastle*, d. s. f., for the HIGH-SIN, great crime, *facinus*. A common word in O. Engl., in the northern dialect usually HEH-SYNN, in the southern usually HEAH-SYNN. — In O. Engl. the first word is mostly HEH, HEÁ, HÆH, HIH; O. Swed. HÖGHER, HAUG, HAUR, HIÖG, HAUCH; Swed. HÖG; Dan. HOI. The second is commonly in O. E. SYNN or SYN or SIN; N. I. Swed. Dan. SYND; O. S. SUNDIA, SUNDEA; Ohg. SUNTA, SUNDA, SUNDEA.

But HEO-SINNA may possibly be an adjective, = *most-sinful*. See the text.

HÆI-TINÆ, *Tanum*, nom. sing. — HIGH-TINE, high-token, grave-beacon, mound-stone, funeral pillar. In olden runic inscriptions the A and I often and strikingly interchange. Thus we have here HÆI-TINÆ, but might expect HÆI-TANÆ. HÆI is HIGH, shortened as usual in compounds. Of TINE we have only a trace or two, in the M. Goth. -TANI a sign, a token (left in one word only, FAURA-TAINI, neut., FORE-TOKEN, wonder), and the English TINE, anything standing or jutting up or out. Should this be the word, (whose gender here is unknown), it would be like so many other words (CUMBEL, BEACON, MARK, &c.) used for a mine-stone. But this TINE is related to a crowd of words, especially TAKE, TOKEN, and their derivatives. — See TINE and DRAWING. — Should HÆI be = HÆIG, a HOW (see HÆGE), the meaning is substantially the same.

HÆBO, *Stentoften*, 3 pl. pr., HAVE-they, they-shall-have, N. E. HAIF, HAE. — In the oldest Scandinavian dialects the final vowel of the 3 pl. pr. is sometimes U or O, instead of the more usual A.



This is also the case in the O. N. E. — O. N. E. HABBA, HÆBBA, GIHEBBA, HABA, HÆFA; O. S. E. HABBAN, HAFAN, HÆBBAN, GEHÆBBAN, GEHAFAN; M. E. HABBE; O. Scand. and Scand. Runics HABA; Swed. HAFVA; Dan. HAVE; O. Fr. HABBA; O. S. HABBIAN, HÆBBIAN; Ohg. HĀBAN, HĀBON, HĀBEN, HĀBEEN, HĀPAN, &c. The Mæso-Gothic also has the B, — HABAN 3 pl. pr. HABAND.

HÆC, see under HAC. — H<sup>æ</sup>ER<sup>æ</sup>, see under HER<sup>æ</sup>. — HÆG, under HAC.

HÆGE, see under HÆA. — HÆH, see under HAC.

H<sup>æ</sup>EDAR, *Björketorp*, acc. s. |

HIDEAR, *Stentofen*, " " |

HADOR, honor, fame, glory. — N. I. HEIDR, honor;

O. E. HÁDOR, brightness; O. Swed. HEDER; Swed. HEDER;

O. Dan. HIETHÆR; Dan. HEDER; all masc.; Ohg. HEITERI, clearness, calm, fem. — This use of the word (bright fame, honor) has not, I believe, been found out of Scandinavia. In Germany the words employed have been and are EHRE and RUHM; see ÆRU and RUMA. On the other hand, curiously enough, the adjective, N. I. HEIDR bright, serene, has not been found in the rest of Scandinavia, but *was* the O. E. HÁDOR and *is* the present German HEITER. — In Scandinavian-Runics we have AIDUIARDAN, acc. s. m., HADORWORTH, *worshipful, honorable*, on the Glavendrup stone, answering to the N. I. HEIDVIRDR, the HÁIDVERDR of the Gotland Law, the HEIVARÐER of the Skåne Law, and the HITHWORTHER (HETHWORTHER, HETWARTHER) of the Vitherslags Ret.

HÆLEG, *Buzeu*; |

HELG..., *Bakewell*; |

HOLY, sacred, dedicated. — O. N. E. HÆLIG, HÆLG, HALIG, HALG;

O. S. E. HÆLIG, HALIG, &c.; Scand. Runics HILAGR, HILG, HALIG, HELH,

HEL; O. Swed. HELAGHER, HELAGHER, HÆLG, HELL, HÆLIGHER, Gotl. Law HAILIG, n. pl. n.; N. I. HEILAGR, HELGR, Hom. Book HÆLAGR; Swed. HELIG; O. Dan. HÆLUGH; Dan. HELLIG; O. Fr. HELIG, HELEG, HELIG, HELG, HELICH, HILG; most Northern Fris. (Wiedingh) HOELDIG; O. S. HELAG, HELOG, HALAG; Ohg. HEILAG, HEILIG, &c. — On the Bakewell stone the word is only a fragment. — See scs. — We do not know whether the HÆLEG of the Buzeu Ring be masculine (as if said of a Ring), or feminine (as if of a gift), or neuter (as of a thing), or singular (as of one thing) or plural (as of many given at the same time). In any case we should have expected a masc. or fem. or neut. termination in the singular. But there were many Gothic and other Northern dialects of which we know nothing, and one or other of these may have already cast away these nom. sing. endings of the adjectives, as was usually the case both for masc. and fem. and neut. with the oldest English and often with the oldest Scandian as to the masculine. In the M. Gothic the neut. ending of the n. sing. *had already often fallen away*, and the fem. ending of the nom. sing. adj. is already gone in the oldest Scandian. All things considered, we may suppose that the noun understood here may have been *in the neuter* (as *thing*, &c.), and that thus HÆLEG resembles what would be the M. Gothic nom. sing. neut. short form for HÆLEGATA. But this word HOLY *has never yet been found* in any M. Gothic monument, that dialect using in its stead the word WEIHS. Therefore this lafe may not have been, "technically" speaking, Mæso-Gothic at all!

HELHIS, *Maeshowe*, n. s. m. |

HILIGÆA, *Orstad*, ? d. s. m. |

Proper Name. — On Scand. Runics HELKI, HELHI,

HELGI, &c.; the N. I. HELGI; common Scandinavian HELGE;

O. G. HALICHO, HALUCHO, HELUCO, HALEC, &c. — On the Maeshowe block the name may be redd HELHI, for the lowness of the s, (which may be only a divisional mark) seems to be merely from the chip in the stone, so that the carver cut the stroke lower down than usual. If really HELHIS, it is a separate name, for there never was a Scandian HÆLHR or HELHIR.

HÆI-TINÆ, under HÆA.

HÆIT(i), *Tanum*, n. s. m. (Perhaps from a mythical Warrior or Sea-king of that name),

*Hero, Leader, Captain*, from HAITA(N) to hight, order, command. — But if my last reading be adopted (see DREWING), this HÆIT(i) will fall away.

HÆLE, *Stenstad*, d. or acc. s. Name of a Place, ? HALI or HÆLE, in Thelemarken, Norway.

H<sup>æ</sup>LEDA, HÆLDEO, see under HELDÆA. — HÆMUS, see UILEAFIHÆMUS.

GÆHÆLEIBÆN, *Tune*, acc. s. m. LOAF-brother, com-panion, com-rade, fellow, mate, here HUSBAND. ? Nom. GÆHÆLEIBE. — M. G. GAHLAIBA (acc. s. GAHLAIBAN), com-rade, fellow-soldier.

The simplex (LOAF), M. G. HLAIFS, O. E. HLAF, North E. LAIF, O. Swed. LEVER, Swed. prov. LEF, Norse LEIV, Dan. LEVE, LEV, N. I. (H)LEIFR, Fris. LÆF, &c. &c., is found all over the North in a crowd of forms, as well as in Ohg. (H)LAIBA, HLEIP, Mhg. LEIB, &c., and in other dialects, up to the Latin LIBUM. But this particular derivative has hitherto only been known in Mæso-Gothic, and now on the Tune stone.

As in Old-English the fellow-word *HLÁFORD*, in later English *LORD*, was (and even yet is, now and then) also used for *HUSBAND*, tho usually signifying *Master*, so here *gehlætre* has in Mæso-Gothic the meaning of *Brother-in-Arms* but in this, old Tune dialect of *HUSBAND*, spouse.

*HLAFARD*, *Rathwell*, acc. s. m. *LOAF-ORD*, Loaf-source, Loaf-giver, Bread-giver, *LORD*, *LAIRD*, Chief, Captain, Master, Protector, King. The same idiom occurs in Scandian, *MAT-MO(DE)R*, (MEAT-MOTHER), Mistress, *Han er i mît(t) Brød*; and in German: *Er steht in meinem BROT*, he is in my BREAD, *BROT-HERR*, Bread-sir, Bread-giver, employer, *BROT-ESSE*, Bread-eater, servant, *BROT-ESSER*, id., *BROT-GEBER*, Bread-giver, employer, *BROT-GESENDE*, the servants, *BROT-HERRSCHAFT*, the Master and Mistress, *BRÖTLING*, servant. So in O. Engl. *HLÁFĒTA*, *LOAF-EATER*, servant, *HLÁFDIGE*, *HLAFDIA*, *HLÆFDIGE*, *HLÆFDIE*, *LOAF-DIGE*, Loaf-woman, *LADY*, Mistress. — O. N. E. *HLAFARD*, *HLAFERD*, *HLAFERD*, *HLAFURD*; O. S. E. *HLÁFORD*, *HLÁUORD*, *HLÁFURD*, *LÁFORD*; in East-Anglia also *HLÁBARD*; E. and M. E. *LÁVERD*, *LAVERD*, *LAVERID*, *LOUERD*, *LHOAVERD*, *LÓFARD*; N. E. *LAVYRD*, *LARDE*; Engl. prov. *LOERT* (Your Honor! masc. or fem.); N. I. *LÁVARDR*, *LAFAVARDR*; West-Gota Law *LAVARDER*. These two last perhaps early importations from England, along with many other words.

*HELDA*, *Ruthwell*, infinit. *HELD*, *HEILD*, *HEYLD*, *HILD*, lean, incline, bend, totter, fall. — O. S. E. *HYLDAN*; Dan. *HELDE*, *HÆLDE*; N. Fr. *HELDE*; O. S. *HELDIAN*; Ohg. *HALDEN*, *HALDIAN*, *HELDEN*. — A secondary verb, from the primary to *HELE*, *HEILL*, *HEYL*, *HEAL*, O. E. *HĒLAN*, *HELAN*; (N. I. *HALLA*, Swed. *HALLA*, which presuppose an unassimilated *HALDA*, *HALDA*); O. Fr. *HELA*; O. S. *HELAN*, *HELIAN*. To this group also belongs (to make to lean and bend or fall) our *HAIL*, *HALE*, *HELE*, *HELL*, to pour out, N. I. *HELLA*, Swed. *HALLA*, &c.

*HELHIS*, see under *HÆLEGG*.

*HERE*, see under *HER*.

*HERIS*, *Himlingöie*, n. s. m.

*H* (= ? *HARI*), *Konghell*, d. s. m.

*HERIS* I take to be a mans-name; *HARI* to be a noun meaning *Army*. — *HERIS* (the Old-Engl. mans-name *HEARA*, O. Germ. *HERIO*) may have signified *The Swordsman* (M. G. *HAIRUS*, O. E. *HEORU*, N. I. *HIÖRR*, O. Swed. *HJOR*, m., a sword); or *The Tall*, *The Splendid* (see *HĒA*); or, more likely (see *HERE-WOLF*, below), *The Warman*, *The Warrior*, from the noun *HERE*, army, host, but originally doubtless army-man, soldier. — M. G. *HARJIS*; O. E. *HERE*; N. I. *HER*, *HERR*; Scand. *HÆR*; O. Fr. *HERE*, *HIRI*; O. S. *HERI*; Ohg. *HARI*, *HERI*, *HERE*, &c.; all masc. — On the Fjuckby stone, Upland, Sweden, we have the dat. sing. *HARI*, the troop, army, fleet. — The old s-ending is found in the *LEUT-HARIS*<sup>1</sup> of Agathias, the Allemanic general who perisht with his army in 553. There is also a *ROTHARIS*, Duke of Brescia in the beginning of the 7th century. Others might be added. — It is also possible, and this opinion was long ago announced by Mr. Haigh<sup>2</sup>, that the whole word on the fibula — *HÆRISO* — may be taken as a female name in the nom. sing., not as *HERIS* o, *Heris owns-me*. See *LUDR*. According to Prof. Bugge this *HÆRISO* would be a Norse-Icel. *HERSA*. See his p. 251 (*Tidskrift for Phil.*, Vol. 7).

*HÆR(ING)*, *Vi*, n. s. m.

*HERINGÆ*, *Skåning*, n. s. m.

This mans-name answers to our Old-Engl. *HERING*, to the Norse-Icel. *HERINGER* and to the Old-Germ. *HERINC*. It still flourishes (both as *HERRING* and *HARRING*, &c.) in England and in Denmark, as well as elsewhere. It has both the narrow (æ or e) and the open (a) vowel, and one r or two. In Denmark it is well known in two celebrities, the famous author *HARRO HARRING* (= *HARRO HARRO'S-SON*), and the not less famous exporter of "*HERING'S Cherry Cordial*"! — Should the end-æ on the *Vi Comb* not be the verb *owns*, it will then be the nominative termination, as on the lately found (Dec. 1867) *Skåning* stone. — As these oldest laves show so many sheva-vowels, we are not quite sure that the above *HERINGÆ* was not = the mans-name *HRINGÆ*.

*H<sup>u</sup>RIWOL<sup>u</sup>FA*, *Stentofen*, n. s. m.

*HYRIWULFEÆ*, *Istaby*, acc. s. m.

This Proper Name, literally *HERE-WOLF*, *Army-wolf*, answers to the O. E. *HEREWULF*, *HEREULF*, *HERULF*, *HERWULF*, &c.; N. I. *HEROLFR*, *HERJULFR*; Old Norse *HERIULFUER*, *HERIOLFF*; Scand. Runics *ARULF*, *HAIRULFR*, *HARIULFR*, *HARULF*, *HERIULFR*, *HIRULFR*, *HERULFR*, &c.; O. G. *HARIULF*, *HARIOLF*, *HERIULF*, *HAIRULF*, *ARIULF*, *CHARIULF*, &c. — See [WULF].

<sup>1</sup> We have this same name in Denmark. On the Ferslev stone (which see p. 679): *LUTARIS*, *SUN UKI*, *Lutaris, son of-Uthir*. Prof. C. Sæve would divide: *LUTARIS SUN, UKI*, making *LUTARIS* gen. and *UKI* nom.

<sup>2</sup> D. H. Haigh, *Conquest of Britain by the Saxons*, p. 63.

Many names are found with the two words simply reverst, such as KAIRFASTR and FASTKIR, FASTULFR and ULFAST, &c. So also we have WULFHERE, which see. Compare HYERWULFEFA. See RAGINARI.

HETE, see under [HAITA(N)].

H<sup>u</sup><sub>u</sub>DUWOL<sup>u</sup><sub>u</sub>FA, *Stentoften*, n. s. m.

H<sup>u</sup><sub>u</sub>DUWOL<sup>u</sup><sub>u</sub>FA, *Gommor*, d. s. m.

HYDUWULFEFA, *Istaby*, acc. s. m.

Proper name, HATHO-WOLF, Battle-wolf, or the  
Wolf of Hatho or Hadr, the mythical blind kemp  
who slew the White God BALDOR. This O. E. HADO,

HADU, HEADU; N. I. HÖER, older form HADR, Ohg. HADU, is commonly used for *War in general*, and consequently HADO-WOLF comes to mean *Battle-wolf*. — Answers to the Old-Engl. mans-name HADUULF, HADUULF, HEADUULF, the O. G. HATHOVULF, HATOLF, HADULF, CHADULF, &c. — See the *Bettering* to p. 207 (at p. 835), which shows us that the Gommor stone must be redd: *STONE THIS THORLEF SET to - HATHOWOLF*. — See [WULF].

HEUUI, *Bract. 57*, n. s. m., Proper Name. — We have the O. E. mans-name HEFA, and the O. G. HEUI and HEUO, as well as HEFFO, masc., and HEFTA, fem.

HAG, see under HAC.

HAGSI (HAGSLE), *Thorsbjerg Shieldboss*. — As the runes are retrograde, this word should more probably be redd *ÆISG* (= *ÆISG AH*), which see.

[HAITA(N)].

HETE, *Lindholm*, 1. s. pr. 1 HIGHT, am called.

HEIT, *Tanum*, 3 s. p. He HIGHT, was named.

This is the M. G. HAITAN, 1 s. pr.  
HAITA, HAITADA, 3 s. p. HAIHAIT; O. N. E.  
HATA, 3 s. p. HEHT; O. S. E. HÁTAN,

gehÁTAN, HETAN, 1 s. pr. HATTE, HETTE, 3 s. p. HET, HATTE; but on a Silver Finger-ring, said to be of the 8th or 9th century, the 3 s. p. is HED. See p. 463. The M. N. E. is HECHT, HETE, 3 s. p. HECHT, HIGHT, HETE, HIT, HIHT, HATTE; common M. E. HIGHT, HIGHTE; Scand. Runic, on the Odensåker and Kullersta stones, East Gotland, inf. HAITA; 1 s. pr. Tingvold, Norway, ET; 3 s. pr. Sjonhem, Gotland, HAITR; 3 s. p. Igelstad, Upland, AT (in Liljegren No. 624, AIT); Hösma, Småland, Bräckestad and Sigtuna, Upland, HET; Fjuckstad, Anestad, Rotsunda, Vaksala, Hillesjö, Upland, and Gerum in Gotland, HIT; Alstad, Norway, HIT; 3 pl. p. Vårdkumla, West Gotland, HETO; N. I. HEITA, 1 s. pr. HET, HEIT, 3 s. p. HET; Mid. Norse also EITA, to be named; O. Swed. HETA, HEITA, 3 s. p. HET, HETTE, Gotl. Law, 4, 1, HAITA, 3 s. p. HET; Swed. HETA, 1 s. pr. HETER, 3 s. p. HET, HETTE; Danish HEDDE, 3 s. p. HED, HEDTE; O. Fr. HETA, 1 s. pr. ET, (? also HAT, HET), present Sylt dialect JIT; 3 s. p. HET, HIT; O. S. HETAN, 1 s. pr. HETU, HETE, jubeo, HEITTU, vocor, 3 s. p. HATTI, HET, HIET, IET; Ohg. HAIZAN, 1 s. pr. HEIZU, HEIZO, HEIZZO, 3 s. p. HEIZE. — Many of the dialects have attempted separate forms to distinguish between *to call*, *command*, &c., and *to be called*, *named*, but this has only been partially carried out, and there is often confusion. The fragments of the Passive in the O. E. 1, 3, s. pres. and p. t. HATTE and HETTE, and the pl. p. HATTON, and in the M. Goth. HAITADA, have not yet been found in any German dialect<sup>1</sup>.

But should my new reading of the Tanum block be thought preferable, the above HETU *will fall away*. See DREWING.

HALSI, see FRIHALSI.

HAMA, *Bract. 58*. Proper name, masculine, nominative. — Answers to the O. Engl. HAMA, HEMMA, HYMMA, HEMMI, the O. G. HAMMI, HEMMI, HEIMO, HAMMUS, HAMO, CHAMO, &c.

H(an), HANUM, see under HE.

HASI, *St. Andrews Räng*, ? Proper name, n. s. m. — Answers to the O. G. HASO, HASUO, HASIG. — If redd reverst, as on wax, this word will be ISAH, which see.

HAUFFUUKU, see under [H]EAF[DU]M. — HAUKUM, see under HÆGE and SALHAUKUM.

HE, *Bridekirk, Franks Casket, Ruthwell*:

H(an), *Helnes*;

n. s. m., HE. — The dialects whose forms  
of this pronoun are nearest to the

Old N. Engl. HE, masc.; HIA, HLE, HIE, HIU, fem.; HIT, HITT, neut.;

Old S. Engl. HÆ, HE, HEO, HI, m.; HHO, HYO, HEO, HE, f.; HIT, HYT, HÆT, n.;

Early Mid. Engl. E, HE, m.; CHE, GE, GHE, HE, [SCE, SCHE, SGE], f.; IT, n.;

Early S. Engl. HE, m.; A, HA, HEO, [SHO], f.; HIT, IT, n.;

<sup>1</sup> "Die übrigen deutschen Sprachen, welche überhaupt keine Spur dieses Passivums zeigen, haben in der activen Form des Verbums HAITAN die transitive und intransitive (passive) Bedeutung vereinigt." C. W. M. Grein, Ablaut, Reduplication, &c., 8vo Cassel & Göttingen 1862, p. 37.



to which must be added the ancient and widely spread English "vulgarism" and "provincialism" *A* for *HE*, — are the *assumed* Mæso-Gothic *HI*; the O. Fr. *HI*, *HE*, fem. *HIU*, *HIO*, neut. *HIT*, *HET*, *ET*; O. S. *HE*, *HI*, *HIE*, m. [*SIU*, f.], *HIT*, *IT*; and, probably from the same stem, the N. I. masc. *HANN*; f. *HON*; n. [*PAT*]; Gotland *HANN*; f. *HAN*, *HAAN*; n. [*DET*]; Mod. Book-Scand. *HAN*; f. *HON*, *HUN*; n. [*DET*]; Scand. Runics, m. *AN*, *HA*, *HAN*, *HON*, *HE*, *ON*<sup>1</sup>; f. *AUN*, *HAN*, *HON*, *HUN*; n. [*PAT*]; Scand. Popular dialects, m. *HA(N)*; f. *HO*; n. [*DÆ*]. (The *HIT*, *IT*, is used in Scandinavia to signify *the* and *that*.) — But in all dialects this pronoun varies considerably at different times and in different places. Thus the O. Sax. *Hildebrandslied* (if it be O. S.) has masc. *HER*, neut. *IT*. As it is by no means sure that *H* in *HE* and *HAN* is radical, this word and the Gothic *I*-s are possibly connected. — See *IMÆ*.

In Sanscrit this pronoun died away at a very early period. In English the n. fem. (*HEO*) and the n. pl. (*HI*) have gradually, with provincial exceptions, been replaced by the *SHE* and *THEY* (*SEO* and *DA* or *DE*) of the pronoun m. *SE*, f. *SEO*, n. *DAT*, the Sanscrit *SAH*, *SÂ*, *TAT*.

Let us now compare 4 instead of 400 dialects, which would endlessly multiply variations and connecting links and transitional forms:

<i>Sanscrit</i> ,	n. s. m. <i>IS</i> ,	f. ( <i>ĒSĀ</i> ),	n. <i>IT</i> ,
<i>M. Goth.</i> ,	„ „ „ <i>IS</i> ,	„ <i>SI</i> ,	„ <i>ITA</i> .
<i>Latin</i> ,	„ „ „ <i>IS</i> ,	„ <i>EA</i> ,	„ <i>ID</i> ,
<i>O. Engl.</i> ,	„ „ „ <i>HE</i> , ( <i>SE</i> ).	„ <i>HEO</i> , ( <i>SEO</i> ),	„ <i>HIT</i> . ( <i>I-ET</i> ),
<i>Sanscrit</i> ,	g. pl. m. <i>ISĀM</i> ,	„ ( <i>ĒTĀSĀM</i> ),	„ <i>INI</i> .
<i>M. Goth.</i> ,	„ „ „ <i>IZE</i> .	„ <i>IZO</i> ,	„ <i>IZE</i> .
<i>Latin</i>	<i>ILLO(A)RUM</i> , <i>ISTO(A)RUM</i> , <i>EO(A)RUM</i> , &c.		
<i>O. Engl.</i>	<i>HIRA</i> , <i>HEORA</i> , <i>HEARA</i> , <i>HIARA</i> , <i>HIORA</i> , &c.		

We here see a double decline in the gen. pl. First the Sanscrit *-SĀM* becomes the Latin *-RUM*; then, by degrees, the *-M* falls away altogether in the West-European dialects, the vowel sinking down to a weak *-A*, which remained till these terminations were cast away altogether.

In line 94 of the O. S. E. copy of *Cædmon's Dream of the Holy Rood* is perhaps a lafe or a variation of the antique genitive plural, for the Ms. gives *HIRAN*. In Thorpe's edition, he has added the *N* on to the following word, printing — "*ne dorste ic hira nænigum scæddan*" — thereby *destroying the staverime*, the fellow-line having *o* and *i* we have here very properly the responsive vowel *æ* (*ænigum*). Grein overcomes the difficulty by simply striking the *N* out. But this text is a South English transcript from the North English of the 7th century, and at that early date the *-N*, the remnant of the older *-M*, may very well have been left.

This *HIRAN*, *their*, is surely not more incredible than the 800 years *later* *HIS(E)*, *them*, and *HIS(E)*, *her*, in the South English dialect, which are thus commented on by Mr. Morris:

"The Southern dialect had pronominal forms which have become obsolete. The first is *HISE* (*HIS*, *YS*), *them*, answering to the Gothic *INS*, the accusative of *EIS*. Dr. Guest has discussed this form in the Proceedings of the Philological Society. The pronoun *HISE* (*HIS*, *YS*), *her*, has hitherto been wholly unnoticed. Most probably it is a remnant of the Gothic pronoun *SI*, which has for the genitive *IZOS*, and *IZAI* for the dative.

"*"Thervore the dyevel playth ofte mid the zenczere as deth the cat mid the mouse than he HIS heth ynome, and huanne he heth mid HIRE longe yplayed thanne he HIS eth."* — *Ayenbite*, p. 143-44. (Therefore the devil playeth often with the sinner as doth the cat with the mouse: when he *HER* hath seized, and when he hath with her long played, then he *HER* eateth.)

"Robert of Gloucester uses this pronoun but seldom: "*"He wende him vorth to chirche & bivore the rod com, & mid mek herte pitosliche is kinges crowne nom, & sette is uppe the rode heved."* — Cotton Ms. Calig., A. XI., fol. 93 a"<sup>2</sup>.

<sup>1</sup> As in Old English we are sometimes perplexed with regard to *He* and *She*, *HE* and *HEO*, *HE* being occasionally spelt *HEO* or *HIO*, &c., while *HEO* becomes *HE* or *HI*, &c., and the context may not always decide the question, so on Runic monuments now and then — where the Proper Name connected with it is one common to males and females — we cannot always be sure that *HAN*, *AN*, may not mean *She*, *now*, or *He*. In many cases they clearly do so.

<sup>2</sup> M. R. Morris, "On the Characteristics of the Southern Dialect in the Early English", read before the Philological Society May 6, 1864. Reported in "The Reader", May 26, 1864, p. 689.



So, to mention only one other archaism, the genitive plural ending of nouns, -ENE (EN), went out of use in North English in the 12th century, but held on in South English down to the 15th and 16th.

H(IS), *Ruthwell*, g. s. Properly of-HIM, but also used as a possessive, like our HIS. So HIS or IS in several other dialects, but in old Scandinavian HANS, ANS.

HANUM, *Horning*, d. s., to-HIM.

HIM, *Ruthwell*, d. s., to-HIM.

} So HIM or IM in several other dialects, but in old Scandinavian HANUM, HONUM, ANUM, &c. In Mod.

Swed. HONOM, Mod. Dan. HAM. In Early South Engl. HEORM.

HINÆ, *Ruthwell*, acc. s., HIM. North and Old S. Engl. HINE, which long continued in the South Engl. speech. So INAN, INA, IN, &c., in several other dialects, but in old Scandinavian HANN. In Mod. Swed. HONOM, Mod. Dan. HAM.

HLE, *Ruthwell*, n. pl. m.

HLE, *The Franks Casket*, acc. pl. m.

} They, them. — The North Engl. Gospels have both HIA and HLE, the O. S. Engl. has Hġ, HġE, HġG, &c. — As the Scandinavian HANN has no plural, DER, DA, &c. &c., were used instead. So endless are these variations! — See  $\tau_{\text{H}}^{\text{H}}$ .

[H]EAF[DU]M, *Ruthwell*, d. pl. n., HEADS, HEAD, as we say *temples* for brow, *shoulders* for shoulder, &c. We find the same use of the d. pl. for the d. s. in the Legend of S. Veronica. Müller's *Analecta*, 14, 4: "æne æt þam heafdon and oðerne æt þam fotum", *one [angel] at the head [of Christ's tomb] and another at the feet [foot]*. — O. N. E. HLEFD, HEAFOD, HEAFUD, HEFID, HEFOD; O. S. E. HLEFD, HAFUD, HEAFOD, HEFED, HEAFUD, HEOFD; M. E. HAVED, HEVED; M. G. HAUBID, HAUBIT; Scand. Runics HÖFD; N. I. HÖFDI, m., HAFUD, HÖFUÐ, n.; O. Swed. HAFUD, HAFUT, HÖVUD, HOFD; Swed. HUFVUD; Dan. HÖVED; O. Fr. HAVETH, HAVED, HAVD, &c.; O. S. HOBHID, HOBIT, HOBID; Ohg. HOUBIT, HOUBET, &c.

HAUFDUUKU, *Konghell*, n. s. m. [HEADING, if we had such a word.] HEAD-MAN, Chief, General, Captain, Leader, Governor, &c. As yet, I believe, found only in Scandinavia, where it is of high antiquity (N. I. HÖFDINGI, O. Swed. HÖFDINGI) and is still in common use (Dan. Norw. HÖVDING, Swed. HÖFDING).

HEAFUNES, *Ruthwell*, g. s. m.

HEAFUN[ES], " " " "

} HEAVEN'S. — Two masculine words, in 3 forms, for

} Heaven struggle for pre-eminence in our old dialects:

HIMIL, with another ending HIMIN, and HEFEN; the former meaning *the cope, the coverer, the hider, the over-archer* (from HIMAN), the latter *the embracer* (? from a lost HIBAN), or *the over-arch, the up-heaved*, from HABBAN. But who shall say that these two words, or forms, were not *originally* one? — To the first belong the M. G. HIMINS; Norse-Icel. HIMINN, HIMENN, Hom. Book HLEIMIN, HIMIN; O. Swed. HIMIN, HIMIL; Scand. Runics HIMIN; Swed. Dan. HIMMEL; Ohg. HIMIL. — Transition-speeches, using both, are the Frisic HIMUL, HIMEL, HEMMEL; HEVEN; and the O. Sax. HIMIL; HEVAN, HEBHAN. — Only the second form has as been found in the O. N. E. HEBEN, HEFEN, HEAFUN; O. S. E. HEOPON, HIOFON, HEFEN, HEFON, HEFUN, &c.; and the Low-Saxon HEVEN, HEBEN, &c. But the Norse-Icelandic has had, occasionally, HIFINN and HIFNESCR or HIFNESKR, instead of HIMINN and HIMNESKR; and B, F, and M continually interchange in our old dialects.

But, if I am not mistaken, I have found this word in *its English form* in Sweden also! I refer to the Ludgo stone, Södermanland, which see p. 749. Its last words are (spoken of the dead hero):

AN UAS UNT HIFNI BISTR.

HE WAS UNDER HEAVEN *the* - BEST.

This answers to the phrase on other stones: *He was the best of men!*

We probably have the Swedish, Danish, Ohg., Frisic and O. Saxon form (HIMIL with the L) also in the Norse-Icelandic of the oldest period. in the name given to the Second Heaven, the Paradise of the Just and the Blest, after the fall of the Gods and the burning and renewal of the Earth. This is called in the Edda (judging from the dat. sing. GIMLI) GIMIL or GIMILL, the H hardened into G. That this form in L existed in Norway as well as in the neighboring lands, is scarcely to be doubted; but it gave way before the shape in N.

In J. S. Vater's "Proben deutscher Volks-Mundarten", 8vo, Leipzig 1816, which happens to lie before me, the first 38 pages contain the Lord's Prayer in various Scando-Gothic dialects, from the Mæso-Gothic — in HIMINAM — to No. 67, the Lötthau — ðm HIMMEL. We here see that, save in M. Goth., HIMEL (variously spelt) reigns everywhere, thro these 67 chiefly Saxon and German dialects, the same word as that chiefly in use in Scandinavia. Only in one, No. 41 (Glogau), have we HIMMO; and only in one, (No. 62, Ludwigslust, Mecklenburg), have we HAWN, the English HEAVEN.

bi-HEALD, *Ruthwell*, 1 s. p. | BEHELD, *kept* the eye upon, *held* in view, the  
 [bi-]HEA[L]DU(N), *Ruthwell*, 3 pl. p. | be-HALD, be-HAUD, be-HAD, of the N. E. dialects.  
 — In this sense only found in the O. N. E. bi-HALDA, O. S. E. be-HEALDAN, bi-HEALDAN; but in its  
 other meaning of to hold, keep, preserve, &c., the Scandinavian be-HALLA, be-HOLDE, O. S. bi-HALDAN,  
 Netherlandish be-HOUDEN. Ohg. pi-HALTAN, Germ. be-HALTEN. — For the final N in the 3 pl., which is  
 doubtful but probable, see the remarks on KWOMU.

HEARD, see GYOSLHEARD. — HEIT, see under [HATTA(N)].

HELDÆA, *Bract*, 25, d. s. m.

HILTU, " 56, " " "

H<sup>u</sup>LE<sup>u</sup>DA, *Björketorp*, g. pl.

HEL<sup>u</sup>HEDDUÁ, *Stentofen*, g. pl.

HELDÆO, *Sigdal*, g. pl.

HELT, *kemp*, champion, brave, hero, soldier, man. —

O. E. HÆLED, HÆLED, HELED; O. Swed. HÆLADE, HÆLAD,

HÁLADH, HÆLAD, &c.; Swed. HJELTE; O. Dan. HELLED,

HÆLLEDHE, &c.; Dan. HELT; Fris. HELD, HEELT; O. S. HELID,

HELITH, HELIT; Ohg. HELID, HELED, HELT. — Not yet found

in any Norse or Icelandic monument<sup>1</sup>. — As employed in the gen. pl., in combination with FELE,  
 equivalent to Hero-band, Kemp-troop. — The gen. pl. ending in UÁ on the Stentofen stone is very an-  
 tique. The M or N has fallen away. It is the Indian AN, the Greek *ov*, Latin UM, the M. G. E, Li-  
 thuanian U, the Old-Northern (Scandinavian and Anglic) A, the O. Sax. o (io, eo) or A, the Ohg. o,  
 the Mhg. E. The word on the Sigdal stone may have been HÆLDO or HÆLDÆ. See p. 846.

HEO, see under HÆA.

HER<sup>u</sup>, *Stentofen*;

? HER(Æ), *Orstad*;

H<sup>u</sup>ER<sup>u</sup>, *Björketorp*;

HÆRÆ, *Thisted*;

HER, *The Franks Casket*;

HERE, in this place. — M. G. and N. I. HER; O. Engl. HER,

HIER; Scand. Runics ER, HÆR, HÆRÆ, HER, HI, HIAR, HIER, HIR,

HEAR, IR, &c.; O. Fr. HIR; Swed. HÄR; Dan. HER; O. S. HER,

HIR, HIER, HIERR, HIERA; Ohg. HIAR, HIARE, HEAR, HIER, HIERI,

HIR, HIA, HIE.

HERE, see HÆRIS, WULFHERE. — HLE, see under HE.

HIC, *The Franks Casket*, Latin in Runic letters, means *here*.

HIDEAR, see under H<sup>u</sup>IDAR.

HIERUSALIM, *The Franks Casket*, Latin in Runics, means *Jerusalem*, acc. s.

HYERUWULÆFA, *Istaby*, nom. sing. — The Mæso-Gothic HAIKUS, a HEOR, sword, falchion,  
 O. E. HEOR, HEORO, HEORU, HIORO, N. I. HJÖRR, O. Swed. HJOR, O. Sax. HERU, HERRE, are all masc. In  
 compounds with WOLF we cannot always see — from the strange dialectic and orthographic variations  
 of the vowels A, AI, E, I, Y, &c. — whether the name HAR, HAIR, HER, HIR, &c., and ULF, WULF, &c., is  
 HERE-WOLF (Army-wolf) or HEOR-WOLF (Sword-wolf)<sup>2</sup>. But as the Istaby stone has both HYRIWULÆFÆ  
 (acc. s.), spelt HÆRIWOLÆFA (nom. s.) on the Stentofen block, and HYERUWULÆFA (nom. s.), there can  
 be little doubt that this is HEOR-WOLF (Sword-wolf). See the name-forms under HÆRIWOLÆFA. We  
 have an Old-English compound HEORU-WULF, HEORA-WULF for (sword-wolf) warrior, champion, soldier, as  
 well as the mans-name HEORULF. — See HÆRIS, HÆRIWOLÆFA, [WULF].

HIOC, see under HAC.

HIL, *Bract*, 12, 13, ? d. s. ? f. HELE, HAIL, HALE, health, N. E. HEAL, HEIL, HEILL, HEYLE,  
 HELL, luck, happiness, success. HIL is HIL' for HILE, like GLUK for GLUKE, UI for UIE, &c. TU HIL' is  
 equivalent to the Ohg. ZE HEIL! GUOT HEIL! The usual form is the M. G. HAILS! O. E. HÆL! HÁL!  
 Engl. HAIL! N. I. HAILL! Swed. HEL! Dan. HIL! Ohg. HEIL! HEILO! &c. — Besides the form in -s, (Swed.  
 HELSA, health), there are two lines of substantives from this root (like our WEAL and WEALTH from WELL),  
 the simpler, of various genders but chiefly fem., the other with the outlying D or D (O. E. HÆLD, Ohg.  
 HEILITHA). Our HALE, HELE, represents the one, our HEALTH the other; while HAIL! the exclamation,  
 unites the meaning of both. — M. G. has the adj. HAILS, ga-HAILS, the verb, &c., but not the noun,  
 save in the opposite, un-HAIL, neut., sickness; in the other dialects the subst. for felicity, usually fem.,  
 is O. E. HÆL, HALU, HÆLU, HÆLO, HALOR; N. I. HEILL; O. Swed. HEL, HALL; Swed. dial. HELL, HILL;  
 O. S. HELT; Ohg. masc., fem. and neut. HAILER, HEILER, HEILO, HAILI, HELI, HEIL, HEILL.

<sup>1</sup> Unless we follow the opinion of some word-smiths, that the N. I. HÖLD, HAUÐR, HALDR, (a Holder, Freeholder, Land-  
 owner, Yeoman), is the same word tho in a very different sense. Egilsson (Lex. s. v.) says it is "*ab halda tenere*". So in England  
 from the word HALD, HAULD, HOLD, HAUD, we have the noun HOLD, HAULD, HALD, a stronghold, freehold, estate, home, house, posses-  
 sion. If we were to add to this a personal masculine nominative-mark (-R), we should have precisely the N. Icel. word in question.

<sup>2</sup> The HAIKULF of the Haverslund stone looks more like *Sword-Wolf* than *Army-Wolf*.

HILDDIGÜÐ, *Hartlepapl*, *B*, n. s. f., Proper name. — This womans-name answers to the Ohg. HILDEGUDIS, HILTGUDIS, and is also found in O. Engl. as HILDIGYÐ, HILDIGID.

HILDIDRÜÐ, *Hartlepapl*, *A*, n. s. f., Proper name. — Answers to the O. G. female name HILDITRUT, HILDEDRUDIS, HILTRUDIS, HILTRUDA, HILTRUD, HILDRUD, CHILTRUDIS, ILTRUDIS, &c. In O. Engl. also spelt HILDIDRYTH.

HILIGÆA, see under HÆLHIS. — HILTU, see under HELDÆA.

HIM, see under HE. — HINÆ, see under HE.

HIRIDÆA, *Væblingsnæs*, g. pl. of the neut. noun N. I. HERAD, O. Swed. HÆRAD, HÆRÆDI, Swed. HARAD, O. Dan. HERRIT, HÆRÆTH, Dan. HERRED, Early Engl. HERAD, a hundred, landscape, shire, division of a county or province or petty kingdom. Apparently not found in the Saxon or German lands. — Ihre inclines to the derivation from HER, HÆR, an army; but Vidalin objects.

HYRIWULÆFE, see under H<sub>u</sub>RIWOL<sub>u</sub>FY. — H(IS), see under HE.

HYDUWULÆFA, see under H<sub>u</sub>DUWOL<sub>u</sub>FY. — HIUK, see under HAC.

HLÆIWÆ, *Bö*, n. s. ? neut.

LAU, *Tanem*, " " "

? LÆIWÆI, *Sigdal*, acc. s. n.

LOW, LOWE, LOE, N. Engl. LAW, mound, heap, hillock, grave-heap, burial-mound, barrow. O. Engl. HLÆU, HLEW, HLÆW, HLÁW, HLÁU, HLEOW, HLEO, LAU, LAW, LÆW, LEW, &c., m.;

M. Goth. HLAIW, n.; N. Icel. HLÉ, n.; O. Fr. HLI, HLIE; O. Sax. HLEO, m., HLEA, LEIA, f.; Ohg. HLEO, LEO, HLAEO, HLE, LEUO, LAEO, ? m. ? n. The Mæso-Goth. HLAINS (HLJA, tent, hut) and HLAÍ are other forms of the same root, and still live in our Northern words LEE, LÄ, &c., *shelter*. See the text to the Bö stone.

HLEUNG, *Ví Moss*, n. s. m. — HLE-SON, or of the CLAN or FAMILY of the HLES. — There is an O. Germ. HLEO, but I have not seen this patronymic before.

HLAFARD, see under GRÆHELEIBEN.

HLVDWYG, see LUTEÆWIGE.

HNEBMÆS, *Bö*, g. s., Mans-name. Prof. S. Bugge takes the M (which may be M or D) as D, and thus reads HNEBDES. — I have not seen this name before, unless it be the Norse-Icel. mans-name NEFMÁR (whose gen. would be NEFMÁS), and take it to be NEB-MEW, the *Sharp-Nebbed* or *Loud-screaming Sea-mew*, perhaps the *Larus Cataractes*. The various species of the bold and famous Mew, Gull or Cob at all times and seasons triumphantly career over the dashing billows, and NEB-MEW would be a very proper appellative for a kemp whose home was the ocean, a Sea-chief, Wave-wanderer, Water-king, Stream-farer.

In considering this question we must not be misled by the usual Norse-Icel. word the MÁR, masc., which would leave us to expect HNEB-MÆRS as the gen. sing. Without adverting to the fact that the root-R is so often elided even in very old times, we must remember that -R in N. I. MÁR (gen. MÁRS) is properly and originally *no part of the stem*, but only the nominative-mark. This we can see from the other Norse-Icel. form, MÁFR (of which MÁR is only a contraction), gen. MÁFAR, where the stem ends in -F, to which the nom. mark -R (older -S) has been affixt, just as the Swedish and the Norse dialects have MÅSE, masc. We see it also from the N. I. gen. being so often MÁS, as well as MÁRS and MÁSS. It is certain that the older form meets us in the O. Engl. MÆWE, MÆW, MEU, m., later Engl. MOW, Engl. (MOW, MEVY) MEW, North-Engl. MAW; Provincial (and common) Swedish MÁKA, MÁKE, m.; Dan. MÁGE, f.; O. Sax. MEUW (in Graff incorrectly redd MEUM); Mod. Sax. MEWE, MÖWE, f.; Dutch MEEUW, f.; Ohg. MEU, MEGI, MEH, Hg. MÖWE, MEWE, MEVE, f. — The Norse-Icel. mans-name MÆFI and MÁR, the South-Jutland MÁ, the O. Engl. MEAW (gen. MEAWES), and the O. G. MAWO, MAVO, MAUWO, MIWO, &c., are doubtless this same call-word.

HNEB I think to be as plainly NEB, NIB, beak (and compare SNIPE), the O. E. NEB, NEBB, neut., HNIFEL, m., HNIFOLA, f.; N. I. NEF, n., HNÝFILL, HNÍFILL, KNÝFILL, m.; Icel. NEBBI, m., NÍBBA, NÝBBA, f. (Björn Haldorsen); Swed. NÄBB, m., NÄP, n., (older Swedish also NÄFFUE, n.); Danish NEB, NÆB, n., provincial Dansk (S. Jutl.) NIB, NIBB, NEFF; (W. Jutl.) SNÆBEL, SNOFFEL, the Beak-headed fish *Coregonus oxyrinchus*; Fris. NEB, f.; Sax. NIBBE, NIF, NÜFF, f.; Dutch NEB, NEBBE, SNABBE, SNEB, f.; (Ohg. SNABUL, Mhg. SNABEL, Hg. SCHNABEL, all masc.). — The N. I. mans-name HNEFI is perhaps this word, unless it should mean NEIVY (strong-fist, mighty-handed). — See also Kaltschmidt, Sprachv. Wörterb., s. v. SCHNABEL.

There is a German MEWEN-SCHNABEL, an exact counterpart of the above NEB-MEW, for a sea-bird, the *Plantus rostro larino*.



Our Northern dialects, especially the English, have had in olden times many names taken from fowl kind. In fact numbers of them live among us at this very moment, such as: ARN (Eagle), BIRD, COCK, CRANE, CROW, DOVE, FINCH, GOOSE, GOSLING, HANN, HANNAY, HANNEY. (Cock, O. E. HANI), HAWK, MEW, MOREHEN, PYEPINCH, RAVEN, ROOK, SPARROW, SWALLOW, TURTLE, WREN, &c. &c. All this was natural and simple enough, with tribes living in mighty forests or the merry green-wood or by the open sea.

H(N)AG, *Ruthwell*, 1 s. p. NAIG, bowed, bent, louted, leaned. O. S. E. HNÍGAN, s. p. HNÁH, E. E. s. p. NEIGH, he bent. This once common English word to NEEG should be brought back. — M. G. HNEIWAN (s. p. HNAIW), with w for g, or rather for gw; N. I. HNÍGA, s. p. HNEIG, HNÉ, HNEIGBI; O. Swed. NIGHA, s. p. NEG; Swed. NIGA, s. p. NEG; Dan. NEJE, s. p. NEIEDE; O. Fr. HNIGA, NIGA, (? s. p. HNEG); O. S. HNIGAN, NIGAN, NEIGAN, s. p. HNEG; Ohg. HNIGAN, NIGAN, NIGEN, s. p. NEICH, NEIHC, gíNEIG. — Most dialects have a second, *weak*, verb, signifying to *make to bend*, to bring low, incline. the O. S. E. HNEGAN.

HO, see under HOUO.

(a-HOF), *Ruthwell*, 1 s. p.

(a-HOF), *The Franks Casket*, 3 s. p.

A-HOVE, a-heaved, uplifted, raised, fixt, from

O. N. E. A-HEBBA. O. S. E. A-HEBBAN. — Other-

wise only the O. Sax. dialect has this compound, A-HEBBIAN, 1, 3, s. p. A-HUOF, the common prefix being AF or UP. The various tungs have in the simple verb chiefly the strong conjugation, M. G. HAFJAN, 1, 3, s. p. HOF; N. I. HEFJA, 1, 3, s. p. HÓF, HAFDI; O. Swed. HÆFJA, 1, 3, s. p. HOF; Swed. HÆFVA, 1, 3, s. p. HOF, HÆFDE; Dan. HÆVE, 1, 3, s. p. HÆVEDE; O. Fr. HÆVA, 1, 3, s. p. HOF; O. S. HEBBIAN, HEFFIAN, 1, 3, s. p. HOF; Ohg. HAFAN, HEFJAN, 1, 3, s. p. HUOB, &c. — On the Ruthwell Cross the traces of this word are now indistinct.

HO(G), see under HAC.

HOLTINGÆA, *Gallehus*. — To the HOLT-INGI, the Holt- or Wood-God or King, d. s. m. — YNGI or YNGVI is well known as the epithet of FREY, Old-Engl. FREA, Danish FRØ, the Woodland and Harvest God of the Æsir (O. E. ES, Swed. ASAR, now ASAR, Ohg. ANSES). But it is also used in the Edda as the name of a Dwarf and the epithet of a King. See [INGE].

Is FRØ the God here intended?

The broad diphthongal dat. s. in ÆA is noteworthy. In Sanscrit it would be AI.

But the word may possibly be in the g. pl., and signify OF-THE-HOLTINGS (the tribe or clan or house-group of the HOLT-MEN, people from a place called HOLT; or also OF-THE-HOLTINGERS, the Woodlanders. To translate it HOLSTEINERS is absurd and impossible. There are many places called HOLT in South and North Jutland, as in all the Scando-Gothic lands, and Holtingers, Woodlanders, Holtmen is regular enough and not uncommon. But HOLSTEIN is a comparatively modern corruption of HOLT-SETA, in the g. pl. HOLT-SETENA (LAND), the land of the HOLT-SETTLERS. — See ÆGÆSTIA.

In olden times, when their endless and glorious "Woods and Forests" — now mostly changed into our *modern* God MONEY — still rose joyously or solemnly in all the Northern lands, the wood-god was a mighty being, the king and keeper of the stately Woodland. But his rule has past away, his very name is now almost forgotten. He is still known, however, in Skåne as the SHAW-MAN (Skougman), and in Wärend as HULTE<sup>1</sup>. In many parts of Sweden his wife, the Wood-goddess, is called *Skogsmufva*.

HORNÆ, *Gold-horn*, acc. s. m. (of a not yet found nom. sing. HORNAS). HORN. — On the very old Heathen Stone found at Kallerup, Denmark, this word has the form HURN (in the mians-name HURNBUR<sup>2</sup>, g. s., in Norse-Icel. in the nom. HORNBORI).

In an extensive range of the ancient dialects this noun is *neuter*. Thus M. G. HAURN, N. I., Swed., Dan., O. Fr., O. and Mid. and Mod. German HORN, like the Latin CORNU, &c. But the Old-English HORN is *masculine*, and therefore probably the Anglian of the Danish homeland has had the noun in the same gender. And, on enquiry, we find that this word has had a wide sweep as masculine. There is a trace of the same gender in the very nearly allied Old-Frisic, where we have an instance of the acc. pl. with a masc. ending, HORNAR, and in the Old-Saxon, which has an acc. pl. HORN<sup>2</sup>. In fact there is every reason to suppose that in both these talks the *original* gender was *masc.*, and that the

<sup>1</sup> See G. O. Hyltén-Cavallius, *Wärend och Wirdarne*, Vol. 1, Stockholm 1864, 8vo, pp. 277, 78.

<sup>2</sup> "In gelicon sal it gode our calf nuuni horni forlbrengeinde in clauon." (*Et placebit Deo super vitulum novellum cornua producentem et ungulas*.) — *Niederdeutsche Psalmen aus der Karolinger Zeit*. Zum erstenmal herausgegeben durch F. H. von der Hagen. 4to. Breslau 1816, p. 55. (Ps. 68, v. 32.)



*neut.* came in from Germany, and never drove out the primitive gender. In Frisland, with the common people, it is still universally *masculine*, tho variously sounded. N. Outzen, *Glossarium der friesischer Sprache*, Kopenhagen 1837, 4to, p. 130: "HÖRN oder HOORN, ein Horn. So sprechen alle unsre Friesen noch, wie auf dem 2ten goldnen Horne s. Grauer's Erklärung S. 10 u. 20"<sup>1</sup>. — E. Epkema, *Woordenboek op de Gedichten en verdere Geschriften von Gijbert Japicx*, Leewarden 1824, 4to, p. 109: "HOARN, Een Hoorn". — In B. Bendsen, *Die nordfriesische Sprache nach der Moringer Mundart*, Leiden 1860, 8vo, p. 54: "De [= *masc.*] HAURN, das Horn". — In C. Johansen, *Die nordfriesische Sprache nach der Föhringer und Amrumer Mundart*, Kiel 1862, 8vo, p. 103: "HURN, *masc.*, Horn". — In Holland HOORN has always been *masc.* and is so to this day, in spite of the enormous influence of German on the Dutch dialect. — In Saxon and Flemish the word is both *masc.* and *neut.*, DEN and DAT HOREN, but the further back we go the more the *masc.* predominates.

The Rev. L. Varming, of Öster Alling near Randers, has kindly informed me that in the Risum dialect, East Frisland, the word is *masculine*, DE HOURN, but also *neuter*, DAT HUORN, when used collectively.

In Angle and other parts of South and West Jutland, where we have the forms HWONN, HVUNN, (H)VORN, &c., we might also expect to find this word as *masculine*. But we cannot now distinguish the gender, Æ (the) and EN (a) being in large sweeps of country used without change before *all* genders. There are indeed traces in some districts, EN HVÂN, pl. HVÂN, like EN KAL, pl. KAL (Calf, Calves), of a plural *masc.* termination; but in others no such spores appear; and here and there it is *neuter*, ET HVORN, as in the rest of Denmark. Of course all these older forms are rapidly vanishing before National Schools and increast intercourse with the other Danish provinces.

It would therefore seem that this word was originally *masculine* in a belt of dialects running thro Jutland and over into England, as well as in Holland and part of Holstein and the Low Countries.

So the word TAND, TOOTH, must have been *masculine* in the oldest times in the Scandian as in the Anglian dialects (TOB, *masc.*) and in the oldest tungs (Lat. DENS, &c.). But it has for ages gone over to the feminine in Scandinavia, except only in the Gotland speech in which it remains *masculine*<sup>2</sup>.

The acc. sing. ending in a *vowel*, in masculines of this class, here the vowel Æ, is found many times on the oldest Runic monuments, but no where with its original case-ending M (or N) — Sanscrit DĒVĀ-M, Zend ĀSPĒ-M, Greek *ἄσπας*, Latin DEU-M, Old-Prussian DEIWA-N — which has also fallen away in Lithuanian, where DĒWA-N is sounded DĒWA. In all the Scando-Gothic dialects we have traces of this nasal *only in those* called Ohg., where we have the sparse examples<sup>3</sup> GOTA-N, TROHTINA-N, FATERA-N, CHRISTA-N, ABELA-N, ADAMA-N, IUDASA-N, PETRUSA-N, SATANASA-N, and in the O. Sax. SATANASA-N, to which must be added the form DRUHTINA-M in a skinbook of Otfrid. In the 11th century and later we have, as Mhg. forms, TRUHTINĒ-N, GERNÔTE-N, GELPHRĀTE-N, SIFRIDE-N, &c., and in the Freising codex of Otfrid TRUHTINI-N. Still later the High-German offers us FRIDERICHE-N, ALBRECHTE-N, &c.

If taken as a *neuter*, HORNÆ, acc. pl., will be *horns*, two or more. In the oldest times such *neuter* nouns had a vowel termination in the nom. and acc. pl. In M. G. (HORNÆ), as in Greek and Latin, A; in O. N. E. in A or O; in O. S. E. this vowel has mostly fallen away, but still remains in some words, mostly A or U. In O. Fr. sometimes A or O or E. In O. Sax. it is gone, but now and then in short-syllabled words it remains weakened into U. See MUCNU. — In Ohg. it has disappeared. So it has in Norse-Icelandic, but the vowel-change in the root (A to Ö) shows that it formerly was there and was U.

As to masculines it appears to me that we have a similar antique accusative form in the following passages from the Old-Saxon Hildebrandslied, a fragment, in its present form, from the 8th century (Grein's Ed., Göttingen 1858, 8vo):

gurtun sih iro suert ana  
helidos ubar RINGA  
do sie to dero hiltiu ritun.

they-girded them their swords on,  
those-heroes, over their ring-mail,  
when they to the battle rode.

Lines 5, 6.

<sup>1</sup> HÖRN or HOORN, a Horn. So speak all our Frislanders even yet, as on the 2nd [Rune-inscribed] Golden Horn. See Grauer's Explanation, pp. 10 and 20.

<sup>2</sup> Prof. C. Sæve, *Gutniska Urkunder*, p. xxiii.

<sup>3</sup> Dr. Johann Kelle, *Vergleichende Grammatik*. Vol. 1, Prag 1869, pp. 52, 53.

want her do ar arme  
wuntane BOUGA  
cheisuringu gitan  
so imo se der chuning gap  
huneo truhtin:  
'dat ih dir it nu bi huldi gibu'.

wound (stript) he then from his-arm  
a-wounded (twisted) beigh (armlet),  
imperially made,  
which to-him the king gave,  
of-the-Huns the Lord;  
'that, I to-thee it now for love give'.

Lines 35-37.

The meaning in both these instances, especially the last, is *singular* not plural, tho the German editors always give a plural translation. If really plural, they should add that these words are here declined according to the 1st declension of strong *Ohg.* nouns. Else we should have had RINGOS and BOUGOS. The same O. S. dialect, besides the well-known acc. s. SUNU (*Ohg.* SUNU or SUNO), has also the acc. s. FRITHU and FRITHO, *pacem*.

HURNBUR<sup>g</sup>, *Kallerrup*, g. s., Mans-name. — HORNBORI is the name of a Dwarf or Alf in the Eddas. Egilsson, s. v., supposes it to mean HORN-BORER, Smith, a worker in metal.

HOUE, *Bract* 24, d. s. } The latter apparently a contraction of the former, the  
HO, " 55. " " } O. E. HOF, masc., N. I. HOF, neut., Swed. Dan. HOF, neut.,  
Germ. HOF, masc. The O. Fr. HOF is neut., but the O. S. HOF masc. This is our HOVE, Hall, Court, Palace. — But it may also be used for Idol-house, Temple, or for a Place-name. Many localities so named are scattered about North and Western Europe, particularly Scandinavia. — It is also possible that this word may have been employed emphatically for *Constantinople*. — Again, we may take HOUE as a mans-name in the nominative, and translate:

No. 24. This-NEW BOSS (jewel) BÆBLIL (*made*), EN (*but*) HOUE OWNS-IT.

No. 55. SIHMYYT (*Sigmund, made me*), EN (*but*) HO(?ue) OWNS-me.

My objection to this is, the unlikeliness that *MADE* should be omitted, and the still greater wonder that the maker should give the place of honor on the blink to himself, the obscure place to *the man for whom it was made or to whom it was given*.

HROETHBERTÆ, *Falstone*, d. s. m. } Proper name. Signifies (from the O. E. HRED,  
ROETBERTÆ, " " " " } HRODOR, glory, gladness, honor, N. I. HRODR, glory)  
HONOR-BRIGHT, GLORY-BRIGHT, the Lustrous, Joyous, Glorious, and is the modern ROBERT. — O. E. also HRODBERT, HRODBERD, RODBERD, ROTBERT, ROTBERD, ROBERD, &c., the O. G. HRODEBERT, HRODPERT, HROTBERT, CHRODOBERCTH, HROADPERHT, RODPERT, ROTBERD, &c. — See BERTCHVINI.

RHULFR, *Helnes*, n. s. m., Mans-name. Answers to the O. Engl. HRODWULF, HRODUULF, RODULF, ROLL, &c., the O. Germ. HRODULF, &c., the Mod. Germ. RUDOLPH. Has many forms on Scandian stones. Thus, nom. RADULF, RADULFR, RHULFR, ROLFR, ROLFR, ROLFR, RULEFR, RULFR, RUULF; gen. HRIDULFS; acc. ROLIF, HRULF, RULF. Its modern Scandian form is ROLF, its modern English RALPH.

RUULFASTS, *Voldtofte*, n. s., Mans-name. — We all know the Old-English HRODWULF, English ROLFE, RALPH; Old-runic RADULFR, &c.; Norse-Icel. HROPOLFR, HROPOLWR, HROLFR, ROLFR, &c.; O. Germ. HRODULF, now RUDOLF; *the Glory-wolf*. But the above particular compound I do not remember to have seen elsewhere. Unabridged, it would be HRUD-WULF-FASTS, in a later form RUDULF-FASTR. Thus this name (GLORY-WOLF-FAST, FIRM-GLORY-WOLF) is a treble tie, of which examples are so rare. But we have another in the common N. I. DOROLFR, still earlier spelt DORHROLFR, made out of this same HROPOLFR (short HROLFR) and DOR, and not to be confounded with the name DOROLFR (DOR and HROLFR). See the *Eyrbyggja Saga* (last ed. by G. Vigfusson, 8vo, Leipzig 1864, ch. 3, p. 5): "Hrólfr var höfðingi mikill, ok hinn mesti rausnarmaðr; hann varðveitti þar í eyinni þórshof, ok var mikill vin Dórs, ok af því var hann Þórólfr kallaðr." — *Hrólfr was a great captain, noble and freehanded; he kept the fane of Thor in that island, and was a great friend of Thor, and thereby got him the name Thorolf*. Vigfusson indeed, pp. LI, LII, denies this derivation<sup>1</sup>, altho he admits that the name is sometimes spelt DORHROLFR

<sup>1</sup> He might as well have denied the derivation of the names given to THOROLF's descendants. Thus his son was named STEIN, but he dedicated him to his favorite god ("þenna svein gaf þórólfr þór, vin sínum, ok kallaði hann þorstein", chapt. 7) and called him ÞORSTEIN (ÞORSTEINN ÞORSKARIN). The second son of ÞORSTEINN was GRIM, who in the same way was given by his father to Thor and called by him ÞORGRIM. See also the passage in *Hauksbok* on the names of men taken from the names of the Gods.

(the old manuscripts also using *B* or *P* or *w* for *F*, in the usual way) in the ancient Landnama-book. His only reason is, that he knows no other example of such a threefold compound, — surely a very poor argument where so many of the old names have perisht. At all events it is clear that the RUULFASTS (= HRUD-WULF-FASTS) of the Voldtofte stone is a second parallel, and we have others elsewhere. Striking also is the "impossible" and otherwise so "modern" popular slurring of the *Þ* (RUULF for HRUD-WULF, HROD-OLF) in the first part of this word, while we have the antique *s*-ending (FASTS for FASTR) in the second. And these two extremes are in the same word!

RUHALTS, *Snoldelev*, g. s., Mans-name. — Usual old Scandinavian form HROALDR. Answers to the Old-German HRODOWALD, HRODWALD, CHRODOALD, HRODOLD, RODOALD, ROADOLT, &c. Is found in Scandinavian runics as ROBUALDR, RUALTR, HRUALTR, in England as HRODUALD, HROOLD, ROALD, ROLD, &c.

HRONÆS, *The Franks Casket*, g. s. of HRON, m., S. E. HRÁN, a HRONE or HRANE, RANE or REIN. Originally applied to any large creature, afterwards to the *Whale*, as here, and also to the Reindeer. The latter is in the N. I. HREINN; the former is the Gaelic RÓN, RÓIN, seal, sea-calf. In the oldest times the *Whale* was called HRÓN or HRÁN, and HWÆL was used of the WALRUS. But they early became intermixt. HRAN then became confined to the Reindeer. — Another old word for the *Whale*, or a large Fish or Monster, was ORC, still left in the Greek Cape ORCAS (Dunnet Head, in Caithness), and in ORCADES, the Keltic ORKINNIS, and the Norse ORKNEY.

HUG, *Bract. 1*, d. s. ? m. HOW, HUIK, mone, mind, memory, remembrance, recollection. If rightly taken, HUG is syncopated from HUGE, as is so common. — O. Engl. HUG; HYGE; M. G. HUGS; N. I. HUGR; O. Swed. HUGHER, HOGHER; Swed. HUG, commoner HÄG; Dan. HU; O. Fr. HEI; O. S. HUGI; Ohg. HUGU, HUKU.

HUG, HUYOC, see under HAC. — HURNBUR<sup>g</sup>, see under HORNÆ.

HUT, *Bractate 4*, n. s. m., Proper name. — May answer to the O. G. HUTO, HUDO, or to HUNTO, HUNDO.

HUGG, see under HAC.

HWÆTRED, *Beucastle*, n. s. m., Proper name. — There was a king of Kent of this name (UICTRÉD, UHTRED, WHTRED, WITHRED) in the year 692. Perhaps he was the magnate here intended.

HWEPÆ, *Ruthwell*, WHETHER, whether-or-no, at-all-events, yet, however, but, lo! — The form in the Northumbrian Gospels is HUEDRE, HUÆDRE, HUOEDE, in the Northumbrian Riddle HUDRAE; O. S. E. HWÆD(E)RE; O. Fr. HWEDER, HODER, &c.; Ohg. (DHU) HUEDHERU, (DU) UIDARO, &c.

HUILER, *Thisted*. — 3 s. pr. WHILES, rests, reposes, sleeps in the grave. Tho so common now, the verb (HWILAN) has not been found in Old or Early English. In senses more or less allied it occurs in M. Goth. (ga)HUEILAN; O. Fr. HUILA, HWYLA; Norse-Icel. and Scand. HVILA, HVILE; Ohg. WILON. It has had and holds its chief sway in Scandinavia, where it is a favorite expression in modern and medieval times on tombstones.

HWCC, *Vänga*, n. s., ? Mans-name. — Apparently the same as the O. Engl. name HUIOCE.

*I*, see under IN. — [IA, see under GEU.] — IÆ, see under IMÆ.

I<sup>g</sup>, *Gomnor*. By, near, at. Prep. gov. dative. N. I. HJÁ, HEA, I HEA, but *H* is frequently omitted both on stones and in Mss. On a couple of Scand. Runic blocks it is spelt HJAR, on the Bällestad stone IAR. It is the Swed. Dan. HOS. Old-Jutish HWOS, HWOOS, Later Danish HVOES, HOSS, West Norwegian IAO, IEAOV, H. G. HIE. The word is connected with HERE, from the lost pronoun HIS, = *this*. It may also be a form of IMÆ, which see. — But it has lately been proposed to look on the whole of this line on the Gomnor stone as *originally* (the first stave having been an *H*) the mans-name H<sup>g</sup>þUWOL<sup>g</sup>H<sup>g</sup>. This appears very likely indeed, and this I<sup>g</sup> will in that case fall away.

IC, *Ruthwell*; } I. — M. G. IK; O. N. E. IC, IH; O. S. E. IC, HIC, ICC, IG, YC;

EC, *Lindholm*. } E. E. ICH, IH; Mid. N. E. IKE, IK, IC, I; N. I. EK, AK, JAK, EG; Scand.

Runics IAK, IAH, IK; O. Swed. IAC, IAK, IEC, LÆK, IK, EK, IACH, IAGH, &c.; O. Dan. ÆC, LÆK, IAK, IEK, &c.; Swed. JAG; Dan. JEG; O. Fr. and O. S. IK; Ohg. ICH, IH, HIC, HICH, &c. Thus the commonest Scandian form (in the comparatively modern documents and monuments now left to us there) was EK, in contrast with the English IC. How either word was sounded 1000 or 1500 years ago, we cannot tell, probably



the pronunciation was nearly the same, whether the word was spelt *ic* or *ek*. But the spelling *ik* is often found in Old-Swedish, and the *oldest living* Swedish folk-speech now known — the *Dalecarlian* — has always said *ik* and says so still.

ME, *Bridekirk*;

MEC, *Æthred's Ring, Northumbrian Brooch*;

MEH, *Alnmouth*;

MIC, *Osthofen*.

ME, acc. s. — O. S. E., M. G. and  
N. I. MIK, MIC; O. N. E. Gospels ME, MEC,  
MECH, MEH, MEHE.

UNGCT, *Ruthwell*, us-two, (acc. dual of *ic*), O. S. E. UNC. This is, I believe, the only place in Old-English where this antique form of the dual accusative has yet been found. The dual acc. in M. G. is *UGKIS* or *UGGIS*, in Scand. Runics *UKR*, in Old Scandinavian documents *OKKR*, O. S. UNC.

USA(o), *Björketorp*, to-us, d. pl. of *ic*. — Scand. Runics *US*; N. I. OSS; M. G. UNSIS or *UNS*; O. N. E. USIG and *US*; O. S. E. *US*; O. Fr. *UNS*, *US*; O. S. *US*; Ohg. *UNS*, *HUNS*.

ICEA, YCEA, YKCEA, ICHAY, see under [INGE].

YCNE, see *SESSYCNÆ*.

ICWÆSUNA, see under [INGE].

...IDEGISCEF, *Ruthwell*, a fragment not to be understood. The Rev. D. H. Haigh has suggested ...IDÆ giSCeF, the former word as the lafe of *ALCFRIDÆ*, which see.

YFETA, see under *ÆFTER*.

IFT, IFTI, see *ÆFTER*.

INGING, IHCEA, YIA, see under [INGE].

IT, *West-Thorp*, n. s. m.

ITO, *Bract. 42*, ? n. or d. s. m.

IKUIFIRUDIS, see under [INGE].

ILE, *Lindholm*, 1 s. pr. I haste, speed, rush, dart. — The Mod. Swed. inf. is *ILA*; Mod. Dan. *ILE*; O. Sax. *ILIAN*, *ILON*; Ohg. *ILJAN*, 1 s. pr. *ILO*; Germ. *EILEN*. — The word has not yet been found in M. G., which used *SNIJUMJAN*, nor in O. E., which preferred *EFSTAN*, *FYSAN*, *ONETTAN*, &c., nor in N. I., which has *SKUNDA*, &c.

In the N. I. *EL*, *IEL*, storm-wind, blast, Swed. *IL*, Dan. *ILING*, the old word still subsists, and provincially in Sweden as *ILING*, noun, *ILA*, *ILÄ*, verb, in phrases connected with a sudden or changeable or violent wind, &c.

ILYOÆ, see *AUTHLYOE*.

IMÆ, *Bract. 67*, ? d. s. m.

IÆF, *Björketorp*, ? n. pl. f.

IEIS, *Mejebro*, ? acc. pl. f.

*The, This, These*; the obsolete pronoun of which some remains exist in the Sanscrit *I-T* (? n. s. m. *I-S*), and in the M. Goth. *IS*, —, neut. *ITA*; d. s. m. *IMMA*; n. and acc. pl. f. *IIOS*; — O. Scand. *IS*, *ES*, *IR*, *ER*; English *AS* (now vulgar for *who, which*), Sanscrit *JAS* (with nom. s-mark) masc.<sup>1</sup>; Ohg. *IR*, —, neut. *IZ*; d. s. m. *IMU*; n. and acc. pl. f. (*sio*); Lat. *IS*, *EA*, *ID*; O. Boh. s. acc. m. *IEI* (? *I-M*), f. *IEE*, *IU*, n. *IU*, *I-T*. We have also the emphatic form, Sanscrit *ESA*, *ESA*, *ETAT*, *this very, is ipse*; acc. s. m. *ETAM*, *ENAM*, f. *ETAM*, *ENAN*, n. *ETAT*, *ENAT*; acc. pl. m. *ETAN*, *ENAN*, f. *ETAS*, *ENAS*, n. *ETANI*, *ENANI*; Pali *SO*, *SA*, *TANI* or *NANI* or *TE* or *NE*; Zend *AISO*, *AISA*, *AITAD*; Arm. *AIS*, acc. s. *AIS*, acc. pl. *AISZ*.

In the oldest dialects we have various more or less emphatic or frequentative or defective pronominal demonstratives, signifying *the, this*, in their simplest shape *I* or *E* or *A*, &c., but declined with or without the emphatic enclitic *SI*, which is used with or without case-endings. — See *HE*, *SYOE*, *DE*.

I add from M. Heyne (Gothische Declination) his view of the *supposed* complete shape of this pronoun in the Mæso-Gothic: — "Die Declination des Adjectivs ist also eine zweifache; während aber in den meisten unverwandten Sprachen das Adjectiv in seiner Declination sich an das Substantiv anschlieszt, weicht hier die starke Form desselben von der substantiven Declination ab und der pronominalen zu. Der Grund hiervon liegt in der Composition des Adjectivstammes mit einem Pronomen, das auszer in dieser Composition in den germanischen Dialecten nicht mehr vorhanden, in der Form *yas, yä, yad* in Sanscrit relativ ist, im Germanischen aber demonstrative Bedeutung gehabt haben musz. Seine Formen werden im Gothischen also vermutet:

<sup>1</sup> See Prof. C. A. Holmboe, "Om Pronomen Relativum og nogle relative Conjunctioner". Christiania 1850, 4to, p. 4.



" Sing. nom.	JIS	JA fem.	JATA neut.
gen.	JIS	JAIZOS	JIS
dat.	JAMMA	JIZAI	JAMMA
acc.	JANA	JA	JATA.
Plur. nom.	JAI	JOS	JA
gen.	JAIZÈ	JAIZÒ	JAIZÈ
dat.	JAIM	JAIM	JAIM
acc.	JANS	JOS	JA." <sup>1</sup>

We have probably this same word on the Gilberga stone, Upland, (Lilj. No. 596, Bautil 237), whose short inscription reads:

SASI IS UK AT IARK(i)R.

SASI, AS (= HE) HEWED AT (in memory of) LARKIR.

But it is certainly HE on the Varpsund stone, (Upland, Lilj. No. 38, Bautil 343), for this has been carefully drawn by Dybeck, folio, No. 37, and can be depended upon. In a separate line, lower down on the stone, and with no connection with the words immediately preceding it, but in reference to the deceased hero in general, we have the words, in stave-rime, the rest being in prose:

IS KUNI UAL

KNARI STURA.

AS (HE) COULD WELL

his - CNEAR (war-ship) STEER!

On the Svingarn stone also, (Upland, Lilj. No. 731, 1452, Bautil 634, Dybeck, fol., No. 100), IS means he:

IS ATI AIN SIR SKIB AUK AUSTR STURDI I IKUARS LID.

AS (HE) AHTE (had) ONE (he one, he alone) to - HIMSELF a - SHIP, EKE (and) EAST STEERED IN INGVAR'S LITH (fleet).

And we have another clear example on the Flemlöse stone:

IS U<sup>n</sup>S NURA KUDI.

AS (= HE) WAS of - the - NUR-men (or the NUR-district) GUTHI (Temple-chief and Magistrate).

Another on the Gränby stone, Vaxala Parish, Upland, (Dyb., fol., No. 181, 8vo, No. 67):

IN IAR ATI .....

IN (but) AS (HE) OWNED (had) .....

The nom. pl. masc. IR occurs on the *Bällestad* stone, which see.

In several of our older English dialects we have the interesting and antique IS (or HES, or HISE or ES or S enclitically, as SETTES (SETTE'S, set them) CALDES (CALDE'S, called them) WES (WE'S, we them), and other spellings, for the acc. pl. pronoun *them*. Sometimes also IS for *of-this* or *of-that*. — See IS.

IN, *Franks Casket, Krogstad, Northumbrian Casket, Tanum;*

I, *Björketorp, Holmen, Varnum.*

IN, prep. and adv. —

The word IN runs thro hosts

of dialects. The English, Swedish and Danish have both IN and I, the N. I. only I. As prep. it governs both dat. and acc. — By my new reading of the Tanum stone (see *DREWING*) its IN will disappear.

[ INGE, INGWE. ]

ICÆA, *Bract. 35;*

YCÆA, " 36, 40;

ICHIAI, " 38;

YGÆA, " 41, b;

YRCÆA, " 41;

YIA, " 37;

UGKHA, " 40.

It is impossible to know whether these words are masculine or feminine, or whether they are in the nominative or genitive or dative. Probably they are all dative masc., to-INGE!

But the word may also mean the YOUNGSTER, the BABY, in which case these may be Teething- or Birthday-gifts, or something such. — N. I. UNGI, Swed. and Dan. UNGE, are still used in this sense, altho the Norse-Icel. and Dan. words are gradually becoming almost vulgar<sup>2</sup>, and are now employed chiefly for<sup>2</sup> the

<sup>1</sup> "Kutze Laut- und Flexionslehre der altgermanischen Sprachstämme". 8vo, Vol. I, Paderborn 1862, p. 237. Other authors give slight variations of these supposed forms.

<sup>2</sup> Of course there are exceptions. In many families it still preserves its ancient dignity. Thus: "Móðir þess þekkti þad, og sagði: æ, þad er blessadur únginn minn, sem jeg misti fyrir fjórum vikum!" (*His Mother recognised it, and said, ay, it is my blessed YOUNG-ONE [Baby], which I lost four weeks ago.*) *Jólagjaf handa Bornum, frá J. Haldórssyni*, 16mo, Kaupmannahöfn 1889, p. 4.

young of animals. In Swedish also it is no longer a noble expression. Like our BRAT, IMP, &c., it has descended. So the H. G. JUNGE, masc., a *lad*, but JUNGES, neut. (Ohg. JUNGI, neut.) of *animals*.

YK<sup>h</sup>, *Seeding*, n. s. m. } Proper name, the still common INGE. — O. E. INGG,  
IHGEÆ, *Varnum*, acc. s. m. } ING; INGUL, INGWI, INGA, HINGA, YNGA; N. I. YNGI, YNGVI,  
INGUNI; Scand. Runics INKI, IKI, masc., INKA, IKA, fem.; Icelandic INGI; Swed. Dan. INGE; O. G. INGO, INGEVO.

INGOA, *Tune*, Proper name, n. s. f., the modern INGA.

IKUIFRUDIS, *Tjängvide*, g. s., Mans-name. Answers to the O. G. INGOFRID, INGI-URID, &c. — We have in Scandian-Runics the womans-name IKIFRIDI, gen. sing.

IGING, *Stenstad*, n. s. m., Proper name. Probably — INGO-ING, INGE'S SON, the O. E. INGUING, O. Germ. ICHINC.

ÆHEKER, *Varnum*, ? Womans-name, n. s. Probably the same as INGER, still used in South Jutland and elsewhere in Scandinavia, the other and longer form of this name being INGIGERÐA. But ÆHE may perhaps be another word. At all events KER is found in Scandinavian-Runics as a female ending.

ICWÆSUNA, *Reidstad*, to-*u(n)CWÆSON*, Proper name, dat. s. masc.

-INGE, &c. See ÆRINGÆ, KIPUNG, CUNINGC, GISLONG, HÆRING, HAUFÐUKÛ, HLEUNG, HOLTINGÆA, IGING, IUDINGÆA, MWSYOUNGI, NIWÆNG, OSWIUNG, SÆMÆNG, TÆLING, PRÆWING, UFTÆIC, UENINGÆ.

INGOST, under UNGÆ. — INI, see IK-DNI — yo, see under [AGA(N)].

JOHN, *Bract. 62*, The name JOHN. Probably a mark of contraction is broken away, making at the more usual middle-age IOHAN, the N. I. IÓN, IÓAN, on Scand. Runics IOHAN, ION, IUAN, IUN, &c.

YOLW, *Bract. 10*, Proper name, n. s. m. — Under EWA, Förstemann gives the O. G. EOLF, EOLVE, and under AUL the name OLEO, OLO.

YOLSURA, *Bract. 17*; Proper name, ? n. s. m. — Not quite sure, the UR being partly hidden by the loop.

YOUTGAL, *Bract. 7*, Proper name, ? n. s. m. — Resembles in form the O. E. EAD and GEL, the N. I. AUDR and GAL, the O. G. EUTH and GAIL, &c., all which are found in Proper names in these dialects. But I have not seen the above particular tie.

IS, *Hörning*, relative undeclined, AS, who, which. — For the many forms and uses of this wide-spread word see the remarks of linguists on the Mæso-Gothic IS, IES, declined, and IZEL, IZE, undeclined. On Scand. Runic pieces it is found as AR, AS, ER, IAR, IAS, YAS, IR, IS, OS. In England it has long been officially pronounced "vulgar and inadmissible" by the so-called Grammarians and other Mandarins, but happily it still vigorously lives notwithstanding. — See HE. IMÆ, SYOÆ, DE.

This IS, ER, is now dead in all Scandinavia, Iceland excepted, where it remains as ER.

IS, ? *Rök, Coquet Island, Tjängvide*, 3. s. pr. IS. In the oldest Runics of Scandinavia IS, afterwards IR, ÆR, ER, IAR, IER; N. I. ER; O. E. YS. IS; Swed. AR; Dan. ER; O. Fr. and O. S. IS; M. G. and Ohg. IST.

ISAH, *St. Andrews Ring*, ? Proper name, n. s. m. — May be a form of ISAAC; or may answer to the O. G. name ISO, ISI, ISIKO, &c. — Should this Ring *not* be a Signet, the word must then be redd straight on — HASI, which see.

ITO, see under ITT. — (IUGO), see under (O)<sup>h</sup>G.

(I)ULÆ, *Lindholm*, n. s. m., Proper name. — There was a famous Danish moneyer so-called, under Magnus the Good (1035-47). His coins bear on the reverse either:

IOLI ON HEIDEBIIHI

by which town is meant Hethaby, close to the modern Slesvig, in South Jutland; or also:

IULE ME FECIT.

If the : be only ornamental, or a mark of division, and we thus have only ULÆ, we get a name (UL) well-known in the old Scando-Gothic dialects.

JULIENI, *Bract. 61*, The modern mans-name JULIAN.

[? IUN, *Rök*, n. s., Mans-name.]

IUDINGÆA, *Reidstad*. To-IUTHING, Proper name, d. s. m. — Considered as folkships, the clans and "strains" (families) and bands of the IUTHINGS were famous far and wide all thro the long sweep of the "barbarian" folk-wanderings. As early as about A. D. 429 or 430 we find them so far south and west as the south of France or the North of Spain: — "Per Aetium Comitem non procul de Arelate quædam Gothorum manus extinguitur, Anaolfo optimate eorum capto. IUTHUNGI per eum similiter

debellantur, & Nori". (*Idatii Episcopi* Chronicon. Th. Roncallius, Vetustiora Latinorum Scriptorum Chronica. 4to. Patavii 1787. Pars 2, p. 23. [Line 2, from the bottom, page 946 just printed, "North of Spain" is a misprint for "North of Italy".] — There is an O. G. IUDINGA, fem. — IUD-ING, = IUDSON, presupposes a simple IUD. We have this name in O. Swed. IWD, in O. Dan. JUDHI, JUTHE, and in O. Engl. in the compound IUD-WALD (Kemble, Cod. Dipl. 2, 170, 'ad anno 930), (IUD-WAL, id. p. 196). But, besides compounds, we have also the simple name, IUDI, in Scandinavian-Runic. The Tännö stone, Finnheden, Småland, (Bautil No. 1031, Lilj. 1247) reads:

KUDUAR LIT RESA STEIN DANA EFTR IUDA, SUN SIN, AUK KARL EFTIR STEN, SUN SIN. KUD HIALBI SAL.

KUTHUAR LET RAISE STONE THIS AFTER IUTHI, SON SIN (*his*), EKE (*and*) KARL AFTER STEN, SON SIN (*his*). — GOD HELP the - SOUL!

iWROKTE, see under WORÆHTO.

K, see C.

LÆ, see under LÆWULOUYÆA. — LÆAS, see ERILÆAS.

L<sup>æ</sup><sub>æ</sub><sup>æ</sup>, *Gomnor*, g. s. m.

LÆUEA, *Bract. 18*, d. s. m.

LÆUUEA, " 71, " " "

Proper name. — We have this name (LAIFA) on one of the Manx Rune-stones (at Kirk Onchan). — See ECHLEW, ONLAF. ÆRLEAF. — As I have said elsewhere, the

whole line on the Gomnor stone was most likely at first one word, the mans-name H<sup>æ</sup><sub>æ</sub><sup>æ</sup>WUL<sup>æ</sup><sub>æ</sub><sup>æ</sup>. In this case we must expunge the above L<sup>æ</sup><sub>æ</sub><sup>æ</sup>. The O. Engl. names LAFA, LÆFA, LEUI, LEOfA, LIF, LUUE, &c. &c., are often hard to separate, so many are their spellings.

LEGINIA, see under [LIGGAN].

LEE, *Varnum*, Place-name, dat. or acc. sing. This name, variously spelt, occurs in several parts of the North.

LÆ-ORB(Æ)-, *Vi Moss Plane*, ? neut. LEA-STAFF, Sithe-shaft. See the text, p. 315. In the South Möre dialect, Småland, (N. Linder, Uppsala 1867, 8vo) the LI-ARV(Æ) or LI-ÖRV(Æ) is masculine as well as neuter.

LÆUEA, see under L<sup>æ</sup><sub>æ</sub><sup>æ</sup>. — oþ-LÆUN, see under [LIGGAN].

LÆWULOUYÆA, *Bract. 19*, ? d. s. m.

LE, *Bract. 21*, ? d. s. m.

The latter is apparently a contraction of the former. — I take the last *u* here, as so often else-

where, to be a kind of *f*, and the whole word to be equal to [LÆWULF] LÆWULFR, LÆWULF. Förstemann inclines to look upon the LE in the corresponding O. G. LEWULF as meaning LION, and LION-WOLF would not be a bad name for any body! But the O. E. LEODULF, LEOTHULF, &c. Ohg. LIUDULF, LIOTOLF, &c., is more likely, the *d* being often slurred in this word LIUD, LEUD.

LAF, see L<sup>æ</sup><sub>æ</sub><sup>æ</sup>.

LANUM, *Ruthwell*, d. s. m. LEAN, frail, poor, suffering, weak, dying. — O. E. LÆNE, HLÆNE; Saxon LEEN. — Another form is the widely-spread English CLEAN, German KLEIN, Scand. KLEN.

LAOKU, *Bract. 54*, ? d. s. m. Proper name. — Is this the O. G. LAGO, or LAICO, N. I. LAUKI from LAUKR, m., a LEEK, stalk, sword? — Prof. C. Sæve has pointed out that a homestead in Gotland is still called LAUKS, keeping the memory of a former owner LAUKR. In a later communication he adds: "If the Northern LAUKR, m., *leek, stalk* (Gudrun calls Sigurð: "grœnn laukr"), was once bent like the Goth. *sunus*, LAOKU would be a regular dative (compare *sunau*) for LAUKAU, LAOKU for LAUKAU. Compare the Icel. *ben-, sár-laukr* for *sword, spear*."

LAU, see HLÆIWÆ. — a-LEGDUN, see under [LIGGAN].

gILER, *Skåning*. — For the form and runes see the text, p. 890. Gender unknown. — This word, should this really be the word here, must have died out of the old Scando-Gothic talks very early. As far as is known, it has hitherto only been found in the High-German folkspeech, in the lengthened shape gILARI, neut. *mansio, home, house*, and as the end-word of many German place-names (in the form LARI, LAR, LER, LERI, LERE, LARE, LARA). But, if the *g* may have been in some dialects slurred thus early, it will be the same as our LARE, LAIR, LAYER, which in all the oldest Northern tungs has been used for COUCH, GRAVE. Graff, s. l., compares it to the N. I. LÁS, masc., *a lock*, and to the

Latin *LAR*, *LARES*? *hearth*, *hearth-god*, whose *R* was once *s*. Förstemann (*Place-Lex. s. v.*) thinks this *LARI* has not been the word in place-endings, but his reason is not well founded. — If I am right in this identification, the meaning *house*, *earth-house*, *grave*, *grave-home*, *tomb*, *barrow*, will be excellent in this place.

LETO, *Holmen*, 3 pl. p., LET, bade, had, caused. — M. G. LETAN, LEITAN, 3 s. p. LAILOT, 3 pl. p. LAILOTUN; O. N.-E. LETA; O. S. E. LĒTAN, LETAN, 3 s. p. LĒT, LET, 3 pl. p. LĒTON, LETON, LETAN; N. I. LATA, 3 s. p. LĒT, 3 pl. p. LĒTU, LĒTO; on Scandinavian-Runic monuments we have 3 s. p. LET, LHIT, LIT, LYT, LIP, LITU, &c., and 3 pl. p. LATU, LATU, LETU, LIT, LITO, LITU, LYTU, &c., no example yet found with the final *N*; O. Swed. LATA, LĒTA, 3 s. p. LĒT, LĒET, LET, LOT, 3 pl. p. LĒTU, LETO, &c., Swed. LĀTA, 3 s. p. LĀT, 3 pl. p. LĀTO; Dan. LADE, 3 s. pl. LOD, 3 pl. p. LODE; O. Fr. LETA, LATA, 3 s. p. LET, LIT, 3 pl. p. LETEN; O. S. LATAN, LATEN, 3 s. p. LETI, LET, LIETI, LIET, 3 pl. p. LETUN, LIETUN, LIETAN; Ohg. LAZAN, LAZEN, LAZIN, &c., 3 s. p. LAZE, LAZZE, LIAZ, LIEZI, &c., 3 pl. p. LAZEN, LAZAN, LIAZUN, LIEZEN, &c.

For older and later examples of LET MACAN, LET MAK, LETE MAKE, GART MAKE, GARTE MAK, GARRE, &c., on English pieces, see Notes and Queries. March 3, 1866, p. 186.

LEUBWINI, *Nordendorf*, n. s., Mans-name. — Has not yet, I believe, been found on any Scandinavian monument; but there is a Norse-Icel. womans-name LIUFVINA, LIUFINA. It answers to the O. E. LEOPWINI, LIEFWINE, LEOWINE, LIOFWINE, LEOWINE, LIUFWINE, LUFWINE, LEOWINÆ, LEOWYN, &c., and to the O. G. LIUBWIN, LIOPUIN, LIOPWIN, LIUBOIN, &c. The Northern dialects, both in Scandia and in England, often have *B* for *F* in the oldest times, and the O. North-English EU, IU is often the O. South-English EO.

LEW, see *L<sub>n</sub>E<sub>n</sub>W<sub>n</sub>*.

LIA, *Tune*, n. s. m., Proper name. — In O. G. there is the name HLEO, masc., and LIA, fem. Perhaps this is the English name LEE. — As I have said in my text, and as the reader can see from the engraving, these 3 letters are injured. I have never seen the stone itself; but Prof. Bugge has lately informed me, that fresh examinations have led him to suppose that the staves may possibly be redd MY (EA), not NY (LIA). The context must decide, the stone being broken here, and I take it as LIA.

(L)ICES, *Ruthwell*, g. s. n. LIK, LYKE, LICH, LITCH, body, dead body, corpse. — Scandinavian dialects LIK, M. G. LEIK, Ohg. LIH.

[LIGGAN]. — *op-LÆUN*, *The Franks Casket*, 3 pl. past, they UN-LAY, out-lay, lay-out, were exposed, lay exposed, were put out to perish, from the inf. *op-LIGGAN*. — The simple verb is O. N. E. LICCA, LIGGA; O. S. E. LIGGAN, LIGGAN; North E. LIGG, LIG; M. G. LIGAN; N. I. LIGGIA; Swed. LIGGA; Dan. LIGGE; O. Fr. LIGA, LIDSA, LIDZIA; O. S. LIGGAN, LIGGEAN, LIGGEN; Ohg. LIKKAN, LIGGAN.

We have many examples in O. Engl. of a similar elision of the *g* to this of LÆUN for LÆGUN. *a-LEGDUN*, *Ruthwell*, A-LAID, laid down, 3 pl. p. of A-LEGA, O. S. E. A-LEGGAN, to LAY, p. p. GELEGD or GELED; simple verb M. G. LAGYAN, p. p. LAGIDS; N. I. LEGGIA, p. p. LAGINN or LAGIDR; Swed. LAGGA; Dan. LÆGGE, p. p. LAGT; O. Fr. LEGA, LEIA, LIDSA, LEDSA, LIDSIA, p. p. ELEID, LEID; LEIT, LEITH, LEGAD; O. S. LEGGAN, p. p. GILEGID; Ohg. LEGGAN, p. p. GILEGIT. — As to the final *N*, see KWOMU.

LEGINIA, *Mojebro*, past part. d. s. m. def. To-the-LAID, down-LAID, slain. More likely must be redd SLEGINIA, *conquered*, the two words being *ÆI* SLEGINIA, not *ÆIS* LEGINIA. — See SLEGINIA.

LICE, *Bewcastle*, if complete in itself probably the 3rd sing. pr. subj. of the O. N. E. LICA or LICCA or LIGGA, — may-he-LIE, rest.

LIL, see B.EBLIL.

LIM-WOERIGNE, *Ruthwell*, LIMB-WEARY, acc. s. m. of LIM-WOERIG, O. S. E. LIM-WERIG. The O. S. E. LIM, es, n. makes in the pl. n. acc. LIMU; the O. N. E. exhibits a g. pl. LIOMA, LIOMANA, showing that also the form LIOM has been used. — N. I. LIM, f. limb, n. branch; O. Swed. LIMBER, m.; Swed. LEM, m.; O. Dan. LIM, LIMM, LIMME, LYMMÆ, m., afterwards neut.; Mod. Dan. LEM, n. The Sax. WIERIG, Sw. Dan. VARIG, N. I. VARANLEGR, are used chiefly as suffixes, but not exactly in the same sense.

LITLE, *Bract. 43, 44, 45, 45 b*, d. s. } Either as dat. s. m. definite, To-the-LITTLE-LIT, „ 45. } one, the Baby, or else a Proper Name. This

name has been very common in Scandinavia (LITLE), and is so still in England. (LITTLE). There is an instance of the shortened form (LILLA) side by side with the longer (LYTEL) as an O. Engl. name, and the mans-name LITLI occurs on Rune-stones. — The Engl. LITTLE is O. E. LYTEL, LITEL; M. G. LEITILS; N. I. LITILL; O. Swed. LITIL, LITSEL, assimilated LILLE, the N. Engl. LYLE, Swed. LITEN, but also pro-



vincially LISL and LIS; Dan. LILLE, LIDEN; Færoes LÍLIL; O. Fr. LITIK, LITTECH; O. S. LUTTIL; Ohg. LUZIL, LUZZIL, LIUZIL; — besides the short form LIT, LYTE, &c., in various dialects. — The O. E. LYTING means *a Baby, Infant*, and the adj. is still used in divers tungs, in the definite form, in the same sense, exactly answering to POSLEU, &c. — See BÆBLIL, and the remarks on Blink No. 45 b (p. 874).

LONÆWORE, *Nordendorf*, n. s., Mans-name. — I have not met with this word before. There is an O. Engl. and O. Germ. LUN(i), our present LUNE and LOONEY, and an O. G. WORO, and O. E. WORR and WOR, our WORROW, WORRY and WURR; but this compound apparently occurs here for the first time.

LUE, *Nydam*. Can this be a mans-name, that of the owner? It is also possible to divide it LU Æ, = LU OWNS. There is an Old-German mans-name LOAMOD.

glWK, *Bract. 10*, d. s. } LUCK, success, happiness, joy. — This usually fem. noun

LUCCWN, „ 11, „ „ } is the N. I. LUKKA; O. Swed. LUKKA, LYKKA; Swed. LYCKA;

Dan. LÛKKE; Norse LUKKA; Fris. LOCK; Saxon gelUCK, gelyCK, LUKKE, LÛKKE; Ohg. LUCH, Mhg. (neut. and common) gelÛKE, gelÛCKE. — If rightly redd, the nasal ending on No. 11 is remarkable.

LUDE, *Bract. 22*, g. pl. Of the LEDES, men, people. This word, derived from a root signifying, to wax, grow, and meaning LEDE, LAID, LEID, man, men, a youth, youth, citizens, troops, race, people, clan, province, used sometimes as a sing., sometimes as a pl., sometimes in both forms, is widely spread in our dialects. — Thus we have M. G. LADES, m.; O. N. E. LIODA, pl.; O. S. E. LEÓD, LIÓD, LEÓDA, LEÓDE, m.; in O. E. Names also LEOT, LEOP, LEUT, LIOT, LID, LUD, LUDE, LUT, LUTE, &c. In Scandian Runics LUD, LIUD; N. I. LJÓDR, LYDR, m.; O. Swed. LIDH. LYD; Swed. LID; O. Fr. LIOD, LIODE, LIUDE, LIODA, LIODE, LIUED (g. pl. LIODA, LIODEA, LIUDA, LIUDE, LIODENA, LIUDENA); O. S. LIUD, f.; LIUDI, pl. (g. pl. LIUDIO, LIUDEO, LIUDO, LEODO); Ohg. LIUT, LIUTH, LIUD, LUIT, LEUD, LEOD, m. and neut. (g. pl., but of all genders in Otfried, LIUTEO, LIUDEO, LIUTO, LIUTE, LIUTI); Westphal. LÛT, neut., a maiden. — From this word comes our LEWD, originally meaning *popular*, belonging to the *common people*, afterwards *ignorant* now *vulgar* or *bad*. The descent was, = popular, lay (not clerical), untaught, ignorant, foolish, bad, debauched. — Our English LAD is belike the same, and not another word and of Welsh descent.

LUDR, *Dalby*, n. s. m., Proper name. — May answer to the HLÓDR, HLÓÐVER, of the Icelandic Sagas, written LÖDR in Fornaldar Sögur Norðrlanda, Vol. 1, p. 528; is the O. Swed. LYDHER, LYDAR, LYDER; the present Icelandic LYÐR, LYÐR, LYÐUR; South-Jutish and North-Frisic LYDER, LUDER, &c. We have also the O. Engl. mans-name LUDER in Kemble's Charters, 3, p. 407. — Some (Mr. Haigh in 1866, Dr. E. Jessen in April 1867, and others since) have proposed to read the whole carving as one word, LUDRO, and think that this may be a female name. See HÆRIS.

LUTEWIGE, *Bract. 51, 52*, n. s. m.; } Proper name, LUDVIG, LOUIS, LEWIS; O. G.

HLVDWYG, *Alnmouth*, n. s. m.; } LIUDOWICUS, LIUDWIG, LUDVIG, and fifty other forms,

Hg. LUDEVIG.

M<sub>n</sub><sup>+</sup>, see under [MAGA(N)].

MEGI, *The Franks Casket*, n. pl. m., same as MAGI, Latin in Runic characters, the MAGI, the Wise Men of the East, the 3 Kings who offered gifts to the new-born Christ.

M<sub>n</sub><sup>+</sup>L<sub>n</sub><sup>+</sup>, *Björketorp, Stentofen*, 3 pl. pr. MELL, MELE, speak, tell, proclaim. — Besides fruitful and wide-spread groups of allied and more or less identical words, represented by the O. E. MAELIAN, to maddle, speak; MELDIAN, to meld, tell; the Ohg. MAHALJAN, to transfer by word of mouth; and others, we have this independent form, O. E. MELAN; N. I. MELA, MELA; Swed. MÅLA; Dan. MÆLE, &c.

MENIS, perhaps = MONIS, *West Tanem*, g. s. m. of MÆNI (or perhaps MONI?), Proper name. — Probably a form of the Old-Northern MAN, MADR, MANN, MON, &c.; Ohg. MANNUS, MANNO, MANO, MANNI, MENI, MENNIO, and so on in a host of dialects. — See MEN.

MÆRI, *Thorsbjerg Sword-sheath*, n. s. m. def. The MERE, pure, bright, famous, great, noble, illustrious. — M. G. MERS; O. E. MÆRA, MERE; MAR, MOR, MYR; Early E. MERE, MER; N. I. MÆR, MÆRR, MAUR, MÖRR; O. Swed. MÆR, MÖÖR; O. Dan. MÆR; O. S. MARI; Ohg. MARI, MARO, MARHI. — Almost everywhere now extinct, save in the English MERE, and even here the meaning has become narrowed almost to *only, nothing but*. — See EOMER and the remarks on NIWÆNG. — If MÆRIA be a Proper Name in the dative sing., it will answer to the O. G. MARO, MAR, MARRO, MER, MERIO, MARIUS.

The O. E. MIRIG, MYRIG, MURGE. Mid. Engl. MIRI, MURY, present Engl. MERRY, glad, cheerful, pleasant, but in North-Engl. also strong, bold, famous, is apparently a variation of the same word.

MERPE, *Bridekirk*, MIRTH, joy, lustre, splendor, beauty, (properly exploit, famous deed, shining action, and the fame and honor and pleasure resulting therefrom), dat. sing. of MERP, e. f. — O. E. also MÆRD, MIRD, MIRHD, MURHD, MYRHD, MIRGD, MIRGD, &c., and MÆRDO, indecl.; Early Engl. MIRTH, MURCPE, &c.; M. G. MERIDA; N. I. MÆRD, MÆRDR; Ohg. MARIDA, MARTHA; MAREDA, MERDA.

[MAGA(N)].

M<sub>11</sub><sup>a</sup>, *Stentoften*, the Great. — This word is difficult to treat, not from paucity but from richness of forms. Besides the longer word — our MORE, M. G. MAIS — some of the oldest Northern moles (such as O. E. MA, MÆ, O. Fr. MA) have a shorter form both adjectival and adverbial, from a Positive seldom found, except perhaps as MA, answering to the modern English MO, the Scotch MAE. And there is a double peculiarity with regard to its use: 1st, the tendency for the adverb to be used in the sense of *likewise, too, also*, (Latin ATQUE), and 2nd, the idiom in O. Engl. and elsewhere which employs the Comparative as an emphatic Positive. Of the meaning of the word in this place — the Great — there can be little doubt.

al-MEYOTTIG, *Ruthwell*, n. s. m. ALMIGHTY, all-powerful. — O. N. E. also ALLMÆHTIG, and in Cædmon's Earliest Song ALLMECTIG; O. S. E. ÆLMHTIG, ELMHTIG; on the same page in Kemble's Charters, Vol. 3, p. 112, ALMCHTIGES and ÆLMHTIGES; in Mid. Engl. we have both al-MAGTI and al-mihti; N. I. ALMÁTTIGR, ALMATIGR, ALMAATTUGR, ALMÁTTIR; Hom. Book p. 98, ALMAGTIGR; on the Flatdal Rune-stone, Norway, ALMAKAN, acc. s. m.; Mid. Norse ALMATEGHER; Swed. ALLSMÁGTIG; Dan. ALMEGTIG, in Angle ALMGTI; so we have the N. I. substantive MÁTTIR and MÁTR, masc., as well as the fem. MAGT, MAKT and MEKT; O. Fr. ELLEMACHTICH, ELMECHTICH; O. Sax. ALAMAHTIG, ALOMAHTIG, ALMAHTIG; Ohg. AL(A)MAHTIG.

As we see we have frequently, in most of the tungs, with variations in the same land as to place and time, a more or less complete assimilation of c or k or g or h and t to t or tt. This is particularly common in the Norse-Icelandic, but even there we have the g, besides the forms of the noun both with and without the guttural. The English dialect now entirely elides this guttural, such words as MIHT (now spelt MIGHT) and RIHT (now spelt RIGHT) being pronounced mtr and rtr. Yet some authors have represented this trivial assimilation as a sacro-sanct test for the pure and sublime and unapproach Scandian tungs, so that the English, because in old times it had only partially softened this guttural away, "is therefore not a Northern dialect"! So far from this being true, this slurring of the k or g or h is merely a sign of modern development in one particular direction, varying in strength in the same province at different periods. It is not a mark of antiquity, but of decadence from antiquity. The farther back we go, the more guttural are all our talks. That is all. Exactly the same law holds good in Pali, the daughter-dialect, compared with the Sanscrit. Bournouf and Lassen observe hereon (*Essai sur le Pali*, Paris 1826, p. 141: — "Nous pourrions citer un grand nombre de formes palies qui prouvent que les modifications qu'il fait subir au sanscrit, sont de la même espèce que celles que l'italien, entr' autres, fait subir au latin. Ainsi, l'assimilation des consonnes qui, en italien, fait *letto* de *lectus*, *scritto* de *scriptus*, est un des principes du pali." — Generally speaking, as is the Pali to the Sanscrit and the Pracrit to the Pali, so is the prevailing (*not* the universal) Scandinavian to the Old-Northern and the Danish (especially of Jutland) and the English to the prevailing Scandinavian, so that for instance the older MIHT and MAGT have *now* in English and in Jutlandish nearly the same sound (mtr or mait).

MUCNU, *Stentoften*, acc. sing. or acc. pl. ? f. ? n., a MUCKLE, MICKLE, multitude, or MUCKLES, MICKLES, MAINS, multitudes, crowds, hosts. — With regard to this word we must first distinguish between the 3 stems answering to our MUCH, MANY and MAIN (in M. G. MIKILS, MANAGS and —), and we must then remember the exuberance of forms connected with them in the various dialects, and the tendency they often have to pass over into each other, both in shape and meaning.

Besides the Scandinavian forms in N, acc. nomin. adjectives, (N. I. MIKINN, Swed. MYCKEN, Dan. MEGEN, oldest form the Danish MAGLE, still left in certain place-names), from which have sprung such substantives as the modern Swed. MYCKENHET, — there have existed divers nouns from the stem MAIN, in the sense of *magna vis hominum*, a power of people, a multitude. Such were the O. E. MÆGEN, MÆGN, MEAGN, neut., and the O. S. MEGIN, neut., MENIG, fem. In the other moles (N. I. MAGAN, MAGN, MEGIN, neut., Ohg. MAGAN, MEGIN, neut., MEGINA, fem.) the word seems to have been used only for MAIN, strength, power, side, &c.

MÆW. see HNEWES.

MAH, *Osthofen*, n. s. m., Proper name. — Answers to the O. E. MACCUS, MAC, MAH, &c.; O. G. MAGO, MAHO, MACHO, MAKKO, MACCO, &c. Should we take the first rune in this word to have been intended for a D, it will then of course be DAH (DAG), also a well-known mans-name.

MCMLÆ, *Etelhem*, I take to be either MAC-MURLÆ or, which is still more likely, MIO (*me*)

MIRILÆ. Such elisions of vowels are not uncommon. See the remarks in the text, and the name MIRILÆ.

ME, MEC, MEH, see under IC. — MEN, *Ruthwell*, n. acc. pl. MEN. See MÆNIS.

MERDE, see under MÆRI. — MIC, see under IC.

...MINGHA..., *Bakewell*. A fragment, whether of one or two words it is impossible to say. Apparently, the first part at least is the conclusion of a Proper name.

MYRCNA, *Bewcastle*, g. pl., of the MERCIANS, n. pl. MYRCE (the MARCHERS, MARCHMEN), folk of MYRCA, MYRCEA, MYRCE = MERCIA, a good part of middle England.

MYREDAH, *Alnmouth*, n. s., Mans-name. Apparently the Keltic name MURTAGH (MURCHERTAIGH).

MIRILÆ, *Sigdal*, n. s.

? MRLÆ (· MIRILÆ), *Etelhem*, n. s. } We have this ancient mans-name only once

A later German form is MERLUS. In modern English it is MERRILL, a name far from common.

MID, *Ruthwell*, prep. gov. dat. (and acc. and abl.), MID, WITH — Scand. Runics MÆD, MÆD, MID, MÆD, MET, MI, MIR, MIT; N. I. MÆD, MÆDR; O. Swed. MÆD, MÆD, MÆDER, MÆDER, &c.; Mod. Scand. MED, ME'; M. Goth. MID; O. Fr. MID, MIT, MEI; O. S. MET, MID, &c.; Ohg. MIT. — MITH and WITH are only dialectic variations of the same word. Both have prevailed in most of our dialects from the earliest times. But our O. E. MID, MID has gradually drawn back and been supplanted by the O. E. WID, WID, WID, now WITH, (the O. Scand. VID, VIDER, VIDER, now Swed. VID, Dan. VED). Curiously enough, the opposite process has been going on in Scandinavia, where this VID, VID, VED has been largely replaced by MED. The difference therefore is, that Scandinavia has still both MED and VED (VID), tho the MED has taken much of the room formerly occupied by the VID, while in England the WITH or WIT has strangled and extinguished the MITH, which can scarcely be traced lower down than the Middle English. On the other hand this preposition WITH has long since disappeared in the Saxon and German tung. So capricious is language!

MYWYT, see [MUND]. — MOD, under MUTE.

MODIG, *Ruthwell*, n. s. m. MOODY, bold, daring. — O. S. E. also MÓDEG, MÓDG; M. G. MODAGS; N. I. MÓDIGR, MÓDUGR, MÓDR; O. Swed. MODUGHER, &c.; Swed. Dan. MODIG; O. S. MODIG, MODEG, MODAG; Ohg. MOTIG.

MRLÆ, see MCMLÆ. — MUCNU, see under [MAGA(N)].

[MUND]. — See ÆSMUTS, CUNIMUDIU, EMUNDR, KUDMUTAR, SIHMYWYT.

MUNGÆLYO, *Northumbrian Casket*, dat. or acc. s. fem. MONTPELLIER, on the Mediterranean, Languedoc. See the text, p. 382.

MWSYUINGI, *Krogstad*, n. s. m., Proper name. — I have never seen this name before, nor do I know how to divide it, whether as MWSYOU-INGI or MWSYO-UIINGI. Judging from its form, it was probably the famous MEROVINGE (which name is mixt up with a mythical legend) in a still older shape. Rudbeck, in his *Atlantica*, Vol. 4, p. 179, mentions incidentally a place called "MYREINGESTORP, Tielmo". This Tiällmo is in Finspång Härad, East Gotland. Another patronymic place-name is the still existing MYRUNGS (= the Homestead of MYRUNGR) in Linde Parish, Gotland.

MUT, MUTAR, MUTS, see [MUND].

MUTE, *Bract* 2; } acc. s. fem. or neut. MOT, stamp, die, stamp piece, coin, medal.

MODU, " 74; } — By many connected with a word, probably from quite a different root, which meets us in the M. G. MIZDO, f. O. E. MÆD, f., E. MEED, connected with the M. G. MOTA, f., fee, toll, the N. I. MŪTA, f., gift; Swed. MUTA, f., Dan. MUDE, fee, bribe, and the Ohg. words MUTA, f., MATA, f., exchange, due, toll. By some all these are derived from the Latin MUTARE, to exchange; by others, from a Slavonic word of the same meaning. However, it has long been known in the North. In the Old-North-English — Northumbrian — Gospels, Matthew 22, v. 19 — we have: "ædeawas me mynitte vel mót dæs cyning vel dæs groefa soð hið gebrohtun him penning", — literally, "show me the king's or the Reeve's (Sheriff's) money or MOT, so they brought to-him a-penny". And in the Norse-Icel. it has a regular technical application. I will translate F. Magnussen's excellent remarks hereon in his *Runamo*, p. 209: — "Besides, we have early in the middle age real money in these lands with real Northern [read: Scandinavian] Runes. As such may be reckoned also the 15 Runic coins of diverse patterns,



referred to by Liljegren in his *Runurkunder*, Nos. 2073-2087. On some the legend, always on the reverse, is seen straight on, on others reverst. On Nos. 2073 and 2074 we read plainly KUNAR A MOT MIS (or DES). In the Royal Danish Coin-Cabinet is one of this class (copied among its Northern coins, No. 302), and 2 are in the Collection of Councilor Thomsen of this city. I regard the meaning of this inscription as plain. It answers to the still common Icelandic KUNAR (GUNAR, GUNNAR) Á MÓT DES(SI), *Gunnar owns this stamp*. To this day in Iceland any mould or die used for producing a figure or character in relief is called a mót, translated by Haldorsen and Rask "*typus*, mould, model", whence the verb "AT MOTA, *typicare, formare*, to make in a mould". To this we ought to add, to cast or strike or stamp by means of a mould or die, &c."

We have also still in Dalecarlia MOT, neut., for stamp; and in Gotland MOT, neut., stamp, die, and MOTÁ to make a mould or stamp.

Quite lately, a most valuable work has appeared, C. J. Schive's "*Norges Mynter i Middelalderen*", folio. In Part 1, Christiania 1858, Plate 2, we have not less than 11 coins with inscriptions in Scandinavian-Runes, on which this word occurs. They offer the following variations.

Nos. 30, 31, 32, Runes reverst, Nos. 38, 39, straight on:

YNTIR I YAI BII

KUNAR A MOT DISA.

No. 33, reverst: [Y]NTIR I YAI DII

[K]UNAR O MOT DIS.

No. 34, reverst: YNTIR : YAI BII

KUNAR : MOT DISA.

But on 4 other coins we have quite a different accusative:

No. 37, reverst: YNTIR I YAI BII

KUNAR O MOTI DISA.

No. 36, reverst: YN..R (? I) ...I BII

Now it has been a common meaning that this legend meant KUNAR ON MOTIS, as if MOTIS were the name of a place. Schive has unwittingly followed the stream, apparently not having seen F. Magnusen's decisive interpretation. But, that no doubt may remain — for such a place as MOTIS was never heard of anywhere — Schive himself gives, Nos. 28 and 29, mixt Runes and Latin Uncials:

LEFRICS MOTI

The meaning then is clear: KUNAR OWNS THIS DIE, — LEFRIC'S STAMP.

I have been diffuse on this head, because we have here a double form, MOT and MOTI. Several of these Old-Northern neuter nouns have existed in a double shape, with and without the final I or E. We see that this is one of them.

This, then, would seem to be the word before us, the longer form, acc. s. fem. or neut., instead of the more common shorter MUT or MOT. — I am pretty sure that I have seen this MOT also on Old-English coins, but I cannot just now say where. It has been doubtless overlooked by our coin-kenners, from its apparently being one of the many variations assumed on coins by the Latin word MONETARIUS.

Since writing the above I have fortunately laid my hand on these examples also in *English coinage of the 10th century*. At least there is apparently no other way of explaining the formula employed.

In 1850 a large hoard of Old-English pennies was found on the farm of Mackrie, in the parish of Kildalton, island of Islay, some of which were recovered by the Scottish Exchequer; these are carefully described, and some of them engraved, in "*Proceedings of the Society of Antiquaries of*



Scotland", 4to, Vol. 1, Part 1, Edinburgh 1852, pp. 74-81. Among these pieces occur, p. 76, EADRED, No. 3, reverse:

WULFGARES MOT.

At p. 77, No. 10, reverse:

BOIGA'S MOT.

At p. 78, No. 37, the usual HEROLF MONET, *HEROLF the-MONEYER*, in the nominative, but, also, No. 38: HEROLFES MOT (HEROLF'S DIE).

No. 43, Mr. Lindsay's LEOFINGES MON. may also be taken, in the same way, for *LEOFINC'S MONEY*. — There is no reason why MOT, which so often occurs with a nominative name, should not sometimes be this MOT, die, stamp, (*his* being understood), as well as its standing as a contraction for MONETARIUS. Thus p. 78, No. 23, Eoferard MOT *might possibly* signify *EOFERARD (HIS) STAMP*, as well as *EOFERARD MONEYER*<sup>1</sup>. So again on Coins struck at Derby under Athelstan (anno 924-40, see *The Reliquary*, Vol. 1, 8vo, London 1861, p. 2 and Plate), we have one (Mr. T. Bateman's Cabinet) with reverse GARIFERDES MOT (plainly GARIFERD'S [= GARFRID'S] STAMP); another, HEGENREDES [MOT understood] ON DEORABY; another (Mr. Bateman's Cabinet) SIGWOLPES MOT (SIGWOLF'S [SIGWOLF'S] DIE); again under Eadgar (959-75), VLFEZ MOT (WOLF'S DIE). At all events where the name is *in the genitive*, MOT can scarcely be taken otherwise than above, more especially as this peculiar form is only found — as far as I know — on these *earlier* coins. Other examples may turn up, but the above, which are clear and indubitable, however we may translate them, are sufficient. Added to the remarkable and distinct Runic formulas, they certainly have great weight.

.....NEU, *Kragehul*. Fragmentary.

NAWE, *Bract*. 24, ? n. s. m. or acc. s. n. NEW. — This word, variously spelt in older English (NEOWE, NEOUWE, NEUWE, NEWE, NIWE, NYWE, NOWE, &c.), is sufficiently difficult to trace, even without supposing it to be connected with NOW (Lat. NUNC, NUM), which is likely enough. In most of our dialects the vowel is U, single or broken, M. G. NIUYIS; O. E. NEOWE, NIWE; N. I. NYR; Scand. NY; O. Fr. NY, NE; O. S. and Ohg. NIUWI, NIWI, NIGI, — but the Latin gives us o (NOVUS) and the Sanscrit A (NAVA, NAVYA). Other tungs show yet further variations. The o is prevalent in the Slavonic and O. Keltic dialects.

NAWE, *Bract*. 73, ? n. s. m., Proper name. Would answer to the O. Germ. NEVI, NIWO, NIWO, NEVO, &c. If an adjective, d. s. m. def. (to-the-NEW-comer), will mean *youngster*. May also be redd NADÉ (see the text, p. 878), also an old Scando-Gothic name. -NY is a common Old-Scandian termination for female names, and doubtless meant *young and fair*.

NEG, *The Franks Casket*, NIGH, near, close to each other, together. — O. E. NEA, NEAH, NEH, NÆH, NIH; M. G. NEHW, NEHWA; N. I. NA; O. Fr. NA, NEI, NI; O. S. NAH, NAHO; Ohg. NAH.

NEDI, *Northumbrian Casket*, n. s. m., Proper name, hitherto found only in Ireland, and even there very old and rare. — See the text, p. 384.

NI, *Lindholm, Ruthwell*, NE, (NAY, NO, not). — O. E. NE, NI, NA; M. G. NI, NE, NEI; N. I. NE; O. Swed. NE; O. Fr. NI, NE, NA; O. S. NI, NE; Ohg. NE, NI, NA. There are several other old *extended* forms, such as NIU, NO (= NI UH), NEC, NEBU, NEJ, &c. — This word which once ran over Asia and Europe (from the Sanscrit NA, Polish NIE, Lith. NE, to the Keltic NE) is now dead, or nearly so, not only in England and Scandinavia but also in almost all the Saxon and German tungs, except at the tip of a couple of words. In England it has been killed by its own sons, NO (NE O) and NOT (NE WUHT), but is still left in NONE (N'ONE the N. I. NEINN), NEVER (N'EVER), NILL (NE WILL), NIS (NE IS), NEITHER (N'EITHER), NOR (N'OR), and others. It should be restored to our dialect. In German it past over to EN before it died out, strangled by NICHT. But it still lives on, as NE, in French, &c.

NIKUI, *Bract*. 60, ? d. s. m., Proper name. — The corresponding O. G. name is NIKO, NECCHO. — If not a name, it may be a barbarized Greek word, *νίκη*, *Victory*.

NIL, *Bract*. 31. Uncertain. See the description.

NIT, *Bract*. 31. Uncertain. See the description. --- NIU, see under NU.

<sup>1</sup> Mr. Haigh adds, after seeing these remarks: "On a coin of the earlier Sitric (sword type) we read ERIC MOTI, while the same moneyer on coins of Ragnolt writes ERIC FCT OF ERIC FCT." — MOTI, *his stamp*, is here clearly equivalent to FEGIT, *struck*.

NIWENG, *Thorshjerg Sword-sheath*, ? n. s. m., ? Proper name. — NIW is common in O. G. names, both as the first and last part of compounds, but I have not observed anything like the above, still less anything like NIWENGMEI, should we read the two words as one. — It is true that NIWENG, if here taken as a nominative, has no -S or -R as the nominative-ending. But even as early as this we find nominatives without this terminating mark. No dialect has been so tenacious of this nominative mark as the Norse-Icelandic; and yet how many instances do we find of its absence, especially in the *oldest* verse, and often in cases where there was no mechanical or outward reason for any such omission. It was sometimes already popularly elided. — See OWL, DUEWÆA.

NODU, *Tune*, n. s. f., Proper name. — NOD, variously spelt, is common as the first part of O. Engl. names, and there is an O. Engl. mans-name NYTTA, as well as an O. G. NOD, NOTI, NUTI, NOTO, NOTHO, NOATO, &c., masc., and NOTA, NUATA, NUOTA, fem. — See BEAGNOD.

NU, *Bract. 59*: } NOW. — NU in most of the old dialects, but many variations occur.  
 NIU, *Stentoften*; }

NURA, *Helnes*. — I take this to be a genitive plural (possibly a genitive singular) and to signify of the *Nur-clan* or *men* or *canton* or *district*. The same office and dignity — NURA KUM — is found also on the Flemlöse stone, from about the same time and in the same folkland.

[? o, *Rök. ? OH.*] — o, see under [AGA(N)] and ON.

o<sub>u</sub>G, *Björketorp. 3 s. p.* } Drove, hunted down, put to flight, pursued, routed.  
 (UGO), *Stentoften, 3 pl. p.* } disperst. — From very early times the word has existed in a double form, with and without the vocalic breathing i, j (— y). Thus N. I. ÅKA, ÅGA, to drive in a car, p. t. ÅK, ÅG, and JAGA, to hunt, p. t. JAGADA; O. Swed. ÅKA, ÅKIA, ÅKJA, p. t. OK, (now ÅKA, p. t. ÅKTE), and IAGHA, p. t. IOG, (now JAGA, p. t. JOG and JAGADE); Dan. AGE, p. t. OG, AGEDE; JAGE, p. t. JOG, JAGEDE. Norse mostly JOG; O. Fr. IACIA; Dutch JAGEN, p. t. JOEG; Ohg. IACON, JAGON, p. t. JAGOTA. — I do not remember to have met with this word in English, old or new.

GEIW, see under Æ.

o(f), *Ruthwell*, prep. gov. dative. OF, out of, from. — Old-Engl. OF, AF, ÆF; M. G. AF, AB; N. I. AF, OF; Scand. Runics and dialects AF; O. Fr. AF, EF, OF, OFE, OVE; O. Sax. AF, AUA; Ohg. ABA, ABE, ABO, AB, APA, &c. — Runs thro the Classical dialects up to the Sanscrit APA, AVA.

OH, see under [AGA(N)]. — OK, see under EAC. — OLFA, see under ALTE.

OLFWOLDU, *Bewcastle*, n. s. m., Proper name. — This is apparently the O. E. name which in later forms appears as ÆLFWALD, ÆLFWOLD, ÆLFFWALD, ALFOLD, ALFWOLD, ALFWALD, ALFWLD, ELFWALD, ELFWOLT, &c., the Ohg. ALBOALD, ALBOLD, ALBALD, ALPHALD, &c. — We have this same name, with the antique ending in U, on a coin of king ÆTHELWALD, also called ALWALD, struck in Northumberland about the year 902. He is here called ALVVALDU. See Hawkins, *Description of the Cuerdale Find*, Pl. x, Fig. 135. This king was born in South-England, and was the kinsman of EDWARD, king of Wessex. — Besides masculines nom. in U common to both dialects, we have N. E. BEGU, S. E. BEAH; N. E. HEIU, S. E. HEGE; N. E. WIU, S. E. WIG, &c.

Possibly ELWOLD king of the East-Angles, soon after ALCFRID, may be the chieftain alluded to on the Bewcastle stone.

ONLAF, *Leeds*, acc. s. } The Rev. D. H. Haigh (Report, p. 523) supposes the  
 OLUF, *Maglekilde*, n. s. } ONLAF here named to have been ONLAF (OLOF) CWIRAN, the son

of Sihtric. He was king of Northumbria, was defeated on the battle of Brunanburh, now Burnham, and was baptized in 943 or later. — O. Gotlandish OLAIF, Mod. Scand. OLAF, OLOF, popular short form OLE, OLLE. — As feminine we have Scand. Runic ULUF, ULAFU, acc. s., N. I. ÁLÖF (the vowel-change doubtless pointing out an elder ÁLAFU for ANLAFU, but of which no example remains); Mod. Icel. ÓLUF. — In the Norse-Icel. dialect (see Prof. K. Gislason, *Annaler for Nordisk Oldkyndighed*, 1860, pp. 331-35), the oldest masc. forms were ÁLEIFR, ÓLEIFR, then ÁLÁFR, ÓLÁFR. Now the Icelandic ÓLAFUR. — This name, still so common in Scandinavia, would seem to have sprung up and been chiefly used in Scandinavia at an early period. It is scarce elsewhere. In Kemble's *Charters*, Vol. 2, p. 164 ("ANOLAF, rex Norranorum") we have it in nearly its primitive shape, and also with the N. Its spellings are endless. On Scandinavian-runics alone we have: ALIF, ALAF, OLAF, OLAFER, OLAFR, OLAIFR, OLAUF, OLER, OLI, OLIF,

OLIFR, ULAFR, ULAIFR, ULAUFR, ULAUIFR, ULEF, ULIFR, &c. The O. Eng. name is ONLAF, ANELAF, ANLAF, ALAF, OLAFAR, OLAF, OLIF, &c.; the Ohg. OLAF, OLOF, &c.

ON, *Franks Casket, Hackness, Ruthwell, Stenstad, ? Bract. 70:*

ÆNN, *Bract. 24, 55:*

AA, *Holmen:*

O, *Snaldelev.*

ON, o', upon, in, of  
(a place). Prep. gov. dat.  
and acc. Interchanges in  
O. E. with IN and ET, &c.,

in O. Scand. with IN (1), AT, TIL, &c. — M. G. and Ohg. ANA; Mhg. ANE, Germ. AN; O. Fr., O. S., Netherl. AAN, AEN, ANE, AN, EN, &c.; O. E. usually ON, AN, Early Eng. also ONE, ONNE; but the N is sometimes vocalized (oo, ó, á). The word runs thro many languages, and is found in many forms, particularly as a verbal prefix, when, for instance in O. Eng., it is not only ON-, but also OD-, ÆT- and ED-, by slurring of the N, and. still shorter, A-; but it also sometimes sharpens the N with D, and becomes UNDER-, which of course must not be confounded with UNDER, *under*. This ON<sup>1</sup> is probably connected with the Sanscrit ANA, and is the Greek *ana* and Latin AD.

This preposition is found on Scandinavian-Runic stones as O and A. But there is at least one instance with the final N. I refer to the ancient Fjuckby stone, in Upland, Sweden, (Liljegren No. 220). Here we have:

KUAM AN KRIK HAFNIR  
(*came on [to] Greek havens*).

See p. 674, where this stone is engraved. In his excellent paper hereon in "Nordisk Universitets-Tidskrift", Part 4, for 1858, pp. 92-120, Prof. C. Sæve at p. 106 triumphantly vindicates this AN, as the oldest Scandinavian form. — On Scandinavian Coins, both those struck by English and by native moneyers, ON, UN, AN, AON, continues to be employed, before the name of the Mint, down to the last half of the 11th century. We then have ON, OH, OI, O, A, and afterwards I, till this formula is entirely laid aside<sup>2</sup>. But, with the tendency to vocalize and omit the N which so rapidly develope itself especially in the Scandinavian dialects, this ON, AN, quickly sank to O, A, and has left only here and there a trace of the N in any known Scandian parchment or other book-document<sup>3</sup>, the *very oldest* of which are *modern*, that is from between 1200 and 1250 after Christ; and only a couple of these (in Norse-Icel.) are so old, all Scandinavian Skinbooks and Documents being otherwise of far later date. But the O or A thus left became too light. It was upheld for a time by the vowel becoming — to compensate the loss of the N — long or broad or deep or accented (AA, Á, Ä, Ó), but even this proved insufficient, and in the modern Scandian tungs, the Swedish excepted, where it is still not uncommon as a preposition, this Á is now extinct or nearly so, subsisting merely in some few compounds and old-fashioned idiomatic expressions. So it saved itself in another way and another shape, by taking the prefix UPP, UP, to which it clung. But this UPP-Ä, UP-Ä, was very stately, much too heavy and cumbersome for common use. It was therefore shortened. The first syllable was cast away, and the word became PÄ, PÄ, PAA, in which shape it is now prevalent all over Scandinavia, local dialects excepted. In exactly the same manner we have got the provincial Swedish TI for UT-I, the popular Norwegian PI for UP-I, PUNDE for UP-UNDER, and (also prov. Swedish) TÄ for UT-Ä, UT-ÄF, UT-AU, UT-AF, *out of*, just as in some Low-Saxon dialects we have RIN for HER-IX, *here-in*, and RUT for HER-UT, *here-out*, similar to the German RUNTER for HER-UNTER, *here-under*, &c.

All this reminds us of our own PON<sup>4</sup> for UP-ON. Such expressions as *Pon honor! Pon my soul!* were once very common and are still sometimes heard. We have also the Early English UPE,

<sup>1</sup> See "A search in some European languages after the representatives of the Greek preposition *ana* as prefixed to verbs", by T. Hewitt Key, Esq., in Transactions of the Philological Society, 8vo, London 1854, pp. 30-72, and his supplementary paper, 1859, "On the convertibility of N and P", at pp. 145-50.

<sup>2</sup> In like manner the well-known English word *ANCOME*, a sore, which is not found in the Old-English dialects, and is probably one of the many words brought into England by the *later* Scandinavian invaders, must in that case have reacht England at a time *when it still had the N in Scandinavia itself*. We have therefore kept its oldest Scandinavian form. It is the N. Icel. ÁKNÁMA, ÁKOMA, Swed. ÅKOMMA, without the N.

<sup>3</sup> The Norse-Icel. ÁNAUÐUGA (ON-NEEDER, one whom NEED — as being taken captive by the sword — *compels to serve*) meant a thrall, a slave. This old word was also once found in Sweden and Denmark, but in these last countries in a still older form, with the N, ANNÖUG, ANNÖTUGH, &c.

<sup>4</sup> The old and rare Danish POKÆ (afterwards PAA), of which Molbech (Dansk Glossarium eller Ordbog over forældede danske Ord, 8vo, Kjøbenhavn 1866, Vol. 2, p. 333) cites the oldest example known to me, from the year 1398, is the same as our PON, for UP-ON, but has preserved the antique N.



and the North-English provincialism *UPO*, for *UPON*. — A similar tendency as to this *N* is visible in English, but it had only partial success where this *ON* was concerned. For instance in the Phoenix Song, line 50:

ne þær hleonað óo		<i>nor there leaneth ON</i>
unsmedes wiht.		<i>of-rugged aught.</i>

In the Old-English Chronicle, Ed. Thorpe, Vol. 1, pp. 16, 17, ad an. 381. 4 Mss. have: "Her Maximus se casere feng to rice . he wæs on Bretenlande geboren". But Ms. Cott. Domit. A. viii, of the 12th century, has: "Her Maximus feng to rice . he wæs a Brytenland geboren". — There is a curious instance of this *N*-slurring which has caused the passage to be quite misunderstood. In Lambard's edition of the Customal of Kent, section 18, we have the old Kentish [Jutish] proverb:

Neghe syþe selde.  
and neghe syþ gelde.  
and fif pond for þe were.  
er he bicom Healder.

In his comment (Perambulation of Kent, p. 552) Lambard translates this: — "Hath he not since anything given? nor hath he not since anything paid? — then let him pay five ponde for his *were*, before he become tenant or holder againe", — whereby the two first lines have become altogether meaningless. However, he immediately adds: "But some copies have the first verse thus —

Nigond syþe sold.  
and nigon siþe gelde:

(that is) Let him nine times pay, and nine times repay." This latter is evidently the correct translation, and, in the words of C. Sandys, F. S. A., "Consuetudines Kanciae", London 1851, p. 250: — "the lord's recompense for his tenant's default was a penalty amounting to *nine times* the annual quit-rent, besides the value of the suit of court, fealty, and other personal services so withheld. In addition to which the defaulting tenant must pay to his lord the amount of his *Wer* (*Were*), which by the *Customal* is estimated at five pounds; all which must be paid by the tenant ere he could redeem his forfeited land."

Consequently, the whole difficulty has arisen from the *N* in *NEGHE* being *vocalized*, whereby it resembles the Scandinavian form (Swed. *NIO*, Dan. *NI*, N. I. *NIO*), where the *N* has disappeared from very early times. As an ordinal, in Middle-English the Northumbrian talks have *NEGHE*ND, the Midland *NENTE*, the Southern *NYTHE*.

Just so the *N* was slurred in the O. N. E. in the word *SEOF*, *SEOFA*, *SIOFU*, tho we have also in that dialect forms *with* the *N*, *SEOFONA*, *SIUFUNE*. In Early Engl. *SEVE* and *SEVENE* sometimes occur in the same Ms. This is the Swed. *SJU*, Dan. *SYV*, N. I. *SIAU*, the O. S. E. *SEOFON*, *SEOFAN*, *SIOFON*, *SYFAN*, *SYFON*, *SIFON*, our *SEVEN*. On the Åby Runic rock we have *SIOUN*, with the *N*. — In the same manner the O. N. E. has *TEA*, *TEO*, as well as *TENO*, this being the Swedish *TIO*, Dan. *TI*, N. I. *TIU*, the O. S. E. *TYN*, our *TEN*. Even now we have both *TITHE* and *TENTH*.

Both the O. N. E. and the O. S. E. have *FIF*, *FIFE*, our *FIVE*, the Scandinavian *FEM*, (N. I. *FIMM*), and this has been adduced as an argument that the English is a *German* language, because the German form is *FÜNF* (Obg. *FINF*, *FIMF*, *FUNF*, *FUMF*, &c.), — the Scandinavian form being *more* "German" than the English. But those who insist on making mountains out of this molehill, — this presence or absence of the *N*, — will find an amusing instance out of many, in this very word, of the *same dialect* being both German and Scandian and English, if this *N* is to be the criterion. For the Mæso-Gothic says *FIMF*; *therefore* it is German; but it also says *FIF*; *therefore* it is English; but it also says *FIM* (in *FIMTIGUNS*, Luke 16, 6), and *therefore* it is Scandinavian. Can anything be more ridiculous?

Amusingly enough, in the *ordinals*, the Scandian dialects have this *N* in many places where the Old S. English has not. For in *SEOFODA*, *SEOFEDA*, &c., there is no *N*<sup>1</sup>, while it is constant in Scandinavia, Swed. *SYUNDE*, Dan. *SYVENDE*, N. I. *SIAUNDI*, &c. In the O. N. E. we find it, *SEOFUNDA*, and in modern English, *SEVENTH*. So in the O. S. E. *ERYTTEODE*, *FEOWERTTEODE*, *FIFTEODE*, &c., we have no *N*,

<sup>1</sup> Yet in the Middle-English both the Northumbrian the Midland and the Southern dialects all have *SEVENTHE* or *SEVEND*, &c.



while we have in the Scandinavian, Swedish TRETTONDE, FJORTONDE, FEMTONDE, &c., and in the modern English THIRTEENTH, FOURTEENTH, FIFTEENTH, SIXTEENTH, SEVENTEENTH, and others.

In Middle-English we have instances by the score of this elided N. One will suffice. In Sir Amadace, line 552:

And say that he is welcum hethir,  
And he be comun o pese.

Given in the later manuscript:

Yffe he be comyn IN peyse.

And again in the Poetical Godly Saws (or "Moral Ode") in the 2nd stanza as printed by Hickes, Thesaurus, i, p. 222, from Ms. Digby, A. 4. in the Bodleian:

Degh ic bi ON winter eald.  
Tho I be ON winters (years) old.

But in his various readings from the Trinity College Ms., Cambridge, Hickes gives "A winter", and in the Warwickshire Codex the expression is changed and becomes "of wintres". This A-prefix, however, of course stands for several other particles as well as ON.

But this N-slur again died away, and ON remained. Still the elided form lives in the conversational and provincial OTH for ON THE, which belongs to the same class as ITH for IN THE and ATTE for AT THE.

In other directions the movement was more vigorous and successful. Not only did AN (ONE) become A (and o) side by side with ONE, but O. Engl. forms like ON FELDA, ON LIFE have gradually become A-FIELD, A-LIVE; and in the same spirit and manner we have had and still keep hundreds of adjectives and adverbs of the same kind, ON-FOOT, A-FOOT; ON-SIDE, A-SIDE; ON-SLEEP, A-SLEEP, &c., while in the verbs a whole class of compounds in A (as well as in ON) sprang up, A-BATE, A-RISE, A-WAKE, &c. These A-verbs are very scarce in Scandinavia, but instances exist even on Scandinavian Rune-stones. There is a striking example in Cædmon's Earliest Song, in the original O. N. E. dialect (Ely Codex, written an. dom. 737), Thorpe's ed. of Cædmon, p. xxii:

sue he wundra gihuaes		as He of every wonder —
eci dryctin		He the Lord Eternal —
or A-STELDÆ.		the beginning formed.

But in the O. S. E. Ms. this appears as:

swa he wundra gehwæs  
ece dryhten  
oord ON-STEALDE.

The old participial infinitives, such as ON FISHING, ON GOING, ON RIDING, ON SHOOTING, &c., are now A-FISHING, A-GOING, A-RIDING, A-SHOOTING, &c.

See on-GEREDÆ, and the remarks, in the Introduction, ON THE LETTER N.

In Scandinavia the negative UN has gone the same way as this ON. We have some *runic* examples of UN *with the N*, but scarcely any on any Scandian parchment. One such, however, — hitherto unobserved — I can appeal to. It occurs in the 4th Book of Saxo Grammaticus, at the close of his Amleth Saga (Vol. 1, p. 160 of the edition by Müller and Velschov, Havniæ 1839-58). Here, and only here in all Denmark, we have the word UNDENSAKRE, the ODAINSAKR of the Icelanders, but otherwise not found in our North, or in any Saxon or German land. It would be in English UN-DYINGS-ACRE, meaning *the field of the deathless, the land of the immortals, Paradise*, and answers to *the Elysian Fields* of the ancients. Thus about the year 1150 the N was still heard in this particular old folk-phrase. Should this tradition about Fialler and Undensakre have come from Iceland, as suggested by Dr. Müller but without the shadow of proof ("ignotum" refers to "locum" not to "nomen", and this *land of Cockayne* was of course "nostris ignotum populus") it will make no difference to my argument, the fact that we have here this negative (otherwise always U and o in Scandinavia) as UN, *with the N*.

The Swedish provincialisms ON-ARDUGR, ON-ARIG, UN-ARIG, ON-ALIG, ON-ALUG, ON-ATIER, ON-ATUGUR, ON-ADUGUR, UN-ARTIG (now in book-Swedish VAN-ARTIG, in book-Danish U-ARTIG), ill-mannered, ill-bred, rough, cross, malicious, bad; ON-AT, m. (Old-Swedish ON-ARDH, f.), badness, wickedness, foul trick; and

ON-LJUST, un-light, gloomy, violent, dark and dreary, foul and fearful, — may be remains of the same old ON, UN. At all events it is very unlikely that the former wide-spread word would be a loan from the Middle or New High-German: if borrowed from the Mbg., it must have been at a time when the UN had not yet died out in Sweden; and the latter word *cannot* be derived from any such source.

ON-GEREDÆ, see under KORDE. — -ONG, see INGÆ. — ONSWINI, see under ANS.

ORB(Æ), see LE-ORB(Æ). — [? OSS, *Rök*, ? n. s. f. Cry, clamor, lament, tumult.]

OSWIUNG, see under ANS. — OTÆ, OTI, see AUTO. — op-LEUN, see under [LICGA(N)].

OUSA, *Brat.* 70. See the text.

OWÆA, *Brat.* 51, acc. s. m., Proper name. — Answers to the O. E. OUA, O. G. AVO, OWO, AVUS, &c. — OVE is still a Scandinavian name, especially in Norway and Denmark, UVE in Frisland.

OWL, *Thorstjerg Sword-sheath*. — A word most difficult to translate. I have adopted the meaning Captain, Chief, Prince, Lord, Earl, Leader.

The words OWL DUDEWÆA may be considered as applicable to NIWÆNG, in which case OWL is in the nominative; or else as the object spoken of, when it will be in the accusative. In the latter case OWL DUDEWÆA would be a name or epithet for the Sword, for instance, *Ornament of the Peoples, Terror of the Nations*, &c. But this I do not think at all likely. The names of Swords, and we have very many, are pithy and direct, connected with words equal to *the Sharp, the Shiner, the Hewer*, &c., or phrases still more personal or familiar.

If OWL be in the nominative, in apposition to NIWÆNG, it *must* signify something like Lord or Captain. But I know of no such word in our old dialects. It cannot be a variation of EARL (O. Engl. EORL, Norse-leel. JARL), for such a change of R into W is violent and unexampled. — Possibly it may be connected with the N. I. AUBULL, powerful, rich, or the N. I. ØBULL, athel, high-born, and might then be a simple noun-form equal to the longer AUBLINGR, a rich lord, a generous chief, or to ØBLINGR, an atheling, a noble, a high-born chieftain. The Jutland dialects have had, from very early times, a strange tendency more than all others to vocalize and omit the D. — Or perhaps the N. I. JÁL, JOL, is more likely. Such a word, apparently signifying clamor and clash or vigor and power, must have existed, for it is extant in JÁLFADR, JÁLFÖDR, JOLFÖDR, JOLFÜDR, &c., an epithet of (W)Oden, but also of the Bear, and in the expanded JÁLFR and JÁLMR, sound, clamor, where the FR, MR, do not belong to the root. The same dialect has yet other forms, JOLN (where I take the N to be an old plural-ending) and JÓLNAR, Gods, JOLNIR, (W)Oden, JÁLKR (KR a mere termination) also a name for (W)Oden, &c. All this seems to point to an older and simpler OL or OEL (or, with the common N. I. Y-prefix, JOL or JOEL), which in some dialects might have a digammaed vowel, thus = OWL or OEWL, and which would signify a Rusher, Dasher, Clash-raiser, Power-wielder, Lord.

The derivation from the old and well-known root ABAL, AFL, strength, might, does not seem so likely. *Vis populorum*, the strength of the peoples, would not be at all probable in the sense of Rex. It is too general. Still it is not impossible.

To take NIWÆNG in the accusative and MÆRIA as its adjective, translating OWL DUDEWÆA as the nominative and verb — *The Prince of the Peoples possesses this famous (Sword) Niwæng* — strikes at first sight. But I cannot accept it. It would make NIWÆNG (in that case possibly from N. I. NIFR, a knife) a mystical or mythical or heroic falchion (as worthy of such a strong epithet as MÆRIA, and would lead us into all sorts of troubles. The usual complimentary MÆRI, added to a proper name, is much more natural and likely. — See NIWÆNG, DUDEWÆA.

PRESTR, *Holmen*, n. s. m., PRIEST, one of the endless variations from the Latin PRESBYTER.

Q, see C.

R, see under [WRITA(N)]. — R...., see under RUN<sup>a</sup>A.

RÆD, see ÆDRED, EANRED, FRÆWERÆDÆA, GONRAT, GUDR(Æ)D, HWÆTRED.

RÆHÆBUL, *Sandwich*, n. s. m., Proper name. — Besides the Old-Engl. mans-names BULA, BOLA, BYLEGILS, BYLIG, BULEMÆR, RAHER, RACULF, &c., we have in Kemble's Cod. Dipl. Nos. 43, 47, TheaBUL.

in No. 569 "BULUNGA fenn", the *fen of the Bulungs*; in No. 1367 is found RAHULF. One of the comrades of Herward, the bold outlaw who fought against the Norman Bastard, was ULRIC RAHERE or THE HERON<sup>1</sup>, and we have an O. Engl. word HREGE, REGE, RÆH, f., a Doe or Goat, and RAH, RAH-DEOR, m., f., and neut., a ROE-DEER, ROE-BUCK, Red-deer, from its color. This is the Scandinavian RÁ, Ohg. REHO, m., REIA, f., REH, n., the Flemish REY, North-Engl. RAY, &c. On the Runic stones Hárna, West-Gotland, we have the mans-name BULI, nom., and BULU, acc., and Gryta, Upland, the womans-name BULU, acc. There is also the O. Swed. mans-name RAA, RÁ. BOLLI and BIOLA are Norse-Icel. names. In Varend, Småland, Sweden, were the mans-names BHOLA, BULLA, BULLER<sup>2</sup>. In O. G. are the names BOL, BOLO, BUOLO, BOLI, &c., and RAH, RAG, RACH, &c. But I have not seen elsewhere the compound RAH-BUL.

RÆISTI, RÆISTO, see under [WRITA(N)]. — RÆW, see ROAU.

RAGINARI, on the Carthage Weight, which I have not been able to trace. See text, p. 162. — Doubtless the name of the owner, n. s. masc., the present English RAINER or RAYNER, the Scandinavian-runic RAGNAR, RAKNIR, RANNAR, the Old-Engl. REINER, REYNER, REINERE, REINNA, &c., the O. Germ. RAGANHAR, RAGINHARI, RAGENHERI, RAINHAR, &c. &c. But was not this piece in *Roman letters*? As far as I know, it never has been engraved, tho the Danish old-lorist Bishop Mûnter sent an exact drawing of it in 1821 to Dr. Pertz<sup>3</sup>. [I have just seen Mûnter's Auction-catalogue. The staves were ROMAN.]

RAT, RED, see RÆD.

REUMWALUS, *The Franks Casket*, Anglicized form of the Latin Proper name REMUS, brother of ROMULUS. On the Arabon Diptych, date 898 (see text, p. 472) the name is spelt REMULUS. In "The Stacious of Rome", from the Vernon Ms., about A. D. 1370<sup>4</sup>, it is ROMILON:

De Duchesse of troy . þat sum tyme was .  
To Rome com . wiþ gret pres .  
Of hire com Romilous . and Romilon .  
Of whom . Rome furst bi-gou .

.....RHTAE, *Dewsbury*, probably the remains of a masculine Proper name ending in ....BERHTAE, acc. sing. — See BERCHTVINI.

RHUULFR, see under HROETH.

RICES, *Bewcastle*, g. s. n., RIKE, RIK, RICK, REEK, kingdom, rule, power. — O. E. RÍC, RÍCE; M. G. REIKI; N. I. RIKI; Swed. RIKE; Dan. RIGE; O. Fr. RIKE, RIK; Ohg. RICHI.

RICVS, Mans-name, n. s., stamp in raised letters on an iron Sword-blade found in 1859 in Nydam Moss, South-Jutland, Denmark. Date about the 3rd century after Christ. — Answers to the O. Engl. RICO, RIC, Mod. Engl. RICH, the O. G. RICO, RICCO, RICH, RIHO, RIHC, &c. — See VMOR.... There is also the well-known Keltic name RIX. See also TASVIT.

RICNÆ, *Ruthwell*, acc. s. m. RICH, mighty, strong, powerful. — Usual O. Engl. form RIC, RICE; M. G. REIKS; O. Fr. RIK, RIKE; N. I. RIKR; Swed. RIK; O. Swed. RIKER; Dan. RIG; O. S. RIKI; Ohg. RIHHI, RICHI. — See GA(E)SRIC.

RIKARD, *Bridekirk*, n. s. m., Proper name, RICHARD. — Commonest O. Engl. forms RICHEARD, RICARD, RICAD; N. I. RÍKARÐR; Scand. Runics REKARD; O. G. RICOHARD, RICCARD, RICHHART, RIHHART, &c.

RICCIM, *Nydam Moss*. — Both RIC and CIM are well known elements of Scando-Gothic Proper names, but I have not before met with this bind. The name is stamp, in raised letters, on the tang of an iron sword found in Nydam Moss, South-Jutland. See TASVIT.

<sup>1</sup> "Et istius socius fuit quidam Wluricus Rahere, vel Ardea, inde sic cognominatus, quoniam ad pontem de Wrokesham quadam vice erat, ubi adducti sunt iiii fratres innocenter dammati ut crucifigerentur, carnificibus perterritis, quod dicebant eum esse ardeam ad invicem illudentes illum, pro quo enim innocentes viriliter erepti sunt, et inimici eorum nonnulli occisi." — De Gestis Herwardi Saxonis, Cap. 19, in T. Wright, *The Anglo-Norman Metrical Chronicle of Geoffrey Gaimar*, &c., London 1850, 8vo, App. p. 78.

<sup>2</sup> G. O. Hyltén-Cavallius, *Wärend och Wirdarne*, Part 1, 8vo, Stockholm 1863, pp. 89, 90.

<sup>3</sup> I extract the following from a letter by Dr. Mûnter, Bishop of Seeland, as printed in Pertz's "Archiv der Gesellschaft für ältere deutsche Geschichtskunde", Vol. 4, 8vo, Frankfurt 1832; the epistle is dated "Kopenhagen, 25 Oct. 1821". At p. 220 the learned Bishop says: "Ich sende Ihnen angeschlossen eine genaue Zeichnung des Vandalischen Gewichtes, von dem ich in meinem letzten Briefe schrieb. Der Name RAGINAR ist augenscheinlich deutsch: Rainer." He here does not say one word about its being in runes; and in F. Papenordt's "Geschichte der Vandalischen Herrschaft in Afrika", 8vo, Berlin 1837, p. 440, we have: "Auf einer Seite befindet sich in Silber eingelegt der Name RAGINARI welcher durchaus deutsch ist; eine Zeichnung davon ist leider nicht bekannt." Thus

he had not seen the copy sent to Pertz, but still must have had some authority for giving it in *Roman letters*.

<sup>4</sup> Early English Text Society. Edited by F. J. Furnivall, M. A. 8vo, London 1867, p. 1, l. 7-10.



RID, see ENRID, WODURIDE.

RIGU, *Vt Moss*, n. s. m. def. — A very obscure word, probably the same as the N. I. *riġr*, stiffness, coldness, *RIGA*, to move heavily, lift with difficulty, North-Engl. *REEK*, stout, large, fierce, stormy. Thus the meaning would be *stiff, stout, burly*.

RISTI, *Tjängvide*, 3 s. p. RAISED, set up, erected. — Found in many forms and dialects, from the M. G. RAISYAN to the O. E. RASIAN and RÆRAN, our RAISE and REAR, and the Scandian RESA. — In Scandinavian Runics this RAISA(N) makes in the 3rd s. past RAISI, RAIST, RAISTI, RAISDI, RASDI, REISTI, REST, RESTI, RIST, RISTI, RISTDI, RISD, RISDI, RUSTI, &c.

RIP, see RID, [WRITA(N)].

RIUSII, *Sölvesborg*, n. s. n. A HRUSE, cairn, stone-heap, stone-covered grave, barrow, memorial mound. Sometimes it signifies a boundary-stone. — O. Engl. HRUSE, f.; N. I. HREYSI, n.; Norse dialects ROS, RÖS, f. RUS, RUVA, RULLA; Swedish RÖSE, n., Swed. dial. RÖS, f., RUSE, f.; Danish RÖS, ROSE; Sax. ROTS; all probably a side-form to that other word for a rocky or stony heap Swed. RÖR, N. I. REYR, RAUR, HREYR, HRER. — This word is so uncommon (as yet only found here) on these monuments, that it would seem here used partly for the sake of the stave-rime:

Æsmuts Riusii.

Ruti w(rai)t.

It is not impossible that RIUSII was = RIUSE. The use of *ii* for *e* has had a wide range, and also occurs on our oldest British Coins. Mr. Evans observes hereon<sup>1</sup>: — "The variations in the legend on the reverse are interesting, as showing the use of the double *ii* for the *e* on these coins, in the same manner as on the coins of Dubnovellaunus, Vose[nos], and Addedomarus, and on many Gaulish coins. The same substitution frequently occurs in Roman inscriptions, and occasionally on Roman coins, such, for instance as that of Mark Antony [see Eckhel. Doct. Num. Vet., vol. vi. p. 46], with the legend COS. DVSIG. ITIR. ITT. TIRIT. ITTIR. R. P. C. Whether among the Gauls and Britons this use of the double *ii* for *e* originated from their having derived their knowledge of letters from a Greek source, in which alphabet the *h* so closely resembles the *ii*, is a matter for speculation. There is some doubt as to the correct reading of the passage in Cæsar where he mentions the Gauls as using Greek letters, but it is certain from their coins that they did so; and, moreover, we find the *Θ* passing through the form of the barred *ð* into that of the ordinary Roman *ð* on British coins. It is worthy of notice that in an alphabet incised on a fragment of pottery, and published by M. Tudot (Collection de Figurines en Argile, Paris 1860), the letter *e* is represented in the same manner as here, by two straight strokes."

ROAU, <i>Björketorp</i> ;	} acc. s. fem. ROO, rest, quiet, repose. — The O. Swed. RO and ROO, f., and in one codex ROOA; Mod. Swed. and Dan. RO, f. The word has not yet been found in M. Goth., O. S., or O. Fr. Such forms as the North-country ROIF, ROVE, RUFF, the O. Engl. ROW, Sax. ROUE, Hg. RURE, and the Swed. verb ROA, popularly ROGA, to ROO, rest, amuse, show that the original was broader, more guttural-diphthongic, than the N. I. RÓ, f. g. ROAR, and thus the oldest N. I. is RÓI (gen. RÓA, masc.). (Hom. Book) RÓE, and in Saga-fragment (Saml. t. det Norske folks sprog og hist., 2, 312) RAU. This is also clear from the form in North-Jutland (RÖW), and from the Obg. dialects, where we have in the n. s. RAUUA, f., and in the acc. s. both RAUUA, ROA and ROUUN. The Mhg. has RUOWE, RUO and RAW. The Early and Middle English is RO. — In Finnish the form is RAUHA.
ROAE, <i>Sigdal</i> ;	
ROAE, "	
? RÆW, <i>Orstad</i> ;	

In older English writings this word is mostly found in alliterative union with its synonym REST. Thus in the Exeter Book, Thorpe, p. 115, lines 3, 4:

RESTAN ryne-þragun  
ROWE gefegon.

RESTED from their roving,  
in ROO were joyful.

So in Mr. Cockayne's learned edition of "Sainte Marherete", from about the year 1200, thus in Early English, at p. 20:

"ant biteache mi gast ant mi bodi baðen to RO ant to RESTE",  
(and betake [give, surrender] my ghost [soul] and my body both to roo and to rest).

<sup>1</sup> John Evans, The Coins of the Ancient Britons, 8vo, London 1864, p. 258.



Thus also in Small's valuable "English Metrical Homilies", from about the year 1300, in Middle North-English, p. 14:

Thus com ur Lauerd Crist us to,  
To bring us al fra, til REST and RO.

And again at p. 70:

Thow wakys mekyll, and swa I do,  
For I hafe neuer RYSTE ne RO.

So again at p. 87:

Wit pin, and reft it REST and RO.

The expression o roáu, on the Björketorp stone, *he has or shall have or may he have, repose, may he rest in peace*, which we can trace back to the oldest Orient, reminds us of the lines in the Edda, Sölarljóð, st. 82:

Dróttinn min		Lord mine dearest,
gefi daudum ró,		to the dead give rest,
hinum líkn er lífa!		and comfort to the living!

This RO, *rest and repose*, is used on grave-stones down thro the middle age. Thus on a runic slab in Skeppsås Church, East-Gotland, Lilj. No. 1684 and Bantil No. 912 (as corrected by Bure, Ms. Runahäfd No. 563):

EHR LIGR BRUDDE A IHNASTAUM, OK KILOH. BIDHUM UARA BATR NOSTER DERA SHAL TIL RO OK TIL NADA, OK ALLUM KRISTNOM SHALLUM.

HER LIGS (*lieth*) BRUDD ON (*of*) IHNASTEAD, EKE (*and*) KILOH. BEDE-*we* (*let us pray*) OUR PATER NOSTER THEIR SOUL TILL ROO EKE (*and*) TILL 'MERCY, EKE (*and*) for-ALL CHRISTIAN SOULS!

RODI (? RODÆ). *Ruthwell*, d. s. f. rood, the North-country RUDE, Crucifix, Cross. In O. N. Engl. many feminine nouns, this among them, incline to take both a strong and weak declension, the gender remaining unchanged. The O. N. E. RÓÐ, gen. RÓÐES, dat. RÓÐI, O. S. E. RÓÐ, RÓÐE, RÓÐE. — N. I. RODA, f., an image, effigy, figure, RÓÐU-KROSS, RÓÐ-KROSS, a Crucifix; O. Fr. RODE, f.; O. S. RODA, RUODA, f. (dat. s. RUODUN). — Mr. Haigh thought he saw faint traces of side-marks to the I (thus F) on the stone, and I judge the same from the cast forwarded by him; this would make the word RODÆ; but he would not absolutely affirm it, so much has the stone suffered in that spot. Both the earliest copies (Hickes and Cardonnel) have RODI, and it is safer to let it stand as such.

ROETBERHTÆ, see HROETHBERHTÆ.

ROMÆCESTRI, *The Franks Casket*, d. s. f. ROME-CASTER, as we should now say, ROME-CHESTER, the city of ROME, from ROMA and CASTRUM (or CASTRA), O. E. CÆSTER, CÆASTER, CESTER, fem., from the Latin CASTRUM, CASTRA, neut.

ROMWALUS, *The Franks Casket*, Anglicized form of the Latin Proper name ROMULUS, the founder of Rome.

RUHALTS, see under HROETHBERHTÆ. — RUK (= RIK), see ENRUK.

RUMA, *Stentoften*, ? acc. s. m. ROME, REME, shout, praise, fame, glory. — O. E. (H)REAM, m.; N. I. RUMR, RYMR, m., RIMMA, RÓMA, RUMMA, f.; O. Dan. ROM; O. S. HROM, HRUOM, n.; Ohg. HROAM, (H)ROM, (H)RUOM, m.

RUN<sup>n</sup>A, *Björketorp*, n. pl. f.

RONOA, *Stentoften*, acc. pl.

RUNYA, *Istaby*, " "

R[? UNÆS], *Tune*, " "

RUNOA, *Varnum, Bract. 25*, acc. pl.

RUNE, letter, mark, stave, (ROUN, secret, secret writing, line, magical character, mystery, charm, riddle, &c.). — M. G. RUNA (pl. RUNOS); O. Engl. RÚN, m., (pl. RÚNAS), RÚN, f., (pl. RÚNAN); N. I. RUN (pl. RÚNAR, RÚNIR); Scand. Runies (RUNA), (pl. RUNAR,

RUNOR, RUNIR, RUNO, RUNA, RUNI, RUA, &c.). — See GINO-RUNOA. — The verb, O. E. RUNIAN, later Engl. RUNE, ROWN, ROUN, &c., to whisper, murmur secretly, probably does not belong here. It is still scarcely out of use. North has it, in his version of Plutarch's Lives, in the form ROUND, with the sharp N (ND for N). RUNISH, in the sense of *strange, mysterious*, is found in England as late as the 14th century. Thus in R. Morris's valuable and excellently edited "Early English Alliterative Poems, in the West-

Midland dialect of the fourteenth century" (8vo, London 1864, Early English Text Society; l. 1544), in the poem on Belshazzar's feast:

"Ay biholdand þe honde  
til hit hade al grauen  
& rasped on þe roȝ woȝe  
RÛNISC sauȝ."

*Aye beholding the hand,  
till it had all grauen  
and raspt (carved) on the rough wall  
RÛNISH saws (sayings, words).*

But as in Old-Engl. we have RËNISC as well as RÛNISC, so we have RENISC in later English. Thus in the above work, p. 89:

"& for þat froþande fylþe,  
þe fader of heuen  
Hatȝ sende in-to þis sale  
þise syȝtes vncowþe,  
þe fyste with þe fyngeres  
þat flayed þi hert,  
þat rasped RENYSCHLY þe woȝe  
with þe roȝ penne."

*And for that frothing (insolent) filth  
the Father of Heaven  
has sent into this sal (hall)  
these sights uncouth,  
the fist with the fingers  
that flayed (terrified) thy heart,  
that raspt RENISHLY the wow (wall)  
with the rough pen.*

As UNCOUTH, *unknown*, passes on to signify *strange* and then *wild*, so this RUNISH or RENISH in English obtains the meaning not only of *secret*, *mystical*, and then of *strange*, but also of *wild*, *fierce*, *rude*, *rough*, *furious*. In our North-English dialects, where it still subsists in the last sense, it commonly has the form RENNISH, RINISH or RINNISH, the *u* passing over to *i* in the way so familiar to us in all the Northern speeches.

There is a curious use of this word — for *letter*, *stave* — in a Charter of king Athelred, anno 1006, Kemble Vol. 3, p. 351. It is among the signatures to the Old-English text. After several of the king's high officers have subscribed, with the addition "witness" or "true witness", the last writes: "Ic Siward cinges þegen æt råde and æt RUNAN ðisre spræce trywe gewitnys" [*I Siward, king's thane, of the-rede (purpose) and RUNES (letter) of-this speech (declaration, charter) a-true witness*]. — "Runes" were almost extinct at this time in England, and the document itself is of course in the usual Anglo-Roman characters. It is clear therefore that in this charter *RUNE* is used merely in its sense of *stave*, *letter*. But we have another example, in the *elder* text of Layamon. Describing the victory of king Maurius over king Rodric in North-England, the "Maker" says:

"Der dude Maurius þe king  
a wel swuðe sællech þing.  
uppen þen ilke stude  
þer he Rodric uor-dude  
he lette a-ræren anan  
enne swuðe sælcuð stan.  
he lette þer on grauen  
sælcuðe RUN-STAUEN,  
hu he Rodric of-sloh  
and hine mid horsen to-droh.  
and hu he þa Peohtes  
ouer-com mid his fæhtes.  
Vp he sette þæne stan;  
ȝet he þer stondeð  
swa he deð al swa longe  
swa þa world stondeð"<sup>1</sup>.

*There did Maurius the king  
a well swith (very) sællec (strange) thing.  
Upon that ilk (same) stead  
there (where) he Rodric fordid (destroyed)  
he let arear anon (straightway)  
a swith sælcouth (wonderful) stone.  
He let thereon grave (carve)  
sælouth (strange) RUNE-STAVES,  
how he Rodric off-slew  
and him with horses to-drew (drew asunder),  
and how he the Picts  
overcame with his fights.  
Up he set the stone,  
ȝet he (it) there standeth;  
so he (it) doeth (shall do) all so long  
so (as) the world standeth.*

Here also *RUNE-STAVES* means only *characters*.

RUTI, *Solvesborg*, n. s. m., Proper name. — We have Old-Engl. names RUTA, ROT, HROT, CRODA, RUD, CREODA, &c.; the O. G. HRODO, CHRODO, HEUADO, &c., and HRODIO, CRODIO, RUADI, RODI.

<sup>1</sup> Layamon's Brut, lines 9954-69. Ed. Sir Fred. Madden. 8vo, London 1847, Vol. 1, p. 424.

RUODI, &c., and the feminines HRODA, HRUADA, HRUDA, RUTA, &c.; and in Scandinavia the old names HRUTI, HRUTR, RUTR, &c.

RUULFASTS, see under HROETHBERHTÆ.

S<sup>u</sup>A, see under SYOÆ.

S<sup>u</sup>AB, *Björketorp*, n. s., Mans-name. — I have not yet observed this name elsewhere. We have an Old-Northern mans-name AB, and S<sup>u</sup>AB may perhaps be SÆ-AB.

SÆG(A), *Frøhaug*, d. s. m. For SEGE, for Victory! — Unless it be a mans-name, which might answer to the O. Engl. SEGGA, SIGGA, &c. (gen. -AN). Ohg. SACCO, SAHO, &c. — See SIGHYOR.

SÆLEW, *Bract. 67*, n. s. ? fem. } SEEL, joy, bliss, happiness, success. — This word

SÆLU, *Bract. 20*, n. s. ? fem. } sweeps thro a vast number of dialects, sometimes, as here, with a vocalic termination, sometimes strengthened with a consonant (-TH, -D) or the termination -NES, and mounts thro the Classical tungs up into the Sanscrit SAHJA, health. It is the M. G. SELEI, f.; the O. N. E. SEEL, f.; O. S. E. SÆL, SAL, f. and n.; SÆLD, gesÆLD, SELD, f.; N. E. SELE, SEILE; E. E. SÆL, SEL, SELYNESSE; Mid. Midland Engl. SELE, SEELE; N. I. SÆLI, SÆLA, SÆLD, f.; Ohg. SALIDA; Mhg. SÆLDE; O. Sax. SALDA; M. Sax. SALE, SALI, &c. These words are chiefly fem. — The antique w-ending (SÆLEW) on Bracteate No. 67, I do not remember to have seen elsewhere in our old dialects. It has everywhere fallen away; but we have it in the Latin (SALUS), and in the Hebrew (SHELEW, SHELEW, both masc., SHALEWĀH, Chaldee SHELEWĀH, both fem.). — The SÆLI of the Berga stone is probably not a separate word, but a part of the name SÆLGESTIA.

SÆLGESTIA, *Berga*, Mans-name, dat. sing., answering to the Old-Frankish and German SALAGAST, SALIGAST, SALECASTIS, &c. See GESTIA.

SÆMENG, *Seude*, n. s. m., Proper name. — The N. I. SÆMINGR was a name borne by a son of (W)ODEN, but also by common men. As a derivative from the well-known name SÁMR, it is equal to SAM'S SON or off-come.

SÆRÆLU, *Orstad*, n. s., Mans-name. — In the Norse-Icel. SÖRLI. A Scandinavian-runic stone (Skalunda, West-Gotland) has SERLA in the accusative (which would probably be SERLI in the nom.). Answers to the O. Germ. SERILA, SARALO, SARILO, SERLO, &c., and is the English name SAREL, SERRELL, SERLE, SORLIE, O. Engl. SERLO, SÆRL, &c.

SÆRD, *Moeshowe*, 3 s. pr. SORETH, woundeth, pierces, stabs. — N. I. SÆRA; O. Swed. SARGHA; Swed. SARGA, SÄRA; Dan. SÆRE; O. E. SÁRGIAN, SÁRIAN; O. Fr. SERIA; O. S. SERIAN; Ohg. SERON.

Prof. C. Sæve thinks that DORNÆ SÆRD may possibly have been the beginning of a Nith-song, an accusation of infamy, against a man named THORN, thus, in Latin, *Thornus stupravit*. The verb would then be = the O. Engl. SERDAN, the SERDA, SARD of the Swedish West-Gotland Law, the N. I. SERDA, SARD, SORDINN, in the 3 pers. sing. past tense.

SORGUM, *Ruthwell*, d. pl. ? f. With SORROWS, grief, woe. — M. G. SAURGA, f.; O. S. E. SORH, SORG, f. and n.; Mid. E. SEORHE, SORȝE; N. I. SORG, f.; O. Swed. SORGH, f.; Swed. SORG, f.; Dan. SORG, SORRIG; O. S. SORGA, SOROGA, SORAGA, f.; Ohg. SORGA, SORKA, SUORGA, f.

SARE, *Ruthwell*, SOR, SORELY, grievously, greatly, North. Engl. SARE, SAIR, SAR. — O. N. E. also SUER, SWER; O. S. E. SWÆR, SWÄR, SWOB, SÄR; Swed. SÄRA, SVÄR; Dan. SÆRE, SVAR; O. Fr. SERE, SER; O. S. and Ohg. SERO; Germ. SEHR.

SALHAUKU(M), *Snoldelev*, d. pl. m., Place-name, now SALØV or SALLOW in Snoldelev Parish, Sealand, Denmark. — See the text. — See HEGE.

SATI, see under [SET]A.

SAULE, *Dewsbury, Falsstone*, d. s. f. }

SAC..., *Alnmouth*, d. s. f. }

SOWHULA, *Bevecastle*, q. s. f. }

SOUL, ond, spirit. — In O. N. E. usually the form is SAWEL, gen. SAWELS, dat. SAWLE, in spite of the word being feminine. In O. S. E. SAWAL, SAWEL, SAWUL, SAWL, SAUL, &c., gen. sing. -E, as common in these feminines. — M. G. SAIWALA; N. I. SALA (gen. SALU), SAL (gen. SALAR); Scand. Runics nom. sing. SIAL; gen. sing. SALO; dat. sing. SAL, SALO, SALU, SALUI, SELU, SIAL, SILINI, SILU, SIOL, SIOLU, SOL, SUL, &c.; O. Swed. SIAL, SIEL, SAL; Swed. SJÄL; Dan. SIÆL; O. Fr. SELE, SIELE; O. Sax. SELE, SEOLA, SIOLE, SILE, SILA; Ohg. SEALA, SELA, SEOLA, SEULA. The word is always feminine.



SBÆ, *Björketorp*. — This may be a Proper name, nom. s. masc. But it is more likely an epithet added to the preceding name ÆBÆ; ÆBÆ SBÆ would then mean ÆBÆ the-SPÆE or WISE, reminding us of a like WIGER SPA, the famous Swedish Law-man in the later heathen times, the mighty Judge who sat in the holy Doom-grove at Hembringe, near Old Upsala, in King Ingiald's day.

This name is very scarce on Scandinavian-runics. But we have it on the Runlötshage stone, Upland (SBAU, acc.), which see at p. 615. — We have it again, as a nominative, in its wider or aspirated form SBAKR. See the Uråsa stone, Varend, Sweden, (Lilj. No. 1276, Bautil 1006):

SBAKR LET KERUA KUML, &c.

SBAK LET GARE (*make*) this-CUMBEL (*grave-mark*) &c.

The word is our North-English SPÆE, SPAY, SPAIK, wise, far-seeing, foreboding; Norse-Icel. SPAKI, wise, ingenious; Ohg. SPAHER, SPAHL.

We have also such fine tie-names on Scandian-runics as (Gilberga, Upland) MAL-SBAKI (MAL-SPAIK, the Word-wise, the Orator, the Eloquent, the Doom-wise), and (Hune, North-Jutland) RAÐSBAKA, gen., (REDE-SPAIK, the Rede-wise, the Councilor), &c.

SCAN, *Bract*. 74. — If my division and reading be correct, this will be a mans-name. I have not seen it before. But we have several tie-names in our old dialects beginning with SCAN, SKAN, and there is the O. Germ. womans-name SCONEA.

SCS, *Lindisfarne*. — Contraction of the Latin word SANCTUS, *Holy*. — See HÆLEGG.

SESSYCNÆ, *Bract*. 6. — For want of being able to offer a better solution, I would divide — SESS-YCNÆ —, and would suggest: *to the Lord Eunuch, Prefect, Master* (ÆEHAOE = *of the Horse*).

The stól and sess, the Throne and Seat or Bench, played an important part in the customs and dialects of our ancestors. SESS (Norse-Icel. SESS, O. Engl. SESSE) was in especial use. From SESS, masc., a Seat, SESSA, fem., a Cushion, and SESSI, masc., a Bench-mate, friend, comrade, we have Norse-Icel. SESS-HÖRUR, a sedan, palanquin, SESS-MEGIR, contubernals, SESS-RUMNIR (the Seat-roomy), Freya's Palace, but also a Ship, SESSU-NAUTR, a Seat-fellow, fellow-bencher, friend, and others. This word would therefore at once offer itself for similar compounds at home and abroad.

In Byzantium at this period the *Eunuch*, εὐνοῦχος, in imitation of Asiatic usage, was not only a guardian of women or a doorkeeper, but often a dignitary, an employé, Chamberlain, officer in general. At last it was applied almost promiscuously for state-servant, particularly the body-servants and high officials of the Emperors in Constantinople. From hearing this *Eunuch* so constantly applied as equal to their native Herse, Thane, Wise, Reeve, Alderman, Earl, Lord, &c., nothing would be more natural than for the Northmen in Byzantium to unite it to their own SESS. In this way might arise our SESS-YCNÆ, the latter word barbarized Greek, and the whole would be equal to *Stir-Eunuch, My-Lord, the Chief or Master*. This is the only explanation I can venture of a word so obscure. — See the description of this Medallion, and ATLITOE and BÆSULOE in this Word-row.

The Northmen had other bastard Greek words of the same kind. Thus from ἅγιο σοφία, HAGIOSOPHIA, the famous Church of St. Sophia, they made their ÆGISIF; from the HIPPODROME (ἵππόδρομος), in the same capital, their PADREIMR; while their POLUTA or POLITTA or POLUTER or POLOTTE SVARF (Palace-plunder, allowed the Wæring Guard in the same Byzantium at the death of an Emperor), was doubtless<sup>1</sup> either from PALATIUM, or more likely from the Greek words πολὺ πλοῦτος. So of proper names in general; ELISABETH became ELLISIF, HELLESPOINTUM was twisted into ELLIPALLTA, APULIA became PULSLAND, SÁTALIAS-gulf became ATALS-FJORD, and a crowd of others.

Gothic dialects and Greek came very early into direct contact and intermixture, and the various clans of Northmen would have little difficulty in holding intercourse with their Gothic countrymen, and, with them, would daily pick up a few Greek words. Many Goths, by the accidents of birth or service or settlement or travels, could speak both languages. As early as the times of Chrysostom, bishop of Constantinople, in the year 398 or 399 the Orthodox Christian Goths had so increast in that great capital as to have their own church there, *with service in their own language*<sup>2</sup>, and that great Prelate

<sup>1</sup> See Heimskringla, folio, Vol. 3, p. 72, Hafnise 1783.

<sup>2</sup> Theodoret, Eccles. Hist. Book 5, Ch. 30. — See also H. F. Massmann, Ulfilas, 8vo, Stuttgart 1857, p. xi, and W. Krafft, Die Kirchengeschichte der germanischen Völker, 1, 1, 8vo, Berlin 1854, pp. 392 and foll.



himself headed the Mission services in Constantinople, particularly in the Church of St. Paul, where he preached in Greek, after Gothic priests had read Bible-lessons, performed the service and given a Gothic sermon. This Mission added numbers of Arian Goths to the Orthodox Church. As to these Arian Goths, their Christianity, chiefly owing to the labors of their great Bishop Ulfilas, dates from the middle of the 4th century and they had Churches and even Monasteries in many Gothic districts. The Arian Gothic troops and settlers in the Eastern Capital had their Church outside the walls of Constantinople.

[SET]A, *Tune*, inf.

S<sup>TE</sup>, *Gomnor*, 3 s. p.

SATI, *Helnes*, " " "

SETTAE, *Falstone*, " " "

SETTGE, " " "

SETTON, *Bewcastle*, 3 pl. p.

On the Tune monument, the only one in this whole gathering which offers us the verb in the infinitive, the stone is broken. But it is *certain* that this is the place for the verb, and it is *almost* certain that this verb was SETA. The under limbs of what was probably an s and e and a t are left, followed by a nearly perfect a. It is a

word frequently employed on Runic monuments to the dead. Another common word is KAURUAN, KAURUA, KIARA, KIRUA, GERA, &c., to GAR, GER, make. Still more usual is the word RAISA, 3 s. p. RAISTI, RESTI, REISDI, &c. (O. Engl. RÆRAN), to RAISE, REAR, erect. In later times was used LEKIA (O. Engl. LECGAN), 3 s. p. LAKDI, LAGDI, LAID, laid down, placed, on the flat grave.

This verb to SET, erect, place, fix, raise, is O. N. E. GISETA, GISETTA, 3 s. p. GISETTE, GIS<sup>ET</sup>; O. S. E. SETAN, SETTAN, GESETTAN, 3 s. p. GESETTE; M. G. SATYAN, 3 s. p. SATIDA; N. I. SETJA, 3 s. p. SETTA, SETTI; Scand. Runic SITA, 3 s. p. SATI, SATA, SATTI, SITI, SUTI, &c.; O. Swed. SÆTIA, 3 s. p. SATTI; Mod. Swed. SATTA; Mod. Dan. SETTE; O. Fr. SETTA, 3 s. p. SETTE; O. S. SETTIAN, SETTEN, 3 s. p. SATTA, SETTE, GESETTA; Ohg. SAZJAN, SEZJAN, 3 s. p. SEZZE; gasAZJAN, 3 s. p. kasAZTA.

Prof. S. Bugge has lately informed me that he thinks he has found traces of a 5th tiny stave-foot just at the edge of the break on the Tune stone. In this case the word may have been SETIA, SETTA, or some other form. But, he adds, this small mark may perhaps be accidental, and it is certainly not observable on the paper cast. At all events it will not alter the substantial reading.

SI, SLE, see under SYOZ. — SIEN. Goes out. See SCAN.

SIGHYOR, *Northumbrian Casket*, d. s. m., SIGORA (pronounced SEEG-OR-A), Victory-lord, lord, the most noble.

There are various difficulties connected with this term. In our oldest dialects this word, which has become extinct in English, killed by the Latin *Conquest* and *Victory* and by the Greek *Triumph*, is found in a shorter and a longer form. In M. G. we have only, once, SIGIS, neuter, victory, and, once, SIHORA, Lord, God, the O. E. SIGORA, gen. -AN, Victor; but this SIGORA is also the gen. pl. of SIGOR, from which it cannot always be distinguished. In O. E. we have both SIGE, SEGE, SIG, SIE, SI, m., gen. -ES, and SIGOR, m., gen. -ES, all in the sense of Victory. In N. I. are both SIG, gender unknown, Battle, and SIGR, SIGUR, m., gen. both SIGRS and SIGRAR, Battle, Felicity, Victory. On Scandinavian-Runic monuments it is SIK, SIG, SIH, SI, &c., but only as a Proper name, simple or the first part of compounds. In O. Swed. it is SIGHER, SIGH, m., Swed. SEGER, Dan. SEIER. In O. Frisic we find a solitary SI, m., Victory, in O. Sax. a solitary SIGI, Victory. In Ohg. the noun is SIGU, SIKI, SIGO, SIGI, SIG, SEGI, &c., Victory, m., gen. -ES, but also SIGIR in the verb UBAR-SIGIRON and SIGIS in the names SIGISBERT, SIGISMUND, &c.

With reference to the form on the casket we are therefore confined to the abovenamed M. G. SIHORA, Lord, and O. E. SIGORA, SIGERA, SIGOR, Conqueror.

But we have also quite a different root from which our SIGHYOR may be derived — the Latin SENIOR, elder. This word, like its English parallel, ALDOR, EALDOR, came to be used in the very earliest times for Lord, Chief, Highborn, without regard to age. Passing thro the oldest French form SENDRA, where the d merely sharpens or strengthens the n, to the French SEIGNEUR, Port. and Prov. SENHOR, Spanish SEÑOR, Italian SIGNORE, we come to the French SIEUR, SIRE, (MONSEIGNEUR, MONSIEUR, MESSIRE), and so to the Icelandic SIRA and our SIRE and SIR. Word-smiths are not yet agreed whether this SIR is ultimately drawn from the Scando-Teutonic SIGORA or from the Romance SENIOR, the more as the oldest forms singularly point to either the one or the other. The probability is that SIR and SIRE come from SENIOR.

As mayhap intertwining herewith in old times, when "barbarians" and Romans were mingled together, is the old Scando-Gothic root, SIN, SINI, SENI, *old, always-during, great*, from which came the M. G. SNEIGS (Lat. SENEX), old (man), and SINISTA (properly *the-oldest*) elder, chief-priest. — as well as our SENESCHAL, high-steward, &c., properly SINI-SCALC, SENI-SCALC, old or chief servant.

In any case the word is here a title of rank and the meaning is the same, and it is evidently the dat. sing. masc. with the elision of the dative mark, as is so common even in the oldest monuments and talks. If we suppose the *æ* to be taken twice, in Runic fashion. (SIGHYORÆLI = SIGHYORÆÆLI), the form will be SIGHYORÆ, with the common Northumbrian elision of the *n*. In the same manner we may read ÆLILYN, getting the dative ÆLI. — See SÆG(A).

SIG-BECN, *Bewcastle*, acc. s. n. SIGE- (pronounce SEEG-E) BEACON, Victory-pillar, Royal grave-stone, Cross. — N. I. SIGR-BÄKN.

SIHMYWYT; *Bract. 55*, n. s. m., Proper name. — The *n* being here vocalized, as so often in these old dialects, this is the N. I. SIGMUND, on Rune-stones SIKMUNDR, SIKMUNR, SIKMUNT, SIKMUT; O. E. SIGIMUND, SIGMUND, SIGEMUND, SIMUND, &c.; O. G. SIGISMUND, SIGIMUND, SIGEMUND, SEGIMUNDUS, SIMUND, &c. — See HOUE.

SIKKTALE, *Holmen*, d. s. f. SIGDAL, in Aggershus, Norway.

SYGTRYH, *Bract. 30*, n. s. m., Proper name. — The common N. I. SIGTRYGGR (the Victory-sure); on O. N. E. coins SITRIC, on O. Irish coins, struck by the Northmen, SIHTRIC, &c. In O. Engl. SIHTRIC, SITRIC, SICHTRIC, &c. In O. Scandian also SYTARACUS; on Scandian-runic stones SIKTRUKR, SIGH-TRIHKS (gen.), SIHTRIS (gen.), SIKRUKS (gen.), SITRIAK (acc.), SUTRIKU (acc.), SIKTRUKR (acc.). The SUT-TERICUS at the Council of Toledo an. 653 is probably a barbarized Gothic form of the same name.

SIUARD, *Maglekilde*, n. s., Maus-name. — A common old Scando-Gothic name, still living in many provinces, now usually as SIGURD. Is the O. Engl. SIGUARD, SIUARD, SIUARD, SIWARD, SIWARTH, SYUWARD, SIWEARD, SIUERD, SIWERD, &c.; Scand. Runic SIGURDR, SIHRADUR, SIKUR, SIUHURD, &c.; Ohg. SIGIWARD, SIGIWORD, SIGEWARD, SIGEWART, SIGEVERT, SIGUARD, SEGOARD, SIWARD, &c.

SIHUIN, *Bract. 28*, n. s. m., Proper name. — Answers to the O. E. SIGEWINE, SIGUINI, SIWIN, SÆGUINI, SIWIN, SIWEN, &c.; O. G. SIGIWIN, SIGEWIN, SIGWIN, SIGUIN, SIWIN, SIGOIN, SEGUIN, &c.

SIN, *Helnes*, acc. s. m. — SIN, his, her, its. This reflective pronoun is now extinct in English. See the Introduction, pp. 50, 51.

SINNA, see HEO-SINNA.

SIULFUR(N), *Coquet Island*, SILVERN, of silver; but, if the last mark be not *n*, then SIULFUR is the noun SILVER, North-Engl. also SILLER, SILDER, adj. SILVERN, SILVER; this is the Old-Engl. SEOLFER, SEOLFOR, SEOLFR, SILUER, SIOLFOR, SULFER, SYLFUR, adj. SEOLFERN, SEOLFREN, SYLFREN; M. Goth. SILUBR, adj. SILUBREINS; N. Icel. SILFR, SYLF, adj. SILFRINN; O. Swed. SILVÆR, SYLVÆR, SYLF, SILF, SELF, SELVER; Swed. SILFVER; Dan. SOLV; O. Fris. SILUER, SELOUER, SELUER, SELUIR, adj. SELOVERN, SELUIN; O. Sax. SILUBHAR, SILUFAR, SILOBAR, SILOBER, SILUER, adj. SILUBRIN, SILUFRIN; Ohg. SILABAR, SILAPAR, SILBAR, SILBER, SILIBAR, adj. SILBARIN, SILBERIN.

SYOÆ, *Krogstad*, n. s. m.

SI, *Tjängvide*, n. s. m.

[? syo, *Rök*, n. s. f.]

S<sup>u</sup>A, *Stentoften*, n. pl. f.

SLE, *Gieveidal*, n. pl. f.

That-one, he; she; these (RUNES understood). Pronoun personal and demonstrative. — This is the defective and interpolated Scand. Runic masc. SA, SÆ, SÆSI, SAIR, SAR, SAS, SIA, SIR, SIRSI; fem. SU, SUSI; neut. [DAT]; O. Swed. m. SAR [DANN], f. SU, n. [DE, DAT]; N. I. m. SA, f. SU, n. [DAT];

O. N. E. m. SE, otherwise [DE, DA], f. [DIO, DIU], n. [DET]; O. S. E. SE [or DE], SEO, SIO, and n. [DET]; M. G. m. SA, f. SO, n. [DATA] = THE, and m. SAH, f. SOH, n. [DATUH] = THIS; O. Fr. m. [THI or DI], f. THU or DIO, n. [THET or DAT]; O. Sax. very seldom m. SE [usually THE], sometimes f. SIA, SIE, SEA, SIU [usually THU], n. [THAT]; Ohg. the fem. SIU, the, SIE, she. In like manner in Sanscrit the SYAS, m., SYĀ, f., and [TYAT], n., or SA, SAH, f. SA, n. [TAT], is almost everywhere supplanted by the TA-root; its plural is TE, TĀS, TĀNI or TĀ. So the Lithuanian masc. TAS, fem. AT, neut. TAI. — See [DE].

On a Scand. Runic stone (Odensåker, E. Gotland, Dyb. Sver. Run-Ürk., 8vo, No. 58) we have not only the fem. nom. SI, she, but even the masc. nom. SAR, he, with the masc. nom. R-mark, a form which also occurs on two of the Hällestad stones (Torna Härad, Skåne, Sweden; J. Åkerman, Beskr. öfver Hällestad's Pastorat, 1828. pp. 70, 73, Lilj. Nos. 1442, 1441), on the Kullersta stone, E. Gotland, and elsewhere. On the Aspa stone, Södermanland (Lilj. No. 868, Bantil 807), we have the similar emphatic form, with *i* and the enclitic SI, SIRSI, n. s. m. STAIN SIRSI, this stone. — On one runic stone, Igelstad, Upland, (Lilj. No. 624, Bure, &c.) we have the still older *s* for *r*, SAS AT ANUTR (he *hight* Anut, he was called Anund). Rydqvist has some excellent remarks on this pronoun in his "Svenska Språkets Lagar", Vol. 2, 8vo, Stockholm 1857-60, p. 488 and foll. — See HE, IMÆ, IS, DE.

The *SYOÆ* of the Krogstad stone, should we take the whole of that line as one word, a mans-name in the dative — which I now do — *would disappear*. We then get a formula of which we have other examples — *N. N. (nomin.) to N. N. (dat.)*. The inscription I thus now read:

MWSYOUINGI  
SYOÆINÆA.

MWSYOUINGI (? — MEROWINGI or ? = MUSOWINGI, ? = MYSING)  
to — SYOÆIN (? = SWAIN).

SLÆ, *Bract*, 49 b, 3 s. p. } (SLEW); struck, stamp, made; O. N. E. SLAA,  
SLÆGINIA, *Mojebro*, p. part. d. s. def. } gesLAA, SLOEGA; O. S. E. SLAGAN, SLEAN, SLAN,  
3 s. p. SLÓH; M. G. SLAHAN, 3 s. p. SLOH; N. I. SLÁ, 3 s. p. SLO; Dan. and Swed. SLÅ, 3 s. p. SLO.  
SLOG; O. Fr. SLA, 3 s. p. SLOCH, SLOG; O. Sax. SLAHAN, SLAAN, 3 s. p. SLÓG, SLOG; Ohg. SLAHAN, 3 s. p.  
SLUAC, SLUAG, SLUOC, SLUOG, SLUOCH. See pp. 549 and 875.

As I now (see *ÆI* under *Æ*) take the word *SLÆGINIA* on the *Mojebro* stone, I look upon it as the Past Participle, dat. sing. definite, in the sense of (SLAIN), *beaten, overcome*. We have always used *BEAT* in the sense of *conquer*; so in the *oldest times* and in our *oldest dialects* the verb to *SLAY* was *often* taken for to *overcome, conquer, put to flight*. — In itself it means: 1. to strike, beat, and hence in many dialects is the old technical term for to *strike or coin* from a stamp; — 2. to strike, hence to *defeat, drive back*; — 3. to strike down, strike to death, hence to *kill*. This last is now its chief meaning in English, but not in Scandinavian.

bi-SMÆREDU, *Ruthwell*, 3 pl. p. — (BE-SMEARED, be-daubed, mockt, gibed, insulted, blasphemed.) Answers to the O. S. E. bi-SMEREDON, the O. N. E. often casting away the *N*, when *o* lightly becomes *u*. The accent is on the *bi*. Hence the intermediate vowel sometimes disappears, and bi-SMERIA(N) thus becomes BISMRIA(N), BYSMRIA(N). The expression answers properly to the modern *to tar and feather*, and points back to a legal punishment of some such kind in old times. The simple word is found in many dialects — (N. I. and O. Swed. SMYRIA, Ohg. SMERAN, SMERWAN, &c.) — tho this verbal compound is found in this sense only in O. Engl. and in Ohg. (bi-SMERON, bi-SMARON). But the O. Sax. noun, BISMER (opprobrium, blasphemia), and the Swedish verb at SMÖRIA UPP (to flog, beat), &c., show that it *has had* a wider range. — See *CWOMU*.

SMIDR, *Hörning*, n. s. m. SMITH, artificer, artist. M. G. SMIDA; Scand. Runics both SMIDR and SMID; N. I. SMIDR; O. E. SMID; O. Swed. SMIDER; Swed. and Dan. SMED; O. Fr. SMETH, SMID; Ohg. SMEIDAR, SMID, SMIDARI, SMIED, SMIT. See p. 349.

SOL, *Thisted*, n. s. f. SOL (= SUN). Without dwelling on Classical, Oriental and other parallel forms, it will be sufficient to remark that both SOL and SUN have been in use from the oldest times in all the Northern dialects. In England SOL is now obsolete, SUN the usual word. In Scandinavia SUN is now unknown, save in the single word SUNDAY (SÖNDAG). In the Saxon and German speeches SOL has not yet been found, but may one day turn up. — Thus in M. Goth. we have (besides SUNNA) SAUL, neut.; in O. Engl. (besides SUNNE) SÆGEL, SAGIL, SAHIL, SEGEL, SIGEL, SYGIL, SIL, SYL, SOL, SUGIL, SUHIL, masc., fem., neut.; in Norse-Icel. (besides SUNNA) SÓL, fem., the mod. Scandian SOL, and the SOL of the *Lex Salica*.

SETTLE, see under SETA. — SORGUM, see under SÆRD. — SOWHULA, see under SAULE.

ST <sup>n</sup> IN, <i>Kallerup, Snoldelev</i> , n. s.	} STONE, STANE, mark; grave-stone, block, funeral pillar-stone, standing stone. — On the Gommor monument the word intended was evidently SLÆ[NÆ], not STÆ[N], the Rune-cutters shortening so frequently by syllables. — On the Truro tin block the stamp was of course the name of the Manufacturer. — O. E. STAN, STÆN; M. G. STAINS; N. I. STEINR; O. Scand., O. Fr.,
STEINÆ, <i>Tune</i> , acc. s. m.	
ST <sup>n</sup> [N <sup>n</sup> ], <i>Gommor</i> , " " "	
STAIN, <i>Helnes</i> , " " "	
(STAN), <i>Truro</i> , n. absol.	
STIN, <i>Hörning</i> , acc. s. m.	
STINNLE, <i>Tjängvide</i> , acc. s. m.	

O. S. STEN; Scand. Runics STEN, STAIN, STEIN, STON, STOIN, &c.; Ohg. STEIN, STAIN; all masc. — As might be expected, the old acc. s. termination in *Æ* or *A* or *o*, &c., long held its ground in Scandinavian-Runics. We have more than a score examples in *Liljegren* alone, STAINA, STAINO, STEINA, STINO, STONO, &c. In *Dybeck's Sver. Run-Urk.*, 8vo, No. 37 (Selö, Södermanland), we have HIUKU RUNIR A RIKAA STYINY, *heved these-runes on this-rich (massive, hard) stone*. See p. 768. One or two of these examples, to



which many more might be added, may be faultily copied, or here and there the plural may be intended; but the great mass will remain. — See ETLSTN.

As a mans-name (see the Truro Tin-block) this word is found in Old-Engl. as STAN, STAIN, STEAN, STEIN, &c., in Scandian Runics as ISTAIN, STAIN, STEAN, STIN, TSIN, ISTINS (gen.), STINA (acc.), &c.

bi-STEMID, *Ruthwell*, p. p. n. s. BE-STEAMED, bedewed, bewet, overflown, covered. — O. S. E. BE-STEMAN and STYMAN; Swed. dialects STAMM, STAMMA, odor, to smell, STIMMA, STIMBA, to steam, reek; West-Frisic STOOME(N), from subst. STOAME, steam; Dutch STOOMEN.

gISTIGA, *Ruthwell*, inf. — To STIG, STEEG, STIE, STEVE, step, mount, ascend (as on a ladder). — Old North-Engl. also gestIGA and STIGA; O. S. E. STIGAN; M. G. STEIGAN; N. I., Swed., O. Fr. STIGA; Dan. STIGE; O. Sax. STIGAN; gestIGAN, STIGON; Ohg. STIGAN, gastIGAN, kestIGEN.

STIN, see ST<sup>n</sup>IN. — STINNLE, see ST<sup>n</sup>IN.

STYOPA, *Holmen*, inf. } To STEEP, yote, cast, found, make by pouring or dip-

STYOPTA, „ 3 s. p. } ping in a mould. — This is the Norse-Ice. STEPA, Swedish

STOPA, Danish STØBE.

gISTODDUN, *Ruthwell*, 3 pl. p. STOOD. — Northumbrian Gospels, Mat. 26, 73, STODON, stabant, from the inf. STONDA, gestONDA; O. S. E. gestODON, from STANDAN. Common in all the dialects in the forms STANDAN, STANDA, STANTAN, STÅ (English STAND, STAY), &c.

STRELUM, *Ruthwell*, d. pl. m. — With STREALS, arrows, darts, missiles, anything strewn or scattered. — O. S. E. STRÆL, STREL; O. Swed. STRAL; Swed. and Dan. STRÅLE; all masc.; Ohg. STRALA, f. The word also runs thro the Slavonic dialects. — In the Old-English Glossary preserved in a Ms. at Epinal, and printed in Mr. Cooper's Report on Fœdera, Appendix B, — a codex of the 9th if not of the 8th century — we have this word used for a *diē*, as being cast, “*alea strel*”. (See p. 153.) In the present Scandinavian moals the word has become confined to a ray, beam, dart of light, jet, fillet. The Mod. German STRAHL is masc., notwithstanding that the Ohg. is fem. As our STREL, the Scand. STRÅLE, means anything strewn or scattered forth, so our scŌt, the Scand. skŌti, means anything shot or hurled forth.

STUMA, *Stentofen*, n. pl. m. STOOM, at rest, silent, reposing. — If we compare the articles in Diefenbach's Vergl. Wörterb. der Goth. Spr. 2, 345, s. y. STOMA, and in Graff's Althochd. Sprachschatz 6, 681, s. v. STAM, STAMAN, STUOM, STUOMUN, we shall be convinced that the fundamental meaning of this class of words is *quiet, repose*, or rather *selfcontrolled strength, equibalanced substance*, hence *stillness* on the one hand and *temperance* on the other. In Ohg. these words mostly occur with a negative prefix, UN-STUOM, insolent, &c., H. Germ. UN-gestUM, restless. The widespread STUM, dumb, speechless, and a host of other words, is nearly allied. Our North-Engl. STOOM (“Stooming and Gloomig”, see Jamieson), to be *gloomily silent*, is a variation of the primitive idea of rest.

Prof. Carl Sæve informs me that in the Swedish province of Norrland the adjective STUMM is still used in the sense of strengthless, lame, helpless, worthless. For instance: *Kär'n börjar på att bli STUMM*, the carle (man) begins to fall away, has lost his energy, can no longer work and think; *finger'n är STUMM*, the finger is paralyzed, dead, cannot move; *ögona ä' STUMMA*, the eyes are weak, dull, dim; so the neuter verb STUMMA, to be dull, weak, worn out; *ögona börja på att STUMMA*, the eyes begin to be weak, dim. — To this same word apparently belongs also the Norse-dialectic STUM-MÖRK and STUMENDE MÖRK (in Swedish folkships STUMMENE MÖRKET, STÄMMANDE MÖRKET, &c.), pitchdark (of the weather), and the older Swedish words STUM-SINNIG, dull-minded, foolish, STUM-SINNIGHEET, stupor. — Otherwise in the Swedish talks STUMM now mostly means stiff, heavy, numbed. Rietz (Ordbok öfver Svenska Allmogespråket) places this STUMM under the root STIMAN, STAM, STUMUM, STOMIT, to hinder, stop, keep back.

SUNAR, *Snoldelev*, gen. sing.

SUNA, in ICWÆSUNA, *Reidstad*, dat. sing.

SUN, *Hörning*, acc. s.

The nominative of this well-known and antique word is M. Goth. SUNUS; O. Engl. SUNU, SUNO; N. I. SUNR, SUNN, SUN, SONR, SON; Scand.

Runics SUNR, SUN; Early Swed. SUNR, SUN; Swed. SON; Dan. SØN; O. Fr. SUND, SUNE, SON; O. S. SUNU, SUNO; Ohg. SUNU, SUN; Lithuanian SUNUS; Greek *νῆς*; Sanscrit SŪNUS. The dative sing. form is in O. E. SUNA; N. I. SYNI, SEONI, SON; Early Swed. SUNI, SYNI; M. G. SUNAT; O. S. SUNIE, SUNI, SUNE, SUNU, SUNO; Ohg. SUNIU, SUNO, SUNI, SUNE; Lith. SUNUI; Old Slavonic SŪNOVI; Sanscrit SŪNĀVĒ. — On Scand. Runic monuments the dat. sing. is SUNI, and the acc. sing. SN, SON, SU, SUN, SUNI, SUNU, SUT, &c. — See BRUDURSUNU, BORRSON(R).



SUNEDROMDH, *Bract. 64*, n. s. m., Proper name. — There is an O. G. SUNNEDRUÐO, masc., and SINEDRUD, SINEDRUDIS, fem.

SYOÆINÆA, *Krogstad*, d. s. — I now take this to be one word (see under *syoæ*), probably the mans-name SWAIN. This appears to be more or less confined to the North. Its Norse-Icel. form is SUEINN. In Scandinavian Runics it is SUAEN, SUENN, SUAIN, SÜAIN, SUAINN, SUÆN, SUEIN, SUEN, SUEINI, SUIN, SUINA, SUINI, SUTT, &c. In Old-Engl. monuments it is spelt SWEGEN, SUUEGEN, SUEGN, SWEGN, SUAIN, SUHAIN, SUUEIN, SWEIN, SVEN, SWEYN, SUEN, SWEINO, SUEINO, &c. It is the Frisic SWEN, SWIEN, SWEIN, SWENO, &c.

SWI, *The Franks Casket*, ? acc. s. n. — As we do not know what the full word was, the box being damaged on this side, we pass it over quickly. Supposing that it was the usual SWIC (SWIK, SWIH, SVIK, SVEK, &c.), SWIKE, fraud, treachery, so common in various spellings in our older Scando-Gothic moals, it will apply to the sudden attack, probably by night, on Ægil and his household, or to the ham-stringing of his brother Weland by king Niðhad.

SWIDA, see KYNESWIDA. — This is the Old-Engl. swīð, swīð; Engl. SWITHE, SWITH; Mæso-Goth. SVINTS; Norse-Icel. SVIÐR or SVINNIR; Old-Sax. SUTHI, SUTH, SUID; Old-Fris. SWITH; all meaning strong, mighty, fierce, impetuous, vehement, distinguist, &c. But in the Norse-Icel. the meaning has generally past over to wise, experienced, clever, prudent, knowing, &c. — This word would seem to be the root of SVIAR, SVÍÐÓÐ, SVENSK, Swedes, Sweden, Swedish.

SUIDES, *Kallertup*, gen. s. masc. SWITHING, Mighty-one, Warrior, or Wise-one, Sage. — This word is written short, or the V regarded as a bind-rune for IK, for SUIDIKS, in its nasalized form SUIDINKS. It is here found for the first time in the Olden North. It now only occurs in modern Icelandic, where the adjective-nominal derivative SVIÐINGR means a miser, one prudent to excess. See the text. — As an adjective we have the word only in Netherlandish and Swiss dialects, SWIDIG, ZWIDIG, SWYDIG, SWINDIG, SCHWITIG, SCHWIDTIG, powerful, excessive, great, strong, bold. — See pp. 343, 344. — Prof. S. Bugge (*Bidrag*, p. 220) thinks that this SUID(N)ES means SUIDE'S-SON or Descendant.

giswom, *The Franks Casket*, 3 s. p. SWAM, older English also SWOM. — O. S. E. SWIMMAN, 3 s. p. SWAM; N. I. (SVEIMA, 3 s. p. SVEIMADI, to move about); SVEMA, SVIMA, SVIMMA, 3 s. p. SVAM, SVAMM; SYMJA, 3 s. p. SUMDA; O. Swed. SIMA, 3 s. p. SAAM, SAM; Swed. SIMMA, 3 s. p. SAMM, SIMMADE; Dan. SVØMME, 3 s. p. (SVAM), SVØMMEDE; Ohg. SUIMAN, SUIMMAN, SUUIMMAN, 3 s. p. SUAM, SUUAM, SOUAM. But there is also the secondary verb, to SWEEM, swim round in the head, be giddy, faint, O. E. SWIMAN; N. I. SVÍMA, 3 s. p. SVIMADI; Swed. SVIMMA, 3 s. p. SVIMMADE; Dan. SVIMLE, 3 s. p. SVIMLEDE; O. Fr. SWIMA, SWOMA; Ohg. SUIMAN.

TADIS, *Thisted*, g. s. m., Proper name. — This TAD is on older Scandinavian-Runic stones TATR. Prof. Carl Sæve has remarkt, in a note to me: — "This name is properly TA(N)TR, masc., the modern Scandinavian TAND, Lat. DENS, [O. Engl. tōp, Engl. tooth, masc.]. It is remarkable that, tho feminine in all our later Scandinavian dialects, it is masculine on our rune-stones; thus agreeing with the Gutnish and present Gotlandic, the Gothic, German, Latin, Greek and Sanscrit tungs. Compare HARALDR HILDI-TÖNN<sup>1</sup>. In Prof. Gislason's Ms. Catalogue of Norse-Icelandic Proper names we have the mans-name TANNE, as well as TANNI, and a derivative TANDRI. This would be the same as the South-Jutl. TANNE, TANDE.

TÆLING, *Vī Moss Plane*, n. s., Mans-name, = TEL-SON, or sprung from Tel. We have in O. E. and O. G. TALLO, TELO, TELLO, TILE, &c., and several compounds, but I have not met with this word before. Nor will I decide whether the TAL and TL (and TÆL) are only dialectic variations or separate roots. — See TILIE.

TĒNULU, *Bract. 71*, n. s., ? Mans-name. First now found in runics. Answers to the Old-Engl. DENEUULF, DENEWULF, DENEWLF, DENULF. We have often, as here, u for a dull f. On an Old-Northern runic piece which will be given in my next volume is the name ÆNÍWULU = ÆNIWULF. — See under WULF.

<sup>1</sup> See also Prof. C. Sæve's remarks on TANDR as masc. in the Gotland dialect at p. XXIII of his *Gutuiska Urkunder*, Stockholm 1859. — Quite lately (March 1868) Dr. Wimmer has added a couple of old examples of TAND as masc. also in Danish, as well as of its use as masc. in still living Danish folk-talks.

**TÆWIDO**, *Gallehus*, 3 s. p. **TAWED**, prepared, shaped (properly by striking), made, (let make as an offering). — M. G. **TAUJAN** and **gATAUJAN**; O. E. (ge)**TAWIAN** (and the allied **TEON**, N. I. **TÝJA**, **TJÁ**, **TØJA**, **TJÓA**, Swed. prov. **TÝ**); Dan. **TOVE** and **TOUGE**; Netherl. **TOUWEN**; Ohg. **ZAWJAN**. See the allied **TE**. — The word has various shades of meaning in the different dialects, and in the same tung at different times (often passing over into the sense of DO a thing, perform an act). In English we have not only to **TAW** (and the noun **TAWER**, a leather-dresser) but also to **TEW** and **TEWTAW** (with the noun **TEWER**).

**TÆWON**, *Bract*. 27. d. s. m. def. To the **TEWE**, excellent, noble, illustrious. — I cannot help thinking that we have here, for the first time in our dialects, the simple root of that rare word — only found in Old-English — *ealTÆWE*, *ealTEAWE*, *æltæwe*, *ælteowe*, *æltrewe*, which Bosworth translates "Good, excellent, healthy, sound, honest", and whose first part, **EAL** or **ÆL**, is probably a mere intensive, **ALL**, as we say **ALL-good**, **ALL-wise**. In this case the word may be connected with the O. E. **TEAFOR**, a warm red, minium, any thing glowing or splendid, **TEÓFRIAN**, **TYFRIAN**, &c., to paint, dye, and other words, such as Ohg. **ZOUPAR**, Hg. **ZAUBER**, N. I. **TÓFR**, O. Fr. **TOFVER**, &c., Enchantment and Divination (as with *painted* marks). Nearly allied may also be the N. I. **TÁP**, vigor, fierceness, **DAPR**, weighty, sad, the Dutch **DAPPER**, strong, fierce, bold, agile, the English **DAPPER**, active, smart, pretty, neat, the Ohg. **TAPHAR**, weighty, Ohg. **TAPPER**, strong, brave, &c. But the word is also found in the Slavonic tungs for *warm, good, strong*, as well as in Latin (**TEPOR**) and in Sanscrit (**TAP**).

**..TASVIT**. In raised letters on a Sword, not later than the 3rd century after Christ, found in 1859 in the Vi Moss, Fyn, Denmark. Tho not in Runes, this and the 2 other Swords are worthy of mention in this Word-roll, as being found in the same lands and belonging to the same Northern people as the other Old-Northern monuments. — There are many O. G. masculine Names beginning with **TAS** and many ending with **WIT**, but I have not met with this compound. Something has stood on the Sword before the letters now left, but it may have been an ornament, and I think the name was **TASVIT**. — See **VMOR...** and **RICVS**. See also **WITÆ**.

We cannot say whether these sword-names are those of the *Makers* or the *Owners*. Whether stamp'd by Northmen in Denmark not ignorant of Roman letters, or, as is far more likely by Goths or other Northern clans-men settled abroad as Sword-smiths, they equally show the early intercourse between the "Barbarians" and the Romans, and the rapidity with which Latin staves would supplant the old Runes in the lands nearest to the Roman power.

**TRILLL**, *Bract*. 31. See the description.

**TE**, *Bract*. 102. 2 s. imp. Bless. | The Norse-Icel. verb, allied to the M. Goth. *gæTGEH*, *Chertsey*, " " " Give. | **TAUJAN**, whose principal forms are **TJÁ** (**TJÁI**, **TJÁDA**, **TJÁD**) and **TJÁ** (**TÈ**, **TÆ**; **TÈDA**, **TÆDA**; **TÈB**, **TÆB**), but which also luxuriates in the variations — I enumerate them that the reader may be compelled to have an idea of the richness of form in the old floating dialects, and this Norse-Icelandic is only *one* out of *very many* — **TÆGJA**, **TÆJA**, **TEGA**, **TEJA**, **TEYGJA**, **TJÓA**, **TØJA**, **TYA**, **TÝJA**, has an extensive range of meanings. But all depend on the fundamental sense of *grant, give, favor*. Its first meaning was probably to *show*, which is everywhere the common ground-sense of the word. Then it past over into *show by words or signs*, to tell, declare, announce, *make tokens*; — so, to *show and permit*, show and give, allow; — then, to *show to oneself and approve*, to permit oneself, let, often as a mere auxiliary verb; — then, to *show and give*, to grant, hand over; — and then, to *show and help*, to *help by giving*, give aid, assist.

But this does not exhaust the significations of this word in various talks. In some it has only one or two of the above, in others more, in others fresh ones, but all grounded on the above sense of to *SHOW*. One of these rare meanings is — to show especial favor to, to protect, to *BLESS*, give power to.

Allied with the Classical *DICERE* and *δείκναι*, it also ranges over all the Gothic and German lands, and is the M. Goth. **TEIHAN**; the Engl. **TEE**; the O. Swed. **TYGA**, **TEA**, Swedish dialects **TYA**, **TÝ**, Swed. **TE**; Dan. **TEE**, **TY**; Ohg. **ZEUGEN**, **ZIHEN**; O. Fr. **TIGIA**, **TIGA**, **TIA**; O. Sax. **TOGIAN**, **TOIAN**, **TUOGIAN**, &c. It is also intimately connected with the O. Engl. **TECAN** (to *TEACH*, point out) and **TEOHAN** (to *TUG*, *TOW*, draw forth), and a host of subsidiary verbs everywhere. — See **TÆWIDO**.

**TI**, see under **TO**.

**...TI**, *Vagnum*, I take to be the two letters of the word commonly spelt **RAISTI** (= *RAISED*), erected, set up, placed.

**TIDFIRD**, see under **TIPAS**.

**TILIE**, *Bract.* 8, d. s. m. def. **TILL**, good, kind, gentle, trusty, brave, excellent. In some dialects *bold*. — O. E. **TIL**; M. G. **gatils**, fitting, suitable; O. Fr. **TIL**. The root branches out into various forms and meanings, particularly the O. E. **DEAL**; N. I. **DÆLL**; Swed. dial. **DÄL**, **DÄLL**, **DÖL**, **DÖLL**, **DYL**, **DÄL**, **DÄLL**, **DAUL**, **DÄLER**; Dan. dial. **DOLL**; &c. The Norse-Icelandic mans-name **HERTHIL** (in Prof. Gislason's *Ms. Lex. of N. I. Proper Names*) has this same word as its latter half — *HERE-TILL*, *Battle-Good*, *War-brave*, an excellent name for a soldier. We have also the Scandinavian-Runic name **TIL**, the O. Engl. **TILE**, **TILLI**, **TEOL**, **TELLA**, &c., and the Old-German **TILO**. — See the remarks on **Blink** No. 45 b (p. 874), and the word **TÆLING**.

**TITUS**, *The Franks Casket*, n. s. m. The Roman Emperor who besieged Jerusalem.

**TIDAS**, *Vi Moss*, n. s. m., Mans-name. Would answer to a later Scandinavian **TIDR** or **TID**. But such a name I have not seen. — A similar example of the nominative *as*-ending we have in the M. Goth. mans-name **SUNYAIFRITHAS** in No. 2 of the Ravenna deeds, altho the last word — as a common noun — is "theoretically" given as **FRITHUS** in M. Goth.

**TIDFIRD**, *Monk Wearmouth*, n. s. m. Probably bishop **TIDFIRTH** or **TIDFERTH**, the last bishop of Hexham, who died about 822 or shortly after. But this was not an uncommon Old-English name. Other such O. E. names were **TIDBALD**, **TIDBYRHT**, **TIDHEAH**, **TIDEMAN**, **TIDRÆD**, &c. The only Scandinavian-runic names of this class which I have seen are **TIDFRID** (? masc. or fem.), spelt **TIFRIT** as a decided fem., and **TIDRUMI**, masc. The O. G. name **TETFRID** would appear to be the same, and must not be confounded with the O. G. **THEUDOFRID**, found spelt in more than a score different ways. The Old-Engl. name is also found as **TIDFRID**, **TIFRITH**, **TIDFERTH**, **TIDFERD**, **TIDFERD**, **TIDFERD**, **TIFFERD**, &c.

**TINÆ**, *Tanum*, in *HÆT-TINÆ*, n. s. m., which see. The defective Stafsund stone (Bautil No. 278, Lilj. 359, Dyb. fol. II, 57) bears plainly carved, and in a part which has not suffered, after the 2 names which were the nominatives to the plural verb **RISTU**, the runes:

ᚱ ᚲ ᚦ ᚱ ᚦ : ᚦ ᚲ ᚦ : ᚦ ᚲ ᚦ . ᚦ ᚲ ᚦ ᚲ ᚦ .

RISTU TIN DINA EFTIR.

This **TIN** may be either a hisping of the **ST**, so that **s** is here dropt and **TIN** is = **STIN** — which is not likely, for we have the full **st** in the verb **RISTU** (*not* **RITU**) — or else it is the word here before us, **TINÆ**, *tine*, pillar, grave-token. But I have now identified the same word on the Hoga stone, Oroust-ile, Bohuslän, Sweden (Holmberg, *Bohusläns Hist. och Beskrifning*, Vol. III, 8vo, Uddevalla 1845, p. 184; Bruzelius, *Elfsyssel*, p. 270):

ᚦ ᚲ ᚦ ᚦ ᚦ . ᚦ ᚲ ᚦ ᚦ ᚦ

TÆEN DÖNIÆ

TINE THIS

acc. sing. masc. This precious block, a cast of whose runes has been kindly given to me by Dr. Charles Dickson, bears Old-Northern runes, is an overgang-stone, and dates apparently from about the 10th century. I hope to give it in my Vol. 3. — A side-form of this **TINÆ** may be the well-known word **TAN**, variously signifying in the old moles (dialects) — thus M. Goth. **TAINS**, m., O. Engl. **TÂN**, N. I. **TEINN**, Ohg. **ZEIN**, with slightly varied spellings in other forn talks — twig, branch, staff, pillar, cavel, lot, as name-ending also lot-caster. Allied may also be **TOKEN**, &c.

**TIU**, **TYW**, see **TU**.

**TO**, *Bracteates* 8 and 69; *Bridekirk*:

**TU**, *Bracteate* 11:

**TI**, „ 32; *Ruthwell*.

**TO**, **TILL**, for, Preposition governing a Dative, but in Scandinavia **TIL** usually a Genitive. **TO**, **TI** and **TIL** are only variations of the same ground-

form, and are all, as well as the North-Engl. **AT**, the Scandian **AT** or **ATT**, and the Scandian **TE**, **DE**, **Ä**, **AT**, whether used prepositionally or before the infinitive verb, supposed to be derived from **DAT**, **DÆT**. In the folk-speech of Scandinavia and many parts of England **TE** is most usual. The O. Engl. has **TO**, **TE**; the M. G. has **DU**; the O. S. **TO**, commonly **TE** or **TI**; the O. Fr. **TO**, **TE**, **TI**; the O. Neth. **TE**; the Ohg. **CI**, **ZI**, **ZE**, **ZO**, **ZUO**, **ZUA**, **ZOA**, **ZU**, **ZOU**; the Germ. **ZU**; geminated forms are the Ohg. **ZUO**, **ZA**, O. Fr. **TOT**. — In Early English **TILLE** frequently occurs, the M. and N. Engl. **TIL**, **TYL**, and **TIL** is still common over all the North-English and South-Scottish counties. This **TIL**, which was often used in



England as the sign of the Infinitive, would seem to be peculiar to the Old-Northern dialects. We have it in O. N. E. in the Lindisfarne Gloss, Math. 26, 17, *TIL EOTTANE EASTRO, comedere pascha (to eat the Easter [= Passover])*, and Math. 26, 31, *CUED TIL HIM, dicit illis (quoth to them)*; also in S. Engl. in the English Chronicle, s. a. 1140, *TIL HI AIAUEN UP HERE CASTLES, till they agave up their castles*. But all over the North it is also found without the L (Engl. *TI, TE*; Norse-Icel. *TIL, TI*; Mod. Norse and Dan. *TIL*, pop. dial. *TE*; Mod. Swed. *TILL*, pop. dial. *TE*; O. Fr. *TIL, TI, &c.*). We have the oldest example of the longer form (*TIL*) in the original O. N. E. copy of Caedmon's first hymn:

He aerist scop	<i>Erst shoop (made) He,</i>
aelda barnum	<i>that Holy Shaper (Creator),</i>
heben <i>TIL</i> hrofe	<i>for the race of mankind</i>
haleg scepen.	<i>Heaven as a roof.</i>

This skinbook was written in the year 737. See above, pp. 434, 435, where I have given the lay in full. It has been printed before, by Wanley, Catal. p. 287, and by others, but hitherto not correctly. In the South-English transcripts of this poem we have, instead of *TIL*, the form *ro*. See p. 435, and the remarks on *TE* at p. 30.

*gæTCEH*, see under *TE*.

*TOLECCU*, *Bract. 2*, d. s. m., Proper name. — May answer to the O. G. mans-name *TULCHO*.

*TOUE*, *Holmen*, n. s. m. A common Scandinavian mans-name (*TOFA, TOFE, TUVO, TOVE, &c.*). A general of Thiudarik (Theoderic), king of the East-Goths, was called *TUFA*, and there was the O. G. name *ZUBBO*. On Scandinavian-runic stones also *TOFI, TUFI, &c.* In O. Engl. we have *TOUI, TOBI, TOFI, TOUID, TOFIG, &c.*, m., and *TOVA, TOVA, f.*

*TRYH*, see *SYTRYH*.

*TRUBU*, *Vordingborg*, n. s., Mans-name. — This antique name is still found as one of the old Homestead-names in Varend, South-Sweden<sup>1</sup>, namely *DROBBE* in *DROBBENAS*. It answers to the Old-German mans-name *TRUBO*.

*TRUKNADU*, *Helnes*, 3 s. p. — *DROWNED*, was drowned, died by drowning. In all our Northern dialects the words *DRINK*, to *DRENCH* (make to drink, cram or cover with water) and to *DROWN* (verb neut., *die* of being drencht, perish of too much water) have been variously barbarized and confounded. By our Modern English use of *DRENCH* in a particular sense, we have now no way of distinguishing between *to kill* and *to die* with water. Hence our present clumsy *was drowned*. Our Early Engl. *DRINKILEN*, for to perish by drowning, was only local and transitory. The N. I. verb neuter is now *DRUKKNA*, but the reflective *DREKKJASK* is also used; the verb active is *DREKKJA*; the Old-Swedish is *DRUKNA* (neut.), *DRUNKNA* (act.), sometimes confounded; Mod. Swed. *DRUNKNA* (neut.), *DRÅNKA* (act.); Mod. Norse *DRUKNA*, (as neuter commonly *BLIVA*); Old-Danish has the verb act. and neut. *DRUKNE*, act. *DRENKE*; Mod. Dan. act. and neut. *DRUKNE*; in South-Jutland, act. and neut. *DRENK*. On runic stones we have the above 3 sing. past also in the forms *TRUKNADI, TURKNADI* and *TURUKNADI*.

<i>TU</i> , <i>Bract. 28</i> ;	} nom. or voc. sing. Should this word be meant here, it can scarcely signify other than <i>TU(w)</i> or <i>TIU</i> , gen. <i>TUWIS</i> or <i>TIWIS</i> . This God, the <i>Mars</i> of the Northern lands, is still left in our <i>TUES-DAY</i> . Probably originally a God in general, the Lat. <i>DEUS, DIVUS</i> , Greek <i>θεός</i> , Sanscrit <i>देवास</i> . — N. I. <i>TY(n)</i> , gen. <i>TYS</i> , acc. <i>TÝ</i> ; Swed. <i>TY</i> , gen. <i>TIS</i> ; Ohg. <i>ZIO</i> , gen. <i>ZIOWES</i> ; M. G. perhaps <i>TIUS</i> ; Greek <i>Ζεύς</i> , Sanscrit <i>द्यावः</i> , the Heaven, God, Jupiter; Old-Engl. the God <i>TU, TUV, TIW, TEU, TEOW, TY, TIG, &amp;c.</i> We have apparently the dative, <i>TUI, to the God TU</i> , on the Forsa Ring, which see in the Appendix.
<i>TU</i> , <i>Glostrup</i> ;	
[ <i>TIU</i> , ? <i>Bract. 57</i> ];	
<i>TYW</i> , <i>Jyderup</i> ;	

*TU*, see under *TO*.

*TUKI*, *Hörning*, n. s. m., Mans-name. Common in the North, especially Scandinavia, where it is found on Runic monuments as *TUKI, TOKE*, and in other forms, and in several declensions. It has become famous in later times as the name of *TYCHE BRAHE*, the great Danish star-scanner. Answers to the Old-Engl. *TUK, TUCA, TOGA, TUCCA, TOCCA, TOKE, TOCCE, THOCHE, TOCKI, TOKI, TOKIG, DOKIG, &c.*; Old-Germ. *TUKKO, TOCCA, &c.*

<sup>1</sup> G. O. Hyltén-Cavallius, "Wärend och Wirdarne", Part 1, 8vo, Stockholm 1863, p. 81.



TUMBÁ, *Lindholm*, d. s. — If my reading be correct, apparently a Place-name in Skoné. In this ancient province there is still a TUMBE-HOLM, situate in Kristianstads Län, not very far from where this Amulet was found. — But there are two other places named TUMBA in Sweden, the one (TUMBA) in Botkyrka Parish and the other (TUMBO) in Nyköpings Län, both in Södermanland.

TUTOAI, *Bract.* 65, ? d. s. m. — This mans-name may answer to the Old-Engl. TEODA, O. Germ. TUTO, TUTO, TIUDE, &c.

TUWÆ, *Bract.* 22, n. s. TOG, row, series, order, line, file. — This particular form is very scarce, only, I believe, occurring here and in Ulfilas (TEWA, fem.). It is connected with our TEE, M. G. TEIHAN (see TEO), our TAW and DO, M. G. TAUAN (see TAWIDO), and our TOW, TUG, O. E. TEOHAN, M. G. TIUHAN, and partakes of the sense of each. We have it in Ulfilas in the following shapes: — TEWA, fem., 1 Cor. 15, 23, "waryizuh in seinai TEWAI", *every man in his own order*; TEWI, neut., 1 Cor. 15, 6, "taihun TEWYAM broþre suns", *to-ten companies of-brethren at-once*; GATEWYAN, 2 Cor. 8, 19, "ak yah GATEWIDS fram aikklesyom", *but who was also chosen (ordained) of the churches*; UN-ga-TEWIDS, 2 Thes. 3, 8, "unte ni UN-ga-TEWIDAI wesum in izwis", *for we behaved not ourselves disorderly among you*.

These 4 examples, added to the 5th on the Bracteate, are quite sufficient to fix the meaning. As verb, it signifies to place in order, to put straight, to *order* or *ordain* as it ought to be; as noun, anything ordered, put straight, arranged, drawn out, a line, row, and — of letters — a Stave-row, Alphabet. — An allied, in both form and meaning nearly similar, word, drawn immediately from the TUG (M. G. TIUHAN) mentioned above, is the still flourishing Swedish TÄG, N. I., Dan. and N. Sax. TOG (which in some dialects takes a final T), now used also for a *line of carriages*, a railway-train, and the Germ. ZUG. All mean a drawing up or out, leading out, ordering in array and march, expedition, procession, and so on. Hence our O. E. TOGA, a leader, captain, which presupposes a TOG. But the word chiefly used was TOGT, with the hanging T. Then we have the Scandian TÄG (O. Swed. TUGH), a rope, a drag-line, and fifty others.

TWÆD, *Bract.* 32, n. s. m., Proper name. Is this connected with the O. G. TEVIT, TEUT, THEVIT?

TWEGEN, *The Franks Casket*, n. pl. m. TWAIN, TWO. — Early and N. E. TWAYE, TWEX, TWAY, TUAY, TWA. — O. S. E. TWEGEN; O. N. E. TUOGE, TUOEGI, TUOGE, TUOE, TUEGE, TUEG; M. G. TWAI, (TWEIHNAI); Scand. Runic (Angvreta stone, Upland) TVAIR; O. Swed. TVER, TVÆR, TVEIR; Swed. TVÅ, TU, with many dialectic variations, (TVÆNNI, now TVENNE); Dan. TO, (TVENDE); N. I. TVEIR, (TVENNR); O. Fris. TWENE, TWER; O. Sax. TUENA, TUENE, TUENIE; Ohg. ZUENE, ZUENE, ZIUENI, ZEUENE. — See BÆDE.

D..., see DRUL. — DA, D<sup>h</sup>, DEES, under DE. — DEIGE, see WEIGE.

DELI, *Bratsberg*, n. s. m., Proper name. — Probably answers to the O. G. THILO.

DEN, see ACEDEN. — DER, DET, DETEA, DAM, under DE.

DASCO, *Bract.* 3, n. s. m., Proper name. — Förstemann gives an O. G. TASC-ULF. — If redd BUSCO (see the text), we have the O. G. TUSCI, masc., and TUSCA, fem.

DE, *Vi Moss*, n. s. m.

[? DAT, *Rök*, n. s. n.]

DEES, *Bewcastle*, g. s. n.

DAM, *Bract.* 8, d. s. m.

DER, *Devsbury, Falstone*, d. s. f.

D<sup>h</sup>, *Gomnor*, acc. s. m.

THE, DE, *Falstone*, acc. s. m.

DEEOLE, *Charnay*, acc. s. m.

DEU, *Vordingborg*, acc. s. f.

DET, *Ruthwell*, acc. s. n.

DETEA, *Sigdal*, acc. s. n.

DEE<sup>h</sup>, *Stentofen*, g. pl. m.

DYIYA, *Istaby*, acc. pl. f.

This is the usually defective and interpolated personal and demonstrative pronoun THE, THIS, THAT. In Old-Swedish we have nom. s. masc. DAN, DEN, DAR, Gotl. Law masc. DAN(N), DAUN, fem. DE, SU, DÖN, neut. DET. In Old-Norse the form is [SA, m., SU, f.], DAT; yet we have on the Rune-carved plank in Tin Church, Norway, FAFYPI : ÐA : FYLGI DA, FOL-LOWING (suite) THE (or THIS), = these attendants; FYLGI (otherwise FYLG) being in Norse-Icel. a noun feminine, the nom. sing. to the preceding verb FYGI, followed or accompanied: DA FYGI HONOM FYLGI DA, then attended him company this, (the following gentlemen), 5 in number, whose names are appended in

the runes, as witnesses of the dedication of the Church by Bishop RAGNAR (between 1180-1190). As an instance of sound-melting we may mention the Sylt (Frisic) dialectic JA, they, JAAR, their, JAM, to them, JAM, them.

In the dat. s. masc. the O. E. has *DAM*, but also *DEM*, *DEM* (and sometimes *DA*).

In the dat. s. fem. the usual O. N. E. book-dialect has *DER*.

In the acc. s. masc. the nasal (*m* or *n*) falls away in Pali, as it does in Lithuanian. The Skjern stone, N. Jutland, Denmark, has acc. s. m. *DO<sub>n</sub>*. On the Kirgiktórsoak stone, Greenland, it is *TE*:

HLODU UARDA TE OK RYTU.

LOADED - up (*piled-up*, *raised*) WARD (*guard-mound*, *stone-heap*, *beacon*) THIS EKE (and) WROTE - this (*or*, *perhaps*, *rid - the - ground*, *made this clearing*).

But if all the 3 stone-heaps found here be intended, then UARDA TE will be in the acc. plural. In either case probably masculine.

On the Slaka stone, E. Gotland, Sweden. (Lilj. No. 1138, Bautil 847), which I cannot engrave as I only know it in Göransson's woodcut, and on this we dare not absolutely depend, it is *DOI*. The whole inscription, apparently faultless, reads:

SIKTON RITI STIN DOI IFTIR UFATA, FADUR SIN, BUTA KUD(an).

SIKTON WROTE STONE THIS AFTER UFATI, FATHER SIN (*his*), BONDE (*yeoman*) GOOD.

On the Hobro stone, N. Jutland, (as copied by Abildgaard, Kornerup and Worsaae), it is *DOASI*, *DOA* with the enclitic *SI*, — (*RISDI STAN DOASI*). Kruse gives it as *DONSI*.

Otherwise we have O. Engl. *DONE*, *DANE*, *DÆNE*, *DENNE*, &c.; M. G. *DANA* (and *DANUH* from *SAH*); O. Scand. *DANN*, and (as used for masc. of [*DENNI*], *DESSI*, *DETTA*, *this*) also *DENNA*; O. Fr. *THENE*, *THENNE*, *THEN*, *DEN*, *THINE*, *DINE*, *THIN*, *DIN*, &c.; O. S. *THANA*, *THENA*, *THANE*, *THENE*, *THAN*, *THEN*, *THE*, &c.; Ohg. *DEN*, *DHEN*, *THEN*.

In Old-English we have sometimes *DE*, &c. On the Falstone Cross the words are, in Roman minuscules, *EOMÆR THE SETTÆ*, in Old-Northern runes, *EOMÆR ÞE SÆTTÆ*. In my "King Waldere's Lay", p. 91, I objected to the Rev. D. H. Haigh's taking this *THE* or *ÞE* as acc. s. m., and wisht it to be *redd* as *THES*, the *s* repeated before the *s* in the following *SETTÆ* in the runic manner. But as I have now other examples of this really being an old acc. s. m., and as such Runic letter-omissions have not yet been found in O. N. Runes, certainly not in England, I take this Falstone *THE* to be parallel to the similar form in Scandinavia. For the same reason I also accept my friend's view (Conquest of Britain, p. 39) that the *THE* in the famous verses of the dying Bæda is another ancient instance. These lines are preserved in their original Old-North-English form in the nearly contemporaneous (8th or 9th century) Northumbrian Ms. of Cuthbert's Letter to Cuthwine, now and long at St. Gallen (No. 254). As they have been so often *incorrectly* printed, and from later South-English texts, I repeat them here from Kemble's Runes of the Anglo-Saxons, p. 31, and from Heinrich Hattemer. Denkmähe des Mittelalters, 8vo, Vol. 1, St. Gallen 1844, p. 4. Where these two, the best authorities we have, differ, I cannot decide which is the more correct; this old writing is often very difficult to decipher with absolute certainty. But the variations are slight:

KEMBLE.

Fore THE neidfaerae  
naenig uuiurthit  
thonc-snotturra  
than him tharf sie  
to ymbhycgannae  
aer his hiniongae  
huaet his gastae  
godaes aeththa yflaes  
æfter deothdaege  
doemid unieorthae.

HATTEMER.

Fore THE' neidfaerae  
naenig uuiurthit  
thonc-snotturra  
than him tharf sie  
to ymbhycgannae  
aer his hiniongae  
huaet his gastae  
godaes aeththa yflaes  
æfter deothdaege  
doemid unieorthae.

FORE THE NEED-FARE (before his unwilling death-journey)

NE-ANY WIRTH (not any, no one, becomes, is)

THINK-SNOTTER (thought-sager, more wise)

THAN TO-HIM THARF SIE (need may-be, than he need)

TO UM-HOW (carefully to consider)  
 ERE HIS HENCEGOING (before his decease)  
 WHAT to -HIS GHOST (soul)  
 of-GOOD OR of-EVIL  
 AFTER DEATH-DAY (his death)  
 DOOMED may-WORTH (judged, the doom, shall be).

In the nom. pl. masc. in Old-Swedish, besides the usual DEIR, DER, DAIR, DIR, we have also DE, without the R, the modern Scandinavian DE, a form going back to the oldest times; thus M. G. DAL, O. E. DA, Ohg. DIE. On Scandinavian-runic stones we have, besides the many forms ending in R, also (n. pl. m.) DA, DÆI, DE, DI, DIU. So in the nom. pl. fem. in Old-Swedish, besides the usual DÆR, DAR, with the R, we have also DA, DE, and on a Runic stone DAI.

In the acc. pl. fem. O. Engl. DA, DE; O. S. THIU, THIA, THEA, THA, THE; Ohg. DIO; M. G. THANS; Sanscrit TAN, but in Pali TA, TAYO.

In some Scandinavian monuments, especially in Sweden, we have the peculiar form with final N, DAON, DAUN, DON. for the nom. sing. fem. and nom. and acc. pl. neuter.

As is well known, the D in DE, DÆ, DIS, &c., falls away in many of our Scandian and English dialects, or becomes H. Hence our provincial English A for *He, She, It, They*, (the West and North Jutlandic and the South Jutlandic E or Æ), the forms acc. s. fem. Gotlandish ISSEN, HISSEN; the Kalix masc. HISSIN, fem. HISSAR, neut. HITTÄ (N. I. DESSI, DETTA); the Orsa (Dalecarlian) masc. ISSEN, fem. ISSO. neut. ITTA. pl. masc. fem. ISSER, neut. ISSO; the South Möre (Småland) HÄSSEN (masc. fem.), HÄSSET (neut.); the Færoe HESIN; the HIETJE (neut.) of the Swedish Nerpe dialect in Finland; the HISEN (m.), HISSA (f.), HIT (n.) of the Swedish Estlandic &c.<sup>1</sup> So we have on the coped stone in Valtorp church-yard, West-Gotland (Lilj. No. 1640, Bantil 942):

OLER SHIALDOLFS SON LET GERA HVALF HENNA, &c.

OLER SHIALDOLFS ( SHIELD-WOLF'S) SON LET GER (make) HWEALF (vault, tomb) THIS, &c.

And on the Rikstorp stone, Flisby Socken, Småland (Lilj. No. 1208, Bantil 1035):

... RAISTI STEIN HENI, &c.

... RAISED STONE THIS, &c.

See HE, IS, SYOE, DIS.

DA, *Ruthwell*, THA, then-when, when. — In most of the allied dialects DA, THA, DA, DÄ, &c. DÆR, *The Franks Casket*; } THERE, there-where, where. — O. E. DÆR, DÉR; M. G. DAR;  
 DER, *Ruthwell*. } N. I. and Old Scandian DÆR, DAR, DER; O. S. and Ohg. DAR;

O. Fr. THER; Mod. Scandinavian DER.

DER<sup>n</sup>, DLEU, DYIA, see under DE.

DIK-INI, *Væbhuingsæces*, n. s. neut., THING-INN, Assize-house, Session-hostel, Shire-hall, Court-house. The word DING (RING), common in all the Northern dialects, is *neuter*, like the equally usual INN, INNE or INNI. In England it now only lives in the compound BUSTINGS.

DIS, <i>Coquet Island</i> , n. s. m.	} THIS. — The Bridekirk DIS stands for DISE, by a common elision. — This pronoun, properly a doubled form, two demonstratives joined together, the DE or DA (Sanscrit TYA) and the SI or SE (Sanscrit SYA), has an endless variety of forms. As Rydqvist says ( <i>Svenska Språkets Lagar</i> , 2,
DIS, <i>Bridekirk</i> , d. s. f.	
DIS, <i>Bewcastle</i> , acc. s. n.	
DISSA, <i>Holmen</i> , acc. s. f.	
DISSA, <i>Bewcastle</i> , acc. s. n.	

<sup>1</sup> In Norse-Icelandic the use of *rr* or *rp* for *prt* or *prip*, *ye-two* (nom. dual), and of *æa* for *þæa*, *ye* (nom. plural), can be followed back to the earliest times, and is still common. It even may be that this *æa* and *rr* are the oldest provincial Norse-Icelandic forms, and that there the *þ* became prefix to these pronouns from their so constantly following the *-þ* of the 2 pers. pl. in the verbs, as the Swedish *ni* for *i* (= *ye*) came up from contact with the similar *-n* in the 2 pers. pl. of the Swedish verbs. Our common (vulgar and conversational) English *em* ('*m*) for *them* is a well-known shortening. About a hundred years ago this *em* had very nearly become the standing form in our printed book-dialect. It is now seldom seen in print. So in our older Midland and Northern English dialects *at* for *that* is not uncommon, and this form still subsists in our present North-English, as it does in some Scandian talks, particularly after a verb or preposition. We have several other such pronominal shortenings at the beginning in all the Northern tungs.

p. 499): "It never came to a full regular declination". All our dialects are therefore exuberant and fragmentary in their examples. Referring to *DE* for *its* forms, it will be sufficient to mention that besides the manifold shapes assumed by this word in Old Scandinavian, it also often declines *both* its parts, the *DE* and the *SI*. In M. Goth. it is *absent*. In O. N. E. we have m. *DES*, *DES*; f. *DIUS*, *DIOS*; n. *DIS*, and in the oblique cases often the vowel *A*, thus *ÐASSUM* for *ÐISSUM*, *ÐASSER* for *ÐISSER*, &c., like as we have *DADDER* for *ÐIDDER*. Mid. N. E. m. *DES*, *DIS*, *DES*, *DEOS*; f. *DEOS*; n. *DIS* (pl. nom. *DIR*, *DER*, *DIS*); N. I. *DESSE*, *DESSI*, *DERS*, *DERSE*; f. *DESSE*; n. *DETTA*; O. Swed. *DESSI*, *DISSI*; f. *DESSI*, *ÐESSIN*, *ÐESSON*, *ÐESSOM*, *ÐESSUM*; n. *DETTA*, *ÐETTA*; O. Fr. *DIS*, *DISSE*; *THIUS*, *DIUS*, *THIS*, *THISSE*, *DISSE*, *DESSA*; *THIT*, *DIT*, *THIS*, *DIS*; O. S. *DESE*, *THESU*, *THIUS*, *THIT*, *THET*, *THETT*; Ohg. *DESEER*, *DESER*, *THESER*, *DESE*, *DHESE*, *THESE*, *DISER*, *THERER*, &c.; f. *DESIU*, *DHESIU*, *DISU*, *THISU*, *DISIU*, *THISIU*, &c.; n. *DIZ*, *DHIZ*, *THIZ*, *THIZI*, *DEZI*, *DITZE*, &c.

The *oldest* Swedish has also the remarkable form *MSUN* for the nom. s. fem. and nom. and acc. pl. neuter. — See [DE].

*DIT*, see EUWÆDIT. — *DOR*<sub>II</sub>, see under *DUR*.

*DORNR*, *Maeshowe*, n. s. m. *THORN*, and in the old poetical language javelin, dart, sword. — M. G. *DAURNUS*, m.; O. E. *DORN*, *DYRN*, m.; N. I. *DORN*, *DURNIR*, *DYRNIR*, m.; O. Swed. *DORN*, now *TORN*, m., *DYRNIR*, m., Gotland dialect *TYRNI*, *TYNNI*, m., now *TÖRNE*, but also occurs an old *THORNI*, n.; Dan. *TORN*, *TÖRN*; O. S. *THORN*, m. (but also perhaps neut.); Ohg. *DORN*, *DHORN*, *THORN*, m.

*DORT*, see under *DUR*.

*DREWING*, *Tanum*, n. s. m., Proper name. — I have not observed this name elsewhere.

Since the publication of my 1st Part, I have thought that a better reading of this difficult inscription might be found. and I now suggest:

DREWINGEN HÆI-TINÆ A WÆS!

THREWING'S HIGH-TINE (*high-token*, *grave-pillar*) AYE WES (*be-thou*)!

(= *Be thou — stand here — alway as Throwing's minne-stone*!)

We have several Scandian-runic monuments with nearly the same word-fall. The *BE-THOU* is here spoken to the funeral block. In this case we get another instance of a nasal noun *with the N still left*, here in the gen. sing. See HÆI-TINÆ.

*DRUI*, *Vordingborg*, acc. s. f. } Doubtless this *DRUI*, of which the *D* is the first letter,  
*D...*, *Alnmouth*. } is the same as the O. E. noun fem. (? and neut.) *DRUH*

and *DRYH* and *DURH*, now our North-country word *TRUGH*, *THROUGH*, *THRUFF*, *THROH*, *THRUCH*, a stone-kist, stone-coffin, altar-tomb, chest, casket, sarcophagus, grave. It is the Low Latin *TRUCA*; N. I. fem. *DRÓ*; Ohg. fem. *TRUHA*, *TRUHE*, *TRUCHA*, *DRUCH*, *DRUHO*, Mod. Germ. *TRUHE*, German dialects *TRUCKE*, *TRUCHE*, *TRUGEN*, *DRUCHE*, *DRUHE*, and the diminutive *TRUCKLE*. Also found in Bohemian (*TRUHLA*), and in Polish (*TRUNA*). Another form of this word is the well-known *TROUGH*, and its cognates in the various dialects.

On the Rösås stone this word is found with the prefix *STEN* and in a shortened form, *STEN-DR*, for *STEN-DRU* or *STEN-DRUI*; with reference to Christian England in the early middle age, it doubtless means a *Stone Coffin*.

*DRUD*, see HILDIRUD. — *DUA*, see under *DUWO*.

*DUN*, *Bewcastle*, acc. s. n. *THIN*, (South-English *THUNN*), slender, slim, up-spiring, graceful, sharp, pointed, high-reaching, tall. Old-Engl. *DUN*, *DYN*; Mid-Engl. *THUNNE*; Norse-Icel. *DUNNR*, *DÚDR*; Old-Swed. *DUNNER*, *DUNDER*; Swed. *TUNN*; Old-Danish *THUN*; Dan. *TYND*; Ohg. *DUNNI*. — This epithet is therefore opposed to the short and massive uncarved blocks raised by the heathens, in contrast with the more or less tall slim and carved *cross-stones* of the Christians.

*DRLÆF*, see under *DUR*.

*DULAR*, *Snoldelev*, g. s. m. of *DUL(R)*. Answers to the O. Engl. *DYLE*, and signifies Speaker, Reciter, Priest, Orator. — See the text. — On the Largs (or Hunterston) Runic Brooch this word (nom. sing.) is spelt *Þkrla*, *DÖLR*.

*DUR*, *Bract*, 25, n. s. m. — I will first repeat some of my observations on this word in my "King Waldere's Lay", pp. 86, 87:

"We have in Old-Engl. the well-known word *DUNOR* or *DUNER*, masc., the Ohg. *DONAR* [Old-Saxon *THUNÆR*], side by side with the (probably syncopated or assimilated) word *DŪR* or *DÖR*. These words were interchanged, but the latter was the popular and common expression, exactly as it was and



is in Scandinavia, where *DUNDR*, *masc.* is found indeed, but only as an old poetical word and an epithet of w(o)den in his capacity as the God of War, while the universal expression is otherwise (*DUR* or *DOR* on Rune-stones), *DÖRR*, *DÖR*. *TOR*.

"This O. E. *DUR* is now familiar to us, and indeed also in Scandinavia, as still subsisting in the name of *THURS*-DAY. Traces of *DUNOR* on the contrary are now faint, for *THUNDER* very early became a physical fact, not a mythical God. We have in Kemble and Bede a proper name or two (such as *TOND-BERCT*) which *may* be derived from him, and Kemble (*S. in Engl.* 1, pp. 346, 348) has collected some curious local names and other fragments about him; but we have no leading traditions extant in which he figures.

"In the Gospels publisht by Marshall, we find in the Rubrics to Matth. 15, 21; Luke 4, 38; John 5, 17; 8, 31; 13, 1 *DUNRES DÆG*: and at John 5, 30 *DURS DÆG*. In Ælfred's *Dooms*, B, 5, 5; *Rectitudines Sing. Pers.* 3, and *Ecclesiastical Institutions* Section 41, we find *DUNRES DÆG*. But *DURS DÆG* must rapidly have predominated, and the moment we touch Early English *DUNRES DÆG* disappears. I do not know of one instance later than the O. Engl. period. Peter Langtoft has the form *THUR DAY*. In fact *DUR* or *DOR* doubtless advanced as the Scandinavian element in England became stronger and stronger. In the well-known *Homily* we have "*DOR eac and eowDEN*" (not *DUNOR* and *WODEN*), and again *gl. Cott.* (Lye, Notes to *Jun. Lex. s. v.*) "*in JOPPITER DUNOR oððe DOR*". The stately and archaic *DUNOR* (= *JUPITER*) gave way before the lighter *DUR* (= *JOVE*). It is this latter form which has remained in all Scandinavia, where we have only *DÖRS-DAGR*, *TORS-DAG*, and in some German dialects we have *DURS-TAG* instead of *DONNERS-TAG*. [Also *DURR-STRAL* for *DONNER-STRAL* (a thunder- [= lightning-] flash), &c.]

"Besides the place-names in Kemble, we have many person-names taken from this deity, which are also *common* in Scandinavia, where there is no such echo of *DUNDR*. Omitting those found in the *Chronicle* and other such books, in Kemble's *Charters* we have *DUR-CYTEL* (and *DYR-CYTEL*), *DUR-ED* and *DUR-ÆD*, *DUR-FERD* (and the older form *DURE-FERD*, *DURÆ-FERD*), *DUR-STAN*, *DOR-ULF* (also written *DOR-ULF*) &c. &c., and among the Moneyers (see Hildebrand, *Collection*, pp. 131, 216, 242) we find *THVR* and *THORR*, *THOR-CETEL* (and the older form *THORE-CETEL*), *THVR-CIL*, *THOR-ETH*, *THVRE-FERTH*, *THVR-GRIM*, *THVR-RUN*, *THVR-SIGE*, *THVR-STAN* and *THVR-VLF* (and *THVR-OLF*), to which others might be added."

In Germany also there has been a remarkable tendency in many districts to use the synocopated *DOR*, instead of the fuller *DONNER*. The *Ohg.* has *TONIRIS* or *TONNIRIS* or *DONNARES TAC*; the *Mhg.* *DONRESTAC*; later German forms are *DUNERSTAG*, *DUNRSTAG*, *DONRSTAG*, *TUNSTAC*, *DONSTAG*; the *present* German name for Thursday is *DONNERSTAG*. But this early underwent a double dialectic change, so that we have both the *revert* form *DORNSTAG*, *DORNSTIG*, as well as *DORNSTEIN* (thunder-stone, thunder-bolt), *DORN-STRAL* (thunder-strele, — lightning-dart, a flash of lightning), and the *contracted* *DORSTIG*, *THORSTAG*, *THORSTIG*, *THURSTIG*, together with *DURRSTAL* (a flash of lightning), &c. — In like manner a Latin-German *Ms. Vocabulary*, written in 1440, has *TURREN* for "*TONARE*"<sup>1</sup>.

We thus see that the slurred form *DUR* is as natural and as old a development in England as in Scandinavia, and that it has nothing whatever to do with the later Scandian wiking-settlements in North and Middle England. In fact it is pretty certain that these later Scandian wiksings (of the 9th and 10th centuries) very often still sometimes said *DUNOR* as well as *DUR*. And if the English got their *DUR* from the "wikings", from whom did so many *Saxo-German* dialects get their *DOR* and *THOR*, and *THUR* and *DURR*? Was this also taught to Saxons and Germans by "Scandinavian wiksings"?

The grand example of *THUR* occurring on a Scandinavian-Runic stone is the Glavendrup block, Denmark:

DUR UIKI DASI RUNAR  
THUR WI (*hallow, bless*) THESE RUNES!

I have as yet only found the full unshortened form (*DONAR*) on one Runic stone in Scandinavia, namely the Östberga block, Södermanland, for which see the Appendix, particularly p. 767:

DONAR ROA UIT  
THONAR ROO (*rest*) WEET (*show, give, grant*)!

<sup>1</sup> L. Diefenbach, *Glossarium Latino-Germanicum*, 4to, Francofurti 1857, s. v. *TONARE*.

Perhaps the last historical instance of the invocation of THUR is from the 11th century. We are told by our countryman Robert Wace, in his *Roman du Rou*, verse 9109, that in the battle of Val de Dunes (a valley near Caen) anno 1047, the Normans opposed to William the Bastard, afterwards king of England, had the battle-cry *TOR IE!* (*Thur aid!*), whereas William's slogan was *DEX IE!* (*God aid!*)

But within the limits of Scandinavia we have also a valuable *syncopated* form of the antique *ÞUNOR*. A remarkable mythical word for THUNDER (the rattling and rolling and roaring of THUNOR'S, THUR'S, on-rushing Car) is the Old-English *ÞUNNOR-RAD* (the raid, driving of Thunor, a clap of thunder). This in older Swedish is *TOR-ÅKA*, in Gotlandish *THORS-ÅKA* (the driving of Thur), also express in Old-Swedish by the word *AS-IK(Ē)IA*, the present Swedish *ÅSKA* (= *ÅS-ÅKA*), provincially *ASEKA*, *ASKA*, which means the *ÅKA*, *EKA*, *IKÅ*, (driving) of the *Å(N)S*, the mighty God, equivalent to Thunor, Thur. Now in the South-Jutland dialect this is express by the word *DONNEK*<sup>1</sup> (— *DONNER-EK*, Thunor's driving, a thunder-clap), otherwise in Denmark *TORDEN*, Old-Danish *THORDUN*, *THORDON*, *THORDYN*, Swedish *TORDÖN*, *THORDÖN*, the *Din of Thor*, which is sometimes used in Sweden as a personification, = *THOR*. The Norse-Icelandic has no *DÖR-DUNA*, but prefers *REID*, the Car, *REIDI-ÞRUMA*, *REIDAR-ÞRUMA*, *REIDAR-DUNA*, the Car-din, &c. The usual Danish *TORDEN* is also used in South-Jutland, where it is pronounced *TÄHREN*, but only in the meaning of Thunderishness, Thunder-in-the-air, not the Clap itself.

Worthy of remark in Denmark are places first built or settled by a man called (*THUNOR*, *THUR*). Besides the fuller forms *THORTHORP*, *THORSTORP*, *THORSTRUP*, we have 7 places called *THORUP*, 33 named *TORUP*, and 27 spelt *TAARUP*. One or two of these places are perhaps shortened from *TOWÆ THORP*; still the great mass will remain. But we have also 1 antique *TUNDERUP*, at Nykjöbing, Falster, and 2 in the equally form *DONNERUP*, one in Sealand and one in Jutland, besides a *DONNEMOSE*.

But we have also the *N* in this word in some parts of Sweden, in the expression *THORN*, *TORN*, thunder-clouds: — "The thunder-roll arises when *THOR* in his car drives along the clouds. It is therefore called *THOR-DÖN*, after him. But we also say "GOFAR KÖRER" [the-Good-father drives], "GOBONDEN KÖRER" [the-Good-Bonde drives], *ÅSKAN KÖRER*. . . . . When thunder-clouds collect in the sky, people still believe they see in them figures of the old *THOR*. They therefore call them *THORN* (*THOREN*), *TORN*, *GOBONNA-TORN*, *ÅSKA-TORN*, *GUBBAR* [oldings], *GOFAR-GUBBAR*, *ÅSKA-GUBBAR*, *HATTAR* [Hats, Hat-men, from *THOR*'s long wide hat], *GOFAR-HATTAR*, *ÅSKA-HATTAR*, *MÖLN-HATTAR* [Cloud-hats], *ÅSKA-KÄPOR* [Thunder-capes or mantles, from *THUR*'s long mantle]."<sup>2</sup>

Besides a number of other mythical personifications in the Swedish provinces, such as in Helsingland *THORA* for Thunder, noun and verb, and that Thunder-clouds are called in Gotland *THORS BOCKAR* (*Thur*'s Goats, from his Car being drawn by those animals), and in Vesterdalarne *THORS HAMMARAR* (*Thur*'s Hammers, from his mighty Hammer or mace), and in several Scandian talks *TORA* or *TÖRÅ*, to thunder; in the Nyland dialects, Finland, this is pronounced *DURRA*, and in Vesterbotten *TOR GÅR*, in Ångermanland *TORN GÅR* (*Thur* goes, — it thunders), we have such remarkable expressions — with the *N* — as *THOREN HAN ÅKER* (*Thunor* drives) in Vesterdalarne, and *DUNDER-LAUK*<sup>3</sup> (*Thunor*'s-leek, otherwise in Sweden "taklök") for the House-leek, *Sempervivum tectorum*, which in all lands and times has always been regarded as a preservative against lightning. So in Gotland *TORNS-KÄIL* (German *DONNER-KEIL*) is Thunder-bolt. In the Orsa dialect (Dalecarlia, Sweden) *THURSDAY* is still called *TÖNSDAI(N)*. We had both *THUNER* and *THOR* (and *TOR*) as Old-Engl. proper names, and we still have both *TÖNNOR* and *DONNER*. See *Bugård*, in the Appendix, and also p. 790.

*DORÆ*, *Thisted*, n. s., Womans-name. Common in Scandinavia, now usually as *THYRE*. On Runic monuments we have it also as *DORA*, *DURA*, *DURI*.

*DURKISL*, *Hörning*, acc. s. m., Mans-name. — This common Old-Scandian name occurs on Scand. Runic monuments also as *DORGISL*, *DORKILS*, *DORKIYSL*, *DORKISIL*, *DURHILS*, *DURILS*, &c.

*DRLÆF*, *Gömmor*, n. s. m., Proper name. — A contraction of the common name *DORLÆF*, on Rune-stones also *DORLAIBR*, *DURLABR*, *DURLAIFR*, &c.

<sup>1</sup> Rask (*Oplysninger til nogle slesvigske Landskabsord*, "Tidsskrift for Nord. Oldk.", Vol. 2, 8vo, Kjöbenhavn 1829, p. 63) connects this word with the Norse-Icel. *DUNKR*, *DYNKR*. He says: "DONNER, *Torden*, det *DONNEKE*, det *tordner*, isl. *dúnkr*, hvi *Gjeu-lyd*, þat *dúnkar*, gíver *Gjeu-lyd*, *dunder*." Fritzner (*Ordbog over det gamle norske sprog*) calls *DYNKR* a diminutive of *DYNN*, our *DIN*.

<sup>2</sup> G. O. Hyltén-Cavallius, *Wärend och Wirdarne*, Part 1, 8vo, Stockholm 1869, p. 231.

<sup>3</sup> This is our O. Engl. *ÞUNOR-WYRT*, Thunder-wort, now commonly House-leek.

PORRSON(R), *Holmen*, n. s. m. A common Scandinavian name.

PÖRT, *Holmen*, n. s. m., Proper name, the common Scandinavian THÖRD, TÖRD, on Scandinavian-Runic *BURDR*, *PÖRDR*, *PÖRD*, *TÖRT*, the Ohg. *DONARAD*.

ÞUFEWÆA, *Thorsbjerg Sword-clasp*, ? g. pl. If rightly redd and divided, I suggest OF-THE-THEDES, of the peoples. In this case the noun must in some dialects and localities have been declined like the M. Goth. feminines with ground-form U, in the vocalic declension, with a WÆ in the gen. pl. (n. s. HANDUS, the hand, g. pl. HANDIWE), only the termination is here still more archaic. — O. N. E. ÞIÖD, ÞEÖD, DEAD, f., g. pl. DEADA; O. S. E. ÞEÖD, ÞÖD, f., g. pl. ÞEÖDA; M. G. ÞUDA, f., g. pl. ÞUDO; N. I. ÞIÖD, ÞIÖDI, ÞYDI, ÞYÐA, ÞUDA, f., g. pl. ÞIÖDA; in technical language, a band of 30 men; O. Swed. ÞUD, ÞAUF, ÞIF, neut., g. pl. ÞAUDA; Scand. Runic *SUI-ÞUDU*, *SUE-ÞAUDA*, Sweden, (Swi-thiod), both in the dat. sing. (? fem.); O. Fr. THIADÉ, TIADÉ, f.; O. S. THOD, THIODA, THIADA, THIEDA, f., g. pl. THIDO, THIEDO, THIUDO, THIODA; Ohg. DIOT, THIoT, DIET, m., f. and neut., g. pl. THIOTO, THEOTO, DIETO, DIETE: DIOTA, DHEODA, THIOTA, f., g. pl. THIOTONO, THEOTONO, DEOTONO.

It is barely possible that this word may be a place-name in the gen. sing. or pl., from a nom. (in the N. I. ÞIÖD, f., in Latin Charters THJUTH, THJUD), now THY, the name of the well-known half-land in the north-west of Jutland, Denmark. It would then mean: *of-Thy*, or *of-the-Thy-men*. — See NIWÆNG, OWL.

ÞUWO, *Gommor*, d. s. f. } TUVA, TUFT, mound, hillock, hoy, tumulus, grave. — Norse-  
ÞUA, *Vanga*, acc. s. f. } Icelandic ÞUFA, fem., dat. sing. ÞUFU; O. Swed. ÞUWER, THUWA, ÞUFA, Upland TOFWA, Mod. Swed. TUFVA (provincial Swed. TUV, masc.); Dan. TUE; all fem. The Old-Engl. ÞUFE is masc., and has a different though allied meaning (tuft, branch, standard).

Fin Magnúsen says (Runamo, p. 448) that this word is *still used* in Iceland for grave-hoy, the name of the person being prefixt whom tradition asserts to be sleeping below. He adds: "We have several words in Iceland for burial-places of this kind, such as HAUGR and HÓLL for the round earth-mounds, LEIÐI, ÞÚFA and LÖN for the oblong, DYS (Dan. DYSE) for the upcast stone-heaps, &c. And high raised stones are still pointed out here and there, beneath which it is said heathen men lie, for instance FLÓKA-STEINAR (Floké's Stones), said to be the burial-place of the Landnams-man (or first occupier) of Floké-dale."

Should the whole line on the Gommor stone have been one word, and this the mans-name  $\text{ÞUWOL}^{\text{u}}_{\text{H}}$ , as is very likely — the above ÞUWO will disappear.

UFTLEIC, *Bract. 56*, ? d. s. m., Mans-name, ? — UFTING. — I have not seen the simple name UFT, but there are several ancient names of which UFT is the first part.

UGYHA, see under [INGE]. — UK, see under EAC.

UKISI, *Upsala Axe*, acc. s. f., AXE, AX. — O. N. E. ACASA, ACASE, ACAS, fem.; O. S. E. ACAS, ACASE, EAX, AX; M. G. AQUISI; Scand. Runic, (Maeshowe, No. 16), OGSE, d. s.; N. I. ÖXI, ÖX, ÖXSE, EYX, EX; O. Swed. ÖX, ÖXI, YXI; Swed. YXA, YXE, YX, ÖX; O. Dan. ÖXÆ, ÖGHSE; Dan. ØKSE; O. Fr. AXA; O. S. ACUS, ACCUS; Ohg. ACHUS, AKUS, AKIS, ACHS, &c. The High-German has also a form in T, AXT.

ULÆ, see (I)ULÆ. — ULFR, WIL, see WULF.

ULNYK, *Bract. 50*, ? d. s. m., Proper name. — .....UMÆ, *Kragehul*. Fragmentary.

VMOR..., probably VMORIC or VMORICVS, Mans-name, on a sword found August 1863 in Nydam Moss, S. Jutland, Denmark, from about the 3rd century after Christ. — See RICVS and TASVIT. — There is an O. G. Proper name, masc., UMMO, UMO, UM-.

UNBO<sup>u</sup>U, see under UNU. — -UNG, see [INGE].

UNGÆ, *Bract. 67*, d. s. m. def. YOUNG, youthful. — M. G. YUGGS; O. Engl. GIUNG, GEONG, IUNG, GUNG; Mid. Engl. YING, YONG, &c.; N. I. UNGR; Swed. and Dan. UNG; O. Fr. IUNG, IONG; O. Sax. IUNG, IUNGO; Ohg. IUNCH, IUNG, IUNGO, UNG, &c.; English dialects YONGE, YUNK, &c. — We have here a pure Scandinavian form, the final -N already dropt. The M. Goth. dat. sing. masc. definite would have been YUGGIN, the O. Engl. IUNGAN, the O. Sax. IUNGEN or IUNGUN or IUNGAN or IUNGIN, the Ohg. IUNGIN. The Scandinavian, being more rapidly developd, answers to the O. Fr. IUNGA, and the Mid. H. Germ. JUNCHE. — So in EGÆSTIA, WITÆI, &c. — But there are a couple examples of this final -N having fallen away



so early as in the Old-Saxon. — In the Ohg. IUNKIRO, = YOUNGER, Junior, the *N* is sometimes elided. Kero (Ch. 4) has: heroston ereen, IUGIRON minnoon (*the seniors to-honor, the-juniors to-love*).

INGOST, *Tune*, n. s. m., Proper name. — It has been supposed that this very rare name is a kind of superlative formative, and meant originally YOUNGEST. In Kemble's O. Engl. Charters, 4, 311, is a mans-name UNGUST, which may be the same.

UNGCET, see under IC. — UNIA, see USCEUNIA, UENÆBEREH.

UNU, *Mörbylänga*, n. s. absolute, Proper name. — The family-name Old-Scandinavian UNO, UNY, UNI, UNE; O. G. UNKO, UNO, UNI.

UNNO, *Reidstad*, n. s. m.

UNNO<sup>u</sup>, *West-Thorp*, d. s. m.

Proper name. — Scandinavian-Runes have both UN and UNI and BUI, and O. G. has both UN and BUO, but I have not observed this compound elsewhere. Nor can we tell whether UN is = HUN. — See BÆYUL, and the remarks at the bottom of p. 257.

URNE, *Bract. 25*. — Probably the gen. pl. of URN, a sword, or that word *with the bind-vowel*, which gives the same meaning. In Egilsson's Norse-Icel. Poet. Lex. we have ÖRN and AURN, masc., gladius. He adds: "Non idem esse puto ac JÖRN (i. e. JÄRN), præsecto J, quum hoc inter arma in universum recenseatur ibid. i. 571, var. lect. 7."

USA(O), see under IC.

USCEUNIA, *Bract. 56*, ? n. s. m., Proper name. — This may be one of those rare mythical names of which we have not many traces remaining. The first part of the compound is one of the many epithets given to (W)ODEN. He was *Wish-giver*, in Old Norse-Icel. oscl. His Message-mays and Waiting-nymphs the Wælcyrries (O. Engl. Wælcyrrian, N. I. Valkyrjur) were called OSKMEYJAR. He was known in England under the same name, WÜSC, WISC, and the N. I. female name OSK is taken from him. This *Wish*, N. I. ÓSKA, Swed. ÖNSKAN, ÖNSKE, Dan. ÖNSKE, is found with the *w* in O. Dan. WÖNSKE, (present Angle dialect VÖNSK'), Germ. WÜNSCHEN. Ties are scarce. I have only met with two. WÜSCFREÁ, WUSCFREA, WYSCFREÁ, USCFREA, USFREA, UXFREA is the name of one of the half-mythical heroes of Deira in North-England; but it was also borne by less distinguisht mortals. Thus Bishop Paulinus baptized a prince of that name in 630. *The Lord of the Wish* thus sank to a common appellative, like as the ancient English solemn "*Wish and Speed!*" afterwards became a mere expletive, and like as our provincial *Wisht* and *Wishtness* now refer merely to what is unlucky or magical or heathen. — In Germany WUNSCH played the same distinguisht part, and has left one Old-German Proper name, VUSCHMUND. — The second part of the compound is UNIA (= WUNIA). We have a rare O. Engl. Proper name WUNNE (later form WYN), and an Ohg. WUNNA, WONNE (in proper names WUNNO, WUNNA, WUNI, WUN, &c.) all meaning WUN, joy, delight, pleasure, liveliness, anything winsome. — USCE-UNIA would therefore signify: *The joy of Wish, (W)Oden's delight*. — See UENÆBEREH.

USSU, *Bract. 23*, d. s. m., Proper name. — Answers to the O. G. USSO.

UT (or UTI), *Björketorp*, } adv. OUT, abroad, far off. — Common to all the old  
UTE, *Sigdal*, } dialects, save the Ohg. which has UZ. The Swedish has still

UT, but the Danish is now UD. On Scand. Runic monuments we have both UT and HUT. — The UT I of the Björketorp stone may also be redd as one word, UTI, OUT-IN, IN, like the UTE of the Sigdal block.

UT<sup>r</sup>, *Björketorp*, n. s., Mans-name. — UÁ, see under [WIGA(N)].

WÆIGE, *Bract. 29*, ? d. s. m., Proper name. (But it *may* be redd ðÆIGE.) — Can this answer to the O. E. WIG, WUIG; O. G. WIGO, WICO? — Nearer is the O. G. WAIKO, WEIKO, WEGO, which Förstemann does not attempt to explain, and the O. Sax. WEGHA. See WIG.

WÆLE, *Bract. 57*, acc. s. WEAL, wealth, welfare, luck, prosperity, success, happiness, bliss, riches. — Besides consonantic forms (such as our *wealth*) we have O. E. WÆLA, WELA, WEOLA, m.; Swed. VAL, Dan. VEL, both neut.; O. S. WELO, m.; Ohg. WELA, WOLA, fem., WOLO, m., and others.

U<sup>n</sup>LTS, see KUNU<sup>n</sup>LTS.

UENINGÆ, *Müncheberg*. — May be the mans-name WÆNING in the nominative or dative; may also be = UENING Æ. UÆNING OWNS-me. — See the text.

WÆRITE, see under [WRITAN].

WÆRUA, *Tomstad*, d. s., Mans-name. — Is this the N. I. VAR, VER, the O. G. WERO, or must we divide WÆ and RU?



WES, *Ruthwell*, 1 and 3 s. p. WAS. — O. E. WÆS, WÆR; N. E. WAR, WAUR; M. G., O. S. and Ohg. WAS, UAS; N. I. UAR; Old N. I. VAS; O. Swed. UAS, WAS; Scand. Runics UES, UAS, UAS, UUAR, UAR, UOR; Mod. Scand. VAR.

WES, *Tanum*, 2 s. imperative. — BE (thou), thus here spoken to the *runic block*, in the old epic style. This word (O. N. E. WÆS, WES, O. S. E. WES, Old N. I. VES, O. Sax. UUIS, UUISS, UUES, O. Fr. WESE, WESSE, Ohg. WIS) has fallen out of use in English and German, but is still left in Scandinavia in the form VAR, VÆR (R for S as usual).

WETTÆT, *Seide*, n. s. m., Proper name. — On a Norse Runic stone at Grindheim (Liljegrén No. 1466) we have UDANTA, possibly the gen. sing. of the same name. — But we may also divide WETTÆT or WETTÆÆT (WETT or WETTÆ AT or to, in memory of). We have the Norse-Icel. mans-name VADI, the O. E. UADA, UADA, WADA, WADDA, and the O. Germ. WADO, WADIO, WADDO, VATO, WATO, WATTO, and WETTI, WETTI.

UA(g), see under [WIGA(N)]. — UÁGÁO, see under [WIGA(N)].

WALDE, *Ruthwell*, 3 s. p. WOULD. — O. S. E. WOLDE; M. G. WILDA; Scand. Runics ULDI, ULTI; O. Swed. ULDI, VILDE, VILLE; N. I. VILDI; Mod. Swed. VILLE; Dan. VILDE; O. Fris. WELDE, WILDE, WOLDE, WOED; O. Sax. UUELDA, UUELDE, UUOLDA, UUALDA; Ohg. UUOLTA, UUELTA, UUOLDA, UUOLTI, UUOLTE, UUOLT.

WALD, see KUNUÆLTS, RUHALTS.

WARD, *The Franks Casket*, 3 s. p. WORTH, became, was. — O. N. E. WOERDA, WORDA, WEARDA; O. S. E. WURDAN, WEORDAN, 3 s. p. WEARD; M. G. WÁIRDAN, 3 s. p. WARD; Scand. Runics UERDA, 3 s. p. UARD; N. I. VERDA, 3 s. p. VARD; O. Swed. VARDA, VÆRDA, 3 s. p. VARD; Swed. VARDA, 3 s. p. VARDT; Dan. VORDE, 3 s. p. formerly VORDH, now VORDEDE (but usually BLEV); O. Fris. WIRTHA, WERTHA, 3 s. p. WARTH, WARD; O. Sax. UUERTHAN, UUERDEN, 3 s. p. UUARD; Ohg. UUERDHAN, UUERDEN, 3 s. p. UUARDH, UUARTH, UUARD, UUART, UUARED.

-UARD, see SIUARD. — WEL<sup>æ</sup>, see <sup>æ</sup>AWEL<sup>æ</sup>, under Æ.

WEN, see ÆDVWEN and WINIWONÆWYO.

WI, *Buzeu*, d. s. WIH, God, Idol, Altar, Temple. The WI on the Buzeu Ring is WIHI, WIH, WI, this falling away or assimilation of the I or E in the dative singular being common, even in the very oldest times. — As an example of the caprice of words and dialects, and also of the terrible paucity of our written examples, the M. G. has WEIHAN, gaweihan, to consecrate, WEIHS, holy, WEIHA, a priest, and many other forms, but *not* this substantive; so the Ohg. (WIH, holy, and many others) has no such noun; so the O. Fris. (WIA, to sanctify) has no noun; and in the same way many other dialects are defective. The Old-English has no Verb!

O. Engl. WIH, WIG, WI, WEO, masc., n. pl. WIGAS; N. I. VE, neut., a God; in pl. masc., VEAR, Gods, Idols, n. pl. neut. VE, VEE, holy places or standards; O. Swed. VI, VE, holy place; Gotland Law, 4, AUI (? — A UI, on temples, acc. pl. neut.); O. S. UUIH, masc., dat. UUIHA, UUIHE, (? n. pl. UUIHOS or UUIHAS).

This word must not be confounded with wig, battle.

On the precious and colossal heathen Glavendrup stone (see Appendix) we have this word in the genitive plural:

UIA AIDUIARDAN DIAKN.

*of-the-WIHS (Temples or Gods) the-HADOR-WORTH (worshipful, honorable) THANE (officer, servant).*

Should my reading be correct, we have it also on the heathen Forsa Ring, Helsingland: UI UARR (*templo nostrum*, in-the-temple of-us, in our temple). Here it is in the dat. sing.

WIG, UUIGÆ, see ÆDUUIGÆ, [AN]SWIG, LUTEÆWIGÆ. — See also WEIGÆ.

[WIGA(N)].

UÁ, *Björketorp*, 3 s. p.

UÁ(g), *Bract. 51, 52*, 3 s. p.

UUIO, *Bract. 28*, 3 s. p.

UÁGÁO, *Stentoften*, 3 pl. p.

To wig, war, fight, strike, kill, slay. This is the usual meaning. But, by an extension which all words of movement have a tendency to assume in our Northern dialects, the word also meant to gain (by war), to win (by battle), to obtain, and it is used in this way on

the Björketorp and Stentoften monuments. — In English the word WIG, WIGGING, has now sunk to a trivial or ludicrous meaning, — to hustle, shake, blow up, blame severely, reprimand, to box, but the older sense is still left in the North-country words WIGGER, strong, bold, and WIGGIE, the Devil. — M. G. WEIGAN, WEIHAN, 3 s. p. WAIR, 3 pl. p. —; O. E. WIGAN, WIGGAN, p. t. —; N. I. VEGA, 3 s. p. VÁG, VÁ, VO, 3 pl. p. VÁGO; Scand. Runics —, 3 s. p. UA, UAAH, 3 pl. p. UUI; O. Swed. VÆGA,

VEGA, 3 s. p. VOG, WOOGH, 3 pl. p. VOGO, VOGHO, WOOGHE; Swed. VÅGA, p. t. (occasionally VOG, VOGO), VÅGDE, but now only used in the sense of to weigh; Dan. VEIE, p. t. vog; Færoish 3 pl. p. vogu. The word is found in German, but not in the meanings above. All dialects, however, have the same noun, wig, war, and other forms.

The fact of the death of a hero by the hands of another is mentioned on several Scandinavian-Runic monuments.

Thus on the A stone, East-Gotland, Sweden (Liljegren No. 1111, Bautil 841, recopied by von Yhlen):

FRUSTIN RITI STAN DINA IFTR SIKMUT. UTRU TRI AN UA, BURD.

FRUSTIN WROTE STONE THIS AFTER SIKMUT (*Sigmund*). AN - UNTRUE DRENG (*soldier*) HIM WOO (*killed*), BURTH. — (= *Burth, that false soldier, slew him.*)

The upper half of UTRU has been cut away. TRI is abridged from TRINKR, or is a short form of that word (TRI, - TRIH, - TRIHK, = TRINKR), for want of room on the stone.

On the fragmentary Skåhlby stone, Södermanland, Sweden, (Dyb. Svenska Run-Urk., 8vo, 2, p. 40), we have only the closing words left:

..... HAN UA IGUARS SUN.

..... HIM WOO (*slew*) IGUAR'S SON.

So on the 6th Guldrupe block, Gotland, Sweden, (C. Sæve, Gutniska Urk. No. 80):

BIDIN FIRI IAKAUBS SIAL I ANNUHANENDIUM, SUM NIKULAS UAAH.

BEDE (*pray*) FOR JACOB'S SOUL IN ANNUHANENTHIUM, SUM (*whom*) NICHOLAS WOO (*killed*).

But sometimes other words are employed. Thus on the Skalevold stone, Norway:

RANLAUK RAISTI STAIN AFTIR AKMUNT, HRABI SUN, UAR SIN. SKOKR B (*Wegner redd BARD*).

RANLAUK RAISED *this*-STONE AFTER AKMUNT, HRAB-SON, WER (*husband*) SIN (*her*). SKOK BAR'D (*slew him*).

And again on the Eke stone, Upland, Sweden, (Lilj. No. 197, Dybeck, fol. No. 177):

IRNBIUR LIT RISA STON IFTR FADUR (sin kupan) MITI.

KUD HULBI IN (H)INS.

KRIN(ki b)ARDI UDINKI.

IRNBIUR LET RAISE *this*-STONE AFTER FATHER (*his* good) MITI (- MUNTR).

GOD HELP OND (*soul*) HIS.

In-RING (*battle*) BAR'D (*slew him*) UTHCINKI.

On the Djulefors stone, Södermanland, BARDI means *fought*, as does also the medial form found elsewhere BARDUSK.

Again on the 1st Kirk Braddan stone, Ile of Man, (P. A. Munch, Chron. Manniæ, and Cumming, Plate 3, Fig. 12). The former part of the inscription is lost:

..... (e)R OSKITIL ULTI I TRIKU, AIDSOARA SIN.

..... AS (*whom*) OSKITIL WILED (*betrayed, slew*) IN TRUCE, OATH-SWEARER (*fellow-swearer, Consecramental, acc. sing. masc.*) SIN (*his, acc. s. m., agreeing with the lost name of the slain man*).

At p. xxxvi I have said that I now read Bracteates 51, 52 as meaning *Ludwig struck-this for-Owe*. But much may be said for the translation in the text, p. 551.

UIK, see AUK.

WILI, *Vi Moss Plane*, n. s., Mans-name. — We have the Eddic WILI, the names of a God and a Dwarf, the O. E. UILLA, UILLA, the O. G. WILLO, WILLA, &c., and several O. Eng., N. I. and O. G. compounds with WIL and WILL, &c.

UILEAFIHÆMUS, *Bract. 49, 49 b*, n. s. m. ? Proper name. — Even if this be rightly redd, we do not know how to divide it. Perhaps UILEAFI and HÆMUS. Such long double names are not so very uncommon in the oldest times. See pp. 549 and 875.

[? UILIN, *Rök*, ? p. n. s. m. WALEN, betrayed, slain.] — UINGI, see MWSYOUNGI, PRÆWING. WINIWONÆWYO, *Nordendorf*, d. s., Womans-name. — In our oldest Scando-Gothic the names WINI, WINA, WINO, WINNE, &c., *masc.*, and VUNNIA, WUNNA, WONA, &c., *fem.*, are common. The Scand. Runics give us UIN, *masc.*, and UNI, *masc.*, UNA, *fem.* There are *dozens* of known compound names beginning with WINI-. To these must now be added the above *femals* name WINI-WONÆW. — In Dieterich's Runen-Sprach-Schatz are only 2 names beginning with WINI, WINOMAN and UINRKUNR. — See ÆDVWEN.

UISÆ. see FAUÆTISE.

WITE, *Bract. 32*, dat. s. *masc.*, Proper name. — Answers to the Old-Engl. UUITA, WITTA, UITA, UUECTA, HUITA, HWEITTA; Scand. Runics UTR; Danish VITTE? (Latinized VITUS); the VECTA of the Kirkliston stone; O. Fris. WITTE, VITTHO; O. Germ. WIDO, WITO, WITTO, &c. But names in WAT, WET, WIT are continually interchanging in spelling. There was a Gothic chieftain VETTO in Spain as early as 430 (Idatii Chron., in Roncallii Chron. Pars 2, 4to, Patavii 1787, p. 23). — See TASVIT.

WITÆI, *Tune*, ? d. s. m. def. The WITTY, WISE, prudent, sagacious. As I have said in the text, words of *wisdom* and *age* continually past over, in the old tungs, into words of *rank* and *office*, and I have no doubt that the expression here means *Illustrious*, *Noble*, *Great*. When the adjective is emphatic, it often assumes the definite form in the old moals, especially the English, tho no article precedes. It is accordingly definite here, the final-*N* having fallen away in the Scandinavian manner, like as in ÆGESTIA, UNGÆ, &c.

The *s* and *t* continually interchanging, we have this word in double forms, besides variations of ending in great profusion. In its simplest shape it is O. E. WITA, WITIG, WIS; M. G. WITS, WEIS; N. I. VITR, VITUGR, VIS; Swed. VITTER, VETIG, VIS; Dan. VITIG, VIS; O. S. UUITIG, UUIS; Ohg. WIZO, WIZIC, WIS. WIWÆ, see ECWIWÆ. — UWO, see under [WIGA(N)]. — WO, see under WORÆHTO.

UOD, *Bract. 59*, voc. s. m. } If the Bracteate be correctly redd, it can only be  
WODEN, *Nordendorf*, nom. sing. } the God WODEN; in Danish Jutlandic dialects still  
WODEN, with the *w*; N. I. ODINN; Scand. ODIN, ODEN; O. Swed. also ODAN, ODHAN, OTHAN, ODHEN; Frisic WEDA; Færoes OUVIN; Ohg. WUOTAN, WOATAN; Longobardic WODAN; Westph. GUODAN, GUDAN. The usual Scandian ONSDAG is yet pronounced by the Jutlanders WONSDAG and WOENSDAG, as in England WEDNESDAY (and WENSDAY). As a noun *masc.* in the sense of God, the Fate-dealer, the Swayer of Destiny, it was still known a few years ago in the West-Norse dialects under the form WAUDN, WAODN, shorter WAON, still shorter WÖN<sup>1</sup>. It is now only used there as a neuter for chance, accident, and as a *fem.* for Luck, Success. But there are also many other forms of the word among the common people in Scandinavia, such as ODHAN, ODHIN, ODE, ODAN, &c. In compounds it is not only ODENS-, ODEN-, but also ONS-, ON-. In S. Jutland it has still the *v* (VONS-).

As a mans-name we have had it in O. Engl. VODIN, our present Engl. WEDDON and ODEN; in Scandian ODHIN, ODHIN, ODEN, &c.; and in O. G. WOTAN. See the remarks on the Bugård stone, p. 661.

On the lately found Stenderup stone (see p. 582) this word occurs as IODIN (or perhaps ODIN). If IODIN, we have then an instance of the way in which a kind of sheva-prefix lingers for a time, before the falling away of such a sound as *w* or *g*, &c.<sup>2</sup> If ODIN, the *w* had altogether fallen away in the speech of the family or clan who raised the block — and this was in about the 9th century — altho this same *w* is still sounded in this word in many parts of the same folkland (North- and South-Jutland). But in many Northern dialects, particularly in Jutish (and Stenderup is in Jutland), there is also a strong tendency to prefix a *y*-sound (in Scandinavia written *i*, now *j*) before words beginning with a vowel. Thus in this way also we should get a local IODIN for a local ODIN.

WODURIDE, *Tune*, dat. s. m., Proper name.

UENÆBERÆH, *Varnum*, n. s. m., Proper name. — I have not seen this name elsewhere, but there is an O. E. parallel, WENSTAN, WYNSTAN, WUNSTAN, *masc.*, all the same name, as well as the similar O. E. *masc.* LEOFSTAN. — See BERIG. — See also USCEUNIA

In the Limitory between Sweden and Denmark (written in Runes about an. 1300 and bound up with the Runic Skåne-Law, and in Roman letters about 1325 in the oldest Ms. of the W. Gotland Law<sup>3</sup>)

<sup>1</sup> L. Westrem, "Mere om Enhedsskandinavismen". 8vo, Bergen (? 1861), p. 45.

<sup>2</sup> See (on *i* for *w*, *v*) p. 51 of Rydberg's Svenska Språkets Lagar, Vol. 4, Part 1, which has reached me after the above was in type.

<sup>3</sup> Collin & Schlyter, Westgöta-Lagen, 4to, Stockholm 1827, p. 288.

one of the stations named is UNÆBERGH, a hill on the borders of Mark Hærad and of Halland. This would seem to be a hill fellow in name to that from which our rune-cutter derived his appellative — only, in the usual way, the tip w-sound has fallen away. — In the Limitary between Norway and Sweden drawn out about 1280 and preserved in a skinbook written in the first half of the 14th century<sup>1</sup>, we have a VENNUBERGH, which neither Werlauff nor P. A. Munch was able to identify. Munk (p. 160) thinks it must be lookt for somewhere about the present Norse-Swedish boundary at Soløer, west of Christiania. This would not be so very far from the place where the Varnum stone was found.

Förstemann (s. v. BIRG and BURG) strangely says that the hundreds of O. Germ. names ending in -BERGA, &c., and -BURGA, &c., are *all* feminine, and *all* derived from BURG (with a vowel-change BIRG) in the meaning *condere, servare*, and *never* from BERG *a hill or mount*. Yet the Ohg. PEREG, BERG, &c., (a hill) was *masculine*, as was the O. Engl. BEORG, &c., and the O. Fr. BIRG, &c., and the M. G. BAIRGS, and this word may well have been sometimes used to form mens-names.

Certain it is that *Förstemann himself*, col. 1317, besides the feminine WINEBERGA and WINEBURG, mentions a WINEBURGUS FILIUS, thus a masculine. Equally sure it is that, at col. 263, he has a *mans-name* PERCO, as well as a *womāns-name* BERGA; and at col. 294 a *mans-name* BURGIO, BURGEO, PURGO, &c., as well as a *mans-name* PURUCCA, PORCA; and at col. 264 a *mans-name* BIRICO, BIRIKO, &c., which he says must be either from BIRG or BURG (not from BIRCHA a *birch*). Thus there is no logic in Förstemann's assertion, and BERG a mount *has* been used in masculine tie-names.

The O. Engl. female name WYNBURG (Liber Vitæ p. 4) gives us the WYN- (WCN- in the O. G. VUNPURH), as in so many other names in the old talks.

Accordingly I think that the UENEBEREH before us is simply - WYNBERG, WIN-BERG, *Fair-hill, Mount-pleasant*, from the place where that chieftain had lived. And this at once reminds us of such places (besides those in Scandinavia already mentioned) as WENBERG in England (Kemble, Charters, No. 1053), WUNEBERG or WUNNENBERG in Westphalia, and so on. We know that *personal names taken from places* were very common in the early middle-age and have since become still more usual. But — *they must have had a beginning* in times still farther back.

WOERIGNÆ, see LIM-WOERIGNÆ. — WOLDU, see OLWFWOLDU.

VOMIA, *Bract. 65*, ? n. s. m., Proper name. — Förstemann has a *mans-name* WOMAR.

WONÆWYO, see under UNIWONÆWYO.

WORÆHTO, *Tune*;

WORH[T]E, *Northumbrian Brooch*:

VRÆITO, *Bract. 65*;

iwROKTE, *Bridekirk*:

WRTE, *Etelhem*;

WO...., *Alnmouth*.

3 s. p. WORHT, WROUGHT, made, carved, inscribed.

— The M. G. WAURKYAN makes the 3 s. p. WAURHTA;

O. N. E. WYRCA, O. S. E. WEORCAN, GEWYRCAN, WYRCAN,

3 s. p. GEWORHTE, WORHTE, M. E. WIRCHE, 3 s. p. I-WORHTE,

Y-WROHTE, WEORHTE, WORHTE, WROHTE, &c.; North-Engl.

WYRK, p. t. WROCHT; N. I. (casting away the w) YRKJA,

3 s. p. YRKTI, YRKTA, ORTI, ORTA; we have also the more or less identical or allied verbs VERKA,

3 s. p. WÆRKTE (but also in Götaland VARK), VERKA, VERKIA, VARKIA, VIRKA, ORKA, YRKA, YRKIA, &c.; in

Mid. Dan. also WORKÆ; O. Fr. WERKA, WIRKA; O. S. UIRKIAN, UIRKEAN, 3 s. p. UUARHTA, UUAHAHTA,

giUUAARHTE; Ohg. WIRKIAN, WURKIAN, 3 s. p. UTOORHTA, UTOORAHTA, UTOORCHTA, UTOURHTA, UTOURHTI, UTOORAHT.

The 3 s. p. of the Sanscrit verb (with reduplication) ends in A; the Lithuanian in o; the Gaelic in e; the Kymric has no vowel; the O. N. E. in e, sometimes A, rarely o; the O. S. E. usually in e; the N. I. sometimes in A, for the common i or e. In Scand. Runics the 3 s. p. sometimes ends in o or u.

The i in I-WROKTE is the Early and Middle English softened form of the prefix GE, and gradually fell away altogether.

As an example of the wide use of this verb on our olden monuments for *to make*, I may mention that on the beautifully executed Sun-dial on the wall of Kirkdale Church, near Kirkby, Moorside, Yorkshire, — which is from about A. D. 1050-60 and is doubly interesting from its long Old-

<sup>1</sup> E. C. Werlauff, "Grændsebestemmelse mellem Norge og Sverrig", *Annaler f. Nord. Oldk.*, 1844-45, Kjøbenhavn, p. 147.

— (Remarks on the same by P. A. Munch, *Annaler f. Nord. Oldk.*, 1846, Kjøbenhavn, p. 150.)



English inscription, in which the c is always square, the o always lozenge-shaped, the s always ſ and the w always Þ — the artist adds to the whole:

HAWARD : ME : WROHTE :

See also

SIGERIE (or SIGERIC) HED ME AGEVIRCAN

of the Silver Finger-ring referred to at p. 463.

WORE, see LONÆWORE.

WODGAR, *Bewcastle*, n. s. m., Proper name. — There is an O. G. name WADEGAR. If WOD be an earlier form of the O. E. WOD, N. I. ÓÐR, WOOD, mad, furious, rapid, mighty, impetuous, WOD-SPEAR, WOD-CORE, would be an admirable name for a warrior. — We have the O. E. mans-name UUDDA, and the O. G. WOTO, TUTTO.

URECKO, *Chertsey*, n. s. m., WRETCH, sinner. — O. E. WRÆCA, WRÆCCA, WRECCA; N. I. RÆKR; O. S. UUREKKIO, UUREKKEO; Ohg.<sup>6</sup> WREH, HRECHJO, HRECHO, RECHEO, RECKIO, RECCHO, RECHO, RACHEO.

[WRITA(N)].

W, *Vordingborg*;

RID, *Hörning*;

RIUTI, *Stentofen*;

WÆRYT, *Istaby*;

WÆRITE, *Varnum*;

WORÆHTO, *Tune*;

WRÆITE, *Reidstad*;

URIT, *Northumbrian Casket*;

WTI, *Sölvesborg*.

3 s. p. WROTE, carved, risted, inscribed. — The w on the Vordingborg stone is doubtless a contraction of this word, as is the wti on the Sölvesborg block. On the latter the stone is here broken, and was so when the runes were carved, and the stone-cutter has therefore been as short as he could.

In M. G. this word is extant only in the noun WRITS, a stroke or point. The O. E. and O. S. have retained the w, WRITAN, 3 s. p. WRÁT, and O. S. UURITAN, 3 s. p. WRÁT, gi-UURÉT. Where it occurs in other dialects, as in N. I. RITA,

3 s. p. REIT, (Hom. Book RÆIT), RITTA, RITADA, Swed. RITA, 3 s. p. RITADE, the w has fallen away. Some dialects prefer another form, as Swedish RISTA, Danish RIDSE and RISTE. Other variations might be added, particularly the Ohg. RIZAN. In Scand. Runics we have infinitive RATA, RETA, RITA, RITAN, RITO, HRITA, &c., 3 s. p. RAIT, RAITI, RITI, RYTU, RIT, RID, RUT, HRITI, &c. But there are several Scandian-runic instances of the old ū; on the Carlisle stone is UARAITA, I carved. — In Denmark this word is altogether extinct, supplanted by RIDSE and RISTE and TEGNE on the one hand, and by SKRIWE (the Latin SCRIBERE) on the other. In Norway RITE is still used both for to mark, draw strokes or figures, and for to write, but especially for to scribble. SKRIVA (the Latin SCRIBERE) is usually used for to write, as in Iceland it is still classical for to write. In Sweden, where RITA now means to draw, figure, "the signification to write is still vigorous" says Rydqvist<sup>1</sup>, "among the peasantry in certain districts; but otherwise this meaning has long since died out in the common language, as well as the use of this word as a strong verb." RITA is now in Swedish not only always a consonantic (weak) verb (past tense RITADE), but in the regular language it only means to draw, and SKRIFVA (Lat. SCRIBERE) is now used for to write.

This word is often found in Old-Norse documents. Thus in Charter No. 26, dated Oct. 3, 1289, Dipl. Norveg. Vol. 2, p. 25: — "hera Ellændr. kanzeler var, jnsiglæde. Alfr Hallvarsz sunn ritade." So anno 1309, Dipl. Norv. Vol. 6, p. 69: — "Iwar klærkr ritade". So anno 1307, id. p. 65: — "Iwar klærkr ritade".

In modern Icelandic RITA is still found, as in English, both for to write and to compose.

Thus for 1000 years more or less, the old w (later v) has fallen off in this verb all over Scandinavia. And yet it is still left in a technical substantive relating to land, a word meaning the furrow WRITTEN (carved, cut, risted) in a field; or a turn or turns made by a plough or harrow, &c.; or a section of a field as markt off by a furrow or balk; or a small field or bit of land, &c.; all according to local usage. See the Swedish WRÉT (N. I. REITR), provincial Swedish VRÆIT, VRAJT, VRÆTT, &c.; Danish provincial VRÆT, VRÆDT, VRAT, &c. So much for "iron theories" as to the keeping or losing of particular sounds, in the noun or the verb of the same word!

....TI, (? REISTI), *Varnum*:

REISTO, *Marshove*:

3 s. p. RISTED, carved, cut, inscribed. — On Scan-

dinavian-Runic stones RASTI, RISTA, RISTI, RISTU, &c.,

3 s. p. HRISTI, RÆIST, RÆISTI, RAIST, RAISTI, REIST, REISTI, RISI, RIST, RISTI, RISTU, RIDSI, RUSTI, &c.; Norse-

<sup>1</sup> Svenska Språkets Lagar, Vol. 1, p. 220.

Icelandic RISTA, 3 s. p. REIST, but also RISTA; Swed. RISTA, 3 s. p. RISTE (now only in the meaning to throb, strike; shoot, pain), and RISTADE (carved); Dan. RIDSE (3 s. p. RIDSEDE), RISTE (3 s. p. RISTEDE); Ohg. RIZAN, 3 s. p. REIZ; garIZAN; RIZJAN, 3 s. p. RIZTA; RIZZON, 3 s. p. RIZZOTA.

The **A** (R) of the Sæding stone apparently stands for RISTI, or perhaps for RAISTI, raised, made, built.

[WULF]. — WOLF, O. E. WULF, UULF, ULF, OLF; in the English North-country talks this word is WOLFER, thus still preserving the old nominative-mark; M. G. WULFS; Scand. Runics ULFR, ULFER, UULF, ULEF, ULF, ULB, UL, &c.; O. Swed. ULVER, ULUAR. ULFF, ULF; O. Norse ULFER, ULFAR, ULF, OLF; O. Danish Mans-name WULFF, VOLFF; Dan. ULV; N. I. ULFR; Mod. Fr. WOLVE; O. S. UULF, UULB; Ohg. UULF, WOLF, OLF, ULF. — I have observed the following *feminines*: O. E. WYLF, WYLFEN; Scand. Runics ILFR, ILFA; N. I. YLFA; O. Swed. YLVA, and the O. N. E. WULIF, below. There is the modern High-German WÖLFINN. — See ADULFES, ÆNWILL, HERIWOLEFA, HADUWOLEFA, HYERUWULEFIA, LÆWULOUYEA, RHUULF, TÆNULU.

In some of our oldest Scando-Gothic dialect the mans-name, *\*nom. sing.*, is found as a "weak masculine" (without the -s or -r ending) as WULFIA, WULFLE, WULFIE, WULFO, WULFIO, &c. Even in Old-English we have WULFI, UULFI, ULFO, as well as WULF, ULF and HULF, &c.

WULFHREE, *Bewcastle*, first Christian king of Mercia; died in 675. *Nom. sing.* Also spelt WULFHERI, WULFERE, &c. Answers to the O. G. VULFHAR, WOLFHARI, &c.; Old-Scand. ILFAR. — Would seem to mean *Wolf-warrior*, *Wolf-strong Champion*. *Wolf*, in such compounds, became an intensive, = *the mighty, fierce*. — See HERIS.

WOLIF, *The Franks Casket*, n. s. f., WYLF, she-wolf. See under [WULF].

gIWUNDAD, *Ruthwell*, p. p. n. s. WOUNDED, pierced. — O. N. E. gewUNDIA, O. S. E. WUNDIAN. The Scandinavian dialects have the *noun* here and there (N. I. UND, Dan. VUNDE), now seldom used, and dying out, the common word being variations of our SORE, but not the *verb*. It was found, however, in the M. G. gawUNDON, gawONDON, the Ohg. WUNTON, and the O. Fr. (w)UNDIA, and is the N. Fr. wuWnSEN. Netherl. WONDEN. The High-German has still WUNDE, a wound, and the defective WUND, wounded.

Y, see I.

CRURIRON. *Amulet-rings*. — See the text, p. 492.

## SCANDINAVIAN-RUNIC WORD-LIST.

See also the Words cited pages 37-48.

Some hundreds of Scandinavian-runic monuments in Scandinavia and England are printed or engraved or quoted in this work. Many of them are here given or redd either *for the first time*, or *here first in a correct form*. Most of these pieces are among the older or more remarkable of the class to which they belong. Thus they contain a considerable proportion of all the more important runic words now left to us. I therefore thought it a pity they should be as it were lost to the runic student; for it is very difficult to remember at once where a particular word or word-form is carved, and where we are to look for it. So I have made a little row of all these words, in the simplest and most unpretending way, but so groupd as to facilitate our at once mastering all the forms which belong to each word-cluster. The reference is to *the name* of the monument, and *the page* where the inscription (in whole or in part) is found will be seen in the Marker. As all this is done for quick help to the word-smith, without any pretensions to "high science", my object merely being to be as *practically useful* as I could, I hope all minor imperfections will be readily overlookt. As elsewhere, here also I only gather *materials for others*. The dispassionate student will at once both see and *admit* the striking and manifold *varieties of shape* in any and every word, from the rarest to the commonest, so often found on these venerable monuments. — In spite of my care, I may have overlookt *some* of these runic words scattered up and down in my book. Should this be so — I beg pardon.

A = AI, AU, ON; under Aika, Aui. — Aærlikr, u. Iarl.

ABOR (if one word, ABORFASTR), n. s., Mans-name. Axlunda. See under Aui.

Abt = Aftar. — Æ = On.

ÆFIRIÐ, n. s., Womans-name. Örby.

Æft, Æftir, Æftr Aftar. — Æhkia. u. Ain.

— Æin = Ain.

ÆLIKR, n. s., Mans-name. Thorpe.

Æmæn = Amen. — Ænæn, u. Anar.

ÆFISKOPUS, n. s. m. (Lat.) BISHOP. Stokkemarkke.

[? æru-b]EKUN, n. s. n. ARÉ-BEACON, ore-pillar, honor-mark, distinguishing grave-stone. Hauggræn. (See the text.)

Æs = Ans. — Æt = At.

AF, prep. gov. dat. OF, OFF, from. Forsa, Helgvi, Lye A, B, Näs, Norrsunda, Othem, Vallstaina. — AFU, Årja.

Af = Aftar.

AFE (= AVE, Hail!). Dref.

AFLADI, 3 s. p. ABLED, gained, earned. Urlunda.

AFTAR, prep. gov. acc. AFTER; in memory of.

AET, Gunnerup. — ÆFT, Flemlöse. — ÆFTIR, Age-

tomta. — EFTIR, Bro, Slöta. — ÆFTR, Åkirke. —

AF (= AFTIR), Kirk Michael. — AFT, Bjälbo, Fers-

lev, Glavendrup, Kålfvesten, Kleggum, Rök, Sed-

dinge, Tirsted. — AFTIR, Alstad, Ångvreta 2, Bägby,

Brunby, Ek, Ekeby, Fjuckby, Frössunda, Grynstad,

Harby, Harg, Hedsunda, Ingle, Nöbbelöf, Sandby,

? Skälby, Skalevold, Tible. — AFTIR, Gylling. — AIFTIR,

Björnsnäs, Brunna, Grensten. — ATAI, Eneby. —

AUFT, Glavendrup, Langå, Stenalt, Tryggeveælde. —

AUFTI, Hobro. — AUFTIR, Fuglie. — EFT, Tillidse. —

EFTER, Grönhögsvad. — EFTIR, Alfvelösa, Alstad,

Ångby, Århus, Årsunda, Balingstad, Bjursta, Bro,

Ekala, Esta, Grönhögsvad, Håggestad, Haning,

Hanunda, Häråd, Harg, Hauggrän, Högby, Nylarsker, Odesbög, Rörbro, Rösås, Skåäng, Skrämsstad, Söderköping, Styrstad, Synnerby, Tännö, Tillidse, Upsala, Vedelsprang, B. — EFTIR, Foglö, Sigtuna A, Tännö. — EFTIR, Rauland. — FTIR, Alsted. — HAFT, Kirkeby. — IFT, Söndervissing. — IBTIR, Hagelby. — IFT, Fyrby, Härenhed, ? Langå, Sandby, Thisted. — IFTI, Grana, Lambhof. — YFTI, Vänderstad. — YFTIR, Norsunda. — IFTIR, Abrahamstorp, Ängby, Asferg, Björkö, Bogesund, A, B, Bugård, Dynna, Eke, Frestad, Glimminge, Grana, Granby, Hagby, Häggestad, Hällestad, Hammarby, Härenhed, Härnacka, Hiermind, Högtomta, Husby, Hvalstad, Källbyås, Karleby, Kölabý, Krokstad, Kumla, Kyngsby, Lagnö, Leksberg, Linköping, Mem, Onsala, Öslunda, Salmunge, Särestad, Sjörring, Slaka, Stärkeby, Sund, Trockhammar, Uppgrenna, Urvalla, Valleberga, Viby, Vickby, Vik. — IFTYR, Ängvreta A. — IFTR, Å, Alsike, Ängvreta, Björklinge, Hanstad, Ofvansjö, Sandby, Sigtuna B, Skånilla, Thorsåtra, Transjö, Vinge. — IFTR, Kareby. — ITR, Råda, Viggby. — ITR, Stenby. — OFT, Torup, Vedelsprang A. — UB (= UBTIR), Honungsby. — UBTIR, Kyngsby. — UFT, Kirkebö. — UFTIR, Bred. — UFTIR, Bustorp, Fitja, Klistad, Linsunda, Lund, Nyble, Oddum, Skilstad. — UFTIR, Bräckestad, Eke, Härnacka, Norrby, Viggby. — UFTIR, Klistad. — UFTIR, Långthora, A. — UTI, Tuna. — UTI, Ärja. — UTUR, Tidan.

*Adverbially.* After (him). EFTIR, Nylarsker. A-FINA, Place (? in Holland). Lye, c.

Afu = Af.

AGHNABO, d. s. m., Place-name in Gotland. Laibro.

Ag = Aki. — Agnar = Aknar. — Ah ? = Aki.

AI, adv. AYE, ever, always, everduring time. — A, Aspö. — AI, Delsbo. — E, Rök, ? Sylling (if GÆTI E), Tillidse. — I, Sandby. — AI (= AI-KI, aye-not, not. Skabersjö. — IKI (= AI-KI, aye-not, not), Aspö.

AÖRIKR, n. s. m., Mans-name. Söderby. — ERIK, Lye B. — acc. s. ARIK, Hillesjö. — ARIKI, Ek. — ERIK, Vedelsprang B.

AI = Aui. — Aiftir = Aftar. — Aihu, u. Aika.

AIKA, to OWE, OWN, have, possess. — 3 s. pr. a, Censer A, Delsbo, Hainhem, Hrafnkelsstaðir, Hunters-ton. Kareby, Lärbro, Norse Casket, Öthem, Rauland, Rike, Runic Coins, Rute. — o, Runic Coins. — 3 pl. pr. AIHU, Fole. — 3 s. p. ATI, Eneby, Gränby, Svingarn, Täby A, B, Transjö, Vallentuna.

ALTI, 3 s. pr. subj. May-welt, overturn, cast down. Glavendrup, Tryggevalde.

Aim = Ham.

AIN, n. s. m. ONE, ONE-LY, ONLY, alone; the. (Sometimes intermingles with HAN.) Svingarn, Täby A, B. — EIN, Rök. — IN, Bällestad B. — n. s. f. AIN, Hillesjö. — HIN, Maeshowe 8. — ? d. s. m. EN, Lye B. — d. s. n. AINU, Lye A, B. — acc. s. m. EIN, Skjern. — HIN, Glimminge, Oddum. — acc. s. ? m. or n. EINN, Fole.

ÆRKIA, n. s. f. *Oneky* one; lady; widow. Maeshowe 8.

OLAFR, n. s., Mans-name. Lärbro; Vamblingbo (o. LUDR or SUDR). — OLER, Valtorp. (Not in runes.) — OLI, Grötlingbo. — ULIFR, Rycksta. — g. s. OLAFS, Rauland. — acc. s. m. OLAF, Lye A, Näs. — ULAF, Lund.

OLAFIA, n. s., Womans-name. Gryta. — OLAFU, Skåäng. — acc. s. OLAF, Karleby.

ÆNRIDI, n. s., Mans-name. Thorpe.

Air = Uaru, u. Ueria. — Airn = Arn. —

Ait, u. Haitir. — Aipr = Apr.

AID, see BUTAIDR, ESIDAR.

AIDSOARA, acc. s. m. OATH-SWEARER, fellow swearer, consacramental. Kirk Braddan.

AIDUARDAN, acc. s. m. HADORWORTH, worshipful, honorable. Glavendrup.

Ak = Auk, Aki. — Aka, u. Aki, Haukua.

AKAR, acc. s. m. ACRE, field; estate. Rök. — AKRU<sup>1</sup>, Bogesund A, B.

OKR, d. s., Place-name in Bohuslän. ? ÅKER near Norum, in Inlands Norra Häråd. Kareby.

AKI, n. s., Mans-name. Fjuckby. — acc. s. AKA, Bogesund B. — AKAE, Danmark.

AKI, ? name of a Sea-king. — g. s. AKA, Skabersjö.

AHFAISR, n. s., Mans-name. Ingle.

AGMUNTR, n. s., Mans-name. Kölabý. — OKMUNT, Åkirke. — acc. s. AKMUNT, Skalevold.

OKMOTE, n. s., Mans-name. Flatdal.

AKDAN, acc. s., Mans-name. Friberg.

AKUART, n. s., Mans-name. Fyrby.

AHUIDR, n. s., Mans-name. Norrby.

AKNAB, acc. s., Mans-name. ? Bogesund B. — AGNAR, Spröge.

Akla, u. Ikül. — Akru = Akar. — Aku = Auk, and u. Haukua. — Akua = Haukua. — Akun = Hakun.

AL, adj. ALL; entire. — n. s. f. AL, Lagnö. — acc. s. m. ALAN, Täby, Vallentuna. — acc. s. f. ALA,

If we read († = †) I UORA AKRU, the last word will be acc. s. fem.



Öslunda. — n. pl. m. ALIR, Husby. — n. pl. n. AL, Skabersjö. — g. pl. ALTRA, Grötlingbo. — d. pl. ALLUM, Lye A, B. — ALUM, Skrämsstad. — acc. pl. m. ALA, Kirk Michael, Nylarsker, Svingarn. — OLLA, Tingvold.

ALT, adverbial accusative. In all, in everything, altogether, truly. Forsa.

OLFRITI, n. s., Womans-name. Hunterston. Almakan, Almükin, u. Maka.

ALRIKR, n. s., Mans-name. Kjula.

ALA, n. s., Mans-name, Söderköping.

Alar, u. Halr.

ALFS, ALF, see IUALFIR, RUDUL, DURALFS.

ALI, n. s., Mans-name. Gryta. — g. s. ALA, Glavendrup. — acc. s. Glavendrup; Öslunda (see the text).

Alir = Halr, and u. Al. — Alr, Altæ, Altr, = Ualtr. — Alt, Allum, Altra, Alum, u. Al.

ALTULF, n. s., Mans-name. Harg.

ALUARD, acc. s., Mans-name. Nylarsker.

AMEN, (Lat.) AMEN. Lye B. — ÆMEN, Sparlösa. Am = Ham. — An = Han.

ANARI, acc. s., Mans-name. Linköping.

ANUNTR, n. s., Mans-name. Årssunda, Urvalla. — ANUNR, Forsa, Lambhof. — AUTR, Fuglie. — g. s. ONUTAR, Råby. — acc. s. ONUNT, Råby, Sanda. — ONUT, Skrämsstad.

ANAR, OTHER, another; second. — d. s. n. ABRU, Forsa. — acc. s. m. ENÆN, Glavendrup.

ANI, acc. s. n. ANN, labor, work, superintendence. Bogesund B.

ANKIL, ENGLAND. — g. s. n. ENKLANS, Bjudby. — EKLANS, Tumbo. — IKLANES, Husby. — d. s. HAKLATI, Rösås.

ANNUHANENDIUM, d. pl., Place-name in Gotland. Guldrupe.

ANS, God, Hero, Man. — g. s. ANSIS, Skabersjö.

ANS. — ASI, acc. s., Mans-name. Mällösa.

ASA, n. s., Womans-name. Bogesund A, B, Söderköping. — OSA, Härenhed, Sjörring.

OSBIURN, n. s., Mans-name. Frösö. — g. s. ASBIARNAR, Tune. — ASBIERNAR, Frestad. — ESBEORNAR, Ugglum. — USBIARNAR, Skjern. — acc. s. OSBIARN, Sanda.

OSFRIDR, n. s., Mans-name. Vedelsprang A. — ASFARD, Rune-coin. — g. s. OSFRIDAR, ? Rauland.

ESIDAR, g. s. (Old-Engl. ANSITHA), Womans-name. Korpebro. — OSIDAR, Sällinge. — acc. s. ESDI, Korpebro.

YSKI, n. s., Mans-name. Årja. — g. s. ASKIS, Grensten. — ISKIS, Lund. — OSKIS, Skasla. — acc. s. ISGI, Ravnkilde. — ISKI, Thisted.

OSGUTR, n. s., Mans-name. Torup (O. UDA).

— IA(N)SKAUTR, Eggelunda. — OSKUTR, Thisted. — d. s. ISKATT, Gotland Brooch.

ESKIL, n. s., Mans-name. Tillidse. — OSKITIL, Kirk Braddan. — acc. s. OSKL, Kirkeby. — YSKILADM, d. s. m., Place-name, still so called, in Gotland. Helgvi.

ASKUN, n. s. ? m., Proper name. Båling. — OSGUN, Upsala.

OSLAKR, n. s., Mans-name. Sylling. — OSLAKS, Uppgrena. — acc. s. OSLAK, Uppgrena.

ASMUNTR, n. s., Mans-name. Väfersunda. — ASMUNTR, Aby. — ASMUTER, Versås. — OSMUNTR, Ångeby B, Ölstad. — OSMUNR, Frössunda. — OSMUNTR, Alsike.

ÆSRADR, n. s., Mans-name. Tirsted.

ESTRID, n. s., Womans-name. Ångby. — OSTRIDO, acc. s. Dynna. (? ANST-RID.)

OSULF, Mans-name. — n. s. OSOFAR, Rauland. — acc. s. OSULB, Gunnerup.

ANSUAR, n. s., Mans-name. Eke, Vesterby. — ASUR, Rörbro. — ONTSUAR, Hammarby. — OSUAR, Sällinge. — OSUR, Års, Kirkeby, Stenalt. — USURI, Öslunda. — acc. s. ASUR, Bro. — OSUR, Viksjö. — OSUAN (? = OSUAR), Lundby.

Ans, u. Han. — Ansis, u. Ans. — Ant, Anta, u. Anti.

ANTI, OND, soul, spirit. The forms on the stones are a mixture of ANT, gen. ANTAR, *fem.*; ANTI, gen. ANTA, *masc.*; and other old declensions. — gen. s. AT, Ångby. — d. s. ANT, Aspö, Frössunda, Grinda, Larf, Särestad. — ANTI, Eka. — AT, Ångeby B, Gåsinge, Husby, Öslunda, Skrämsstad. — AUT, Bro, Kimstad. — HUT, Söderby. — IN, Eke. — OHT, Stärkeby. (Dybeck reads ONT.) — ONT, Nylarsker, Vallentuna. — ONTA, Grynstad, Ofvansjö. — OT, Brunby, Gryta, Hammarby, Råby. — acc. s. ANTA, Korpebro. — ONT, Täby A, B. — ONTA, Folsberga.

ANITUITR, n. s., Mans-name. Axlunda. — acc. s. ONTUIT, Sanda. — See UIBANTA.

ANTADIS, 3 s. p. refl. ONDED-himself, out-onded, breathed out his soul, died. Djulefors, Fredriksdal. Sästad. — ENTADIS, Broby, Nible, Stainkumla, Vesterby. — ENTADUS, Tyfsteg. — EOTADIS, Högby. — ETADIS, Ingelstad. — ITADIS, Syltan. — ITADISK, Hvitaryd.

Aö = Ai. — Aok = Auk. — Ar, u. Aræ, Haris, Is (u. Se).

ARALSTAIN, acc. s., Mans-name. Fyrby.

AR, neut. YEAR. — d. s. ARE, Rauland. — ARI, Lye A, B. — n. pl. AR, Lye A, B. — AR-AUKIN, n. s. m. YEAR-EAKEN, advanced in years, aged, old. Danmark.

AR, n. s. f. ARE, ORE, favor, gift, treasure.  
Rök. — g. s. ARÆ, Transjö.

ARATR, n. s., Mans-name. Varpsund. —  
ARUATR, Ekala.

ARAN — ARN.

ARFI, n. s. m. ARFE, erf-taker, heir. Härnacka.  
— d. s. ARFA, Urlunda. — n. pl. ARFAIR, Harg.

ARFI, d. s. n. ARV, inheritance. Hanstad,  
Hillesjö, Vreta.

ARFS, g. s., Mans-name. Harg.

IRFYKR, n. s. m. (ARVING), heir, inheritor.  
Ängeby A.

Aris = Haris.

ARKUM, d. s. m. ARG, doughty, bold, fearless,  
gallant. (See the text.) Viby.

ERN..., n. s., Mans-name. Vesterby.

IRNARS, n. s., Mans-name. Rök.

IRNBIUR, n. s., Mans-name. Eke.

ARNBURK, n. s., Womans-name. Gryta.

AIRNFAST, acc. s., Womans-name. Löfstalund.

IRINFAST(R), n. s., Mans-name. Kumla. —  
IRINFASTR, Törneby.

IRIFRI, n. s., Mans-name. Axlunda.

ARNKER, n. s., Mans-name. Honungsby. —  
IRNKAER, Over-Selö.

ARNKISL, acc. s., Mans-name. Grynstad. —  
See LUDARAN, NUARIN.

Ars = Haris.

ARUDS, n. s., Mans-name. Rök.

As, Asa, Asi, u. Ans. — Asur = Ansuar. —  
At, u. Anti.

AT, infinitive prefix. AT, TO. Rycksta.

AT, prep. gov. dat. AT, as, for, to. Aspa,  
Bällestad B, Glavendrup, Glimminge, Hauggrän,  
Tryggevelde. — AT, in, near, of, by. Årsunda,  
Bällestad B, Barnspike, Bustorp, Forsa. — AT, to.  
Hanstad, Hillesjö, Vreta. — AT, for, on account of.  
Barnspike.

AT, prep. gov. dat. AT, to, in memory of. Rök.

AT, prep. gov. acc. AT, to, in memory of. —  
ÆT, Sund. — AT, Åby, Aspa, Åspö, Bällestad A, B,  
Barnspike, Broby, Brunby, Danmark, Drottning-  
holm, Ek, Eneby, Friberg, Gällstad, Gåsinge, Gil-  
berga, Grinda, Gryta, Hagelby, Halla, Hedsunda,  
Kjula, Kolstad, Ludgo, Örby, Örsunda, Östberga,  
Over-Selö, Rotbrunna, Runlötshage, Rycksta,  
Sanda B, Skälby, Skjern, Stårkeby, Täby A, B,  
Törneby, Trinkesta, Urlunda, Valby, Vallentuna,  
Vreta. — See DINSAT.

Ata, u. Haita.

ATA, acc. m. EIGHT. Forsa.

Atai = Aftar. — Ati, u. Aika. — Atil = Åpal.  
— Atr = Uatr. — Ap, see Iap. — Åpa, u. Auþr.

AEAL, acc. pl. n. ADEL, noble, fine. Alsted.

IDALTRE, n. s., Womans-name. Lunda.

ATIL, acc. s., Mans-name. Foglö.

AEILIR, 2 s. pr. Thou shalt ATTEL, bethink  
(to) thee. Governs a reflective dative. Forsa.

Apr = Auþr. — Apru, u. Anar. — Au = Aui.

— Auft, Aufti, Auftir = Aftar.

AUI, acc. s., Mans-name. Bägby.

ABOR, n. s., Mans-name. Axlunda. — d. s.

ABARI, Odensholm.

ABORN, acc. s., Mans-name. Vigby.

AUGUTI, n. s., Mans-name. Århus.

AUIN, acc. s., Mans-name. Kålfvesten.

AUKAIR, n. s., Mans-name. Hummelstad. —

AUKAIR, Hummelstad. — AUKAR, Mansänge.

AUMUNR (perhaps AIMUNR), n. s., Mans-name.  
Alfvelösa.

OUMUTA, acc. s., Mans-name. Sjörring.

AURIKR, n. s. m. EY-RICH, island-mighty. Rök.

AUSTAN, n. s., Mans-name. Gunnerup. —

AUSTAIN, Bägby. — g. s. YSTIS, Alsted. — acc. s.  
AUSTIN, Norsunda. — USTIN, Alsted, Öslunda.

AUK, 3 s. p. He EKED, increast, enlarged. Rök.

AUK, EKE, and; also; and also. — AK,  
Balingstad, Gryta, Hanunda, Härnacka, Ingle,  
Klistad, Lid, Mysinge, Norsunda, Tuna, Våppeby.  
— AKU, Årja. — AOK, Tillidse, Viksjö. — AUK,  
Åby, Alfvelösa, Alsike, Ångby, Ångeby B, Ång-  
vreta, Århus, Aspö, Bägby, Bogesund A, B, Bräcke-  
stad, Bro, Brunby, Clemensker, Ek, Ekala, Eke,  
Ekeby, Eneberga, Eneby, Flatdal, Fockstad, Foglö,  
Forsa, Frösö, Frössunda, Fyrby, Gåsinge, Glaven-  
drup, Grana, Grynstad, Gryta, Gudö, Hagelby,  
Hammarby, Harby, Harg, Hasle, Hauggrän, Hille-  
sjö, Honungsby, Ingle, Källbyås, Karleby, Kirk  
Michael, Kjula, Kølaby, Korpebro, Krageholm,  
Krokstad, Kumla, Lagnö, Langå, Lid, Linda,  
Ludgå, Mysinge, Näle, Nylarsker, Örby, Over-Selö,  
Rauland, Rotbrunna, Runnbatorp, Ryda, Salmunge,  
Sanda A, Särestad, Seddinge, Sigtuna A, Skåång,  
Skråmstad, Söderköping, Stårkeby, Sund, Svingarn,  
Synnerby, Täby A, B, Tännö, Thorsätra, Tible, Tierp,  
Tillidse, Tirsted, Trinkesta, Tryggevelde, Uppgrenna,  
Urlunda, Urvalle, Valleberga, Vaxala, Vesterby, Viby,  
Vreta, Vrigstad. — OAK, Bergemoen. — OK, Abra-  
hamstorp, Årssunda, Axlunda, Björklunge, Drottning-  
holm, Fole, Haide, Harg, Hauggrän, Kirgiktörsoak,  
Kleggum, Lye A, B, C, Näs, Norrby, Ofvansjö,  
Onsala, Rångstad, Rök, Skälby, Skånåla, Sköna-  
bäck, Sundra, Törneby, Tingvold, Tuna, Vrigstad.  
— OUK, Danmark, Söderby, Upsala. — UK, Alunda,  
Årssunda, Båling, Bällestad A, B, Eke, Eneberga,  
Fitja, Fockstad, Frestad, Granby, Hagstuga, Ham-

marby, Harg, Hedsunda, Husby, Lund, Mansänge, Öslunda, Rök, Rörbro, Rysby, Skabersjö, Skjern, Svingarn, Tierp, Valby, Vaxala. — UK, Folsberga, Svingarn.

Auk, u. Haukua.

AUKIN, see AR-AUKIN.

AULIR, acc. s., Mans-name. Fuglie.

AUNAR, g. s., Mans-name. Gran.

AURA, g. pl. m. Of ORES, ounces of silver. Forsa.

AUSTMODR, n. s., Mans-name. Frösö.

AUSTR, adv. EAST, out east, in the lands and coasts of the present Russia. Svingarn. — AUSTR, Kälvesten. — AUSTR-UIHIKU, d. s. f. EAST-WIKING, forays out east. Jäderstad.

Aut = Auþr. — Autr = Anuntr.

AUDR.

AUPBIARNAR, g. s., Mans-name. Clemensker. — acc. s. OOBBIARN, Björklunge.

ADUATR, n. s., Mans-name. Bägby.

ADKEN, n. s., Mans-name. Varpsund. — g. s. ADAKANS, Kirk Michael.

AUTLEUS, n. s., Mans-name. (Latin text.) Vallstaina. — acc. s. AULAIF, Vallstaina.

AUPTAUK, adj. n. pl. n. EATH-TAKEN, light-takable, easily-gotten. Skabersjö.

B = Bunta.

B = BENEDICTUS, n. s. m., (Lat.), Blessed, Gerpin.

BÆINS, see KOLBÆINS, gen.

BÆRIA, to BIRR, fight. — 3 s. p. B (Weguer redd BARD), Skalevold. — BARDI, Eke. — 3 pl. p. refl. BARÐUSK, Arhus. — BIDUSK, Råda. — p. p. acc. s. f. UM-BARÐA, (UM-BIRRED), fought round about, broken, stormed. Kjula.

BAGI, d. s., Place-name. Sund.

BAL, acc. m. BOTH, them both. Nyble.

BADI, nom. neut. BOTH, the two. Näsby. — acc. m. BADA, Lund.

BAKI, n. s., Mans-name. Östberga. — See IARLABAKI.

BALI, n. s., Mans-name. Friberg, Örsunda, Trinkesta.

BALKI, see SUDBALKI.

Bara, Baraur, u. Biurn.

BARATIS, d. s. PARADISE, Heaven. Clemensker.

— BRATIS, Clemensker.

BARKI, 3 s. pr. subj. BARG, bless, save. Onsala.

— BIARKI, Hof, Larf. — BIARHI, Skyllinge.

BARKUIN, n. s., Mans-name. ? Bogesund A.

BARNs, u. BIRA.

BARTOLIMEUS, n. s., Mansname. Tufta.

BARDA, Barþusk, u. BÆRIA. See LANKBARDALANTI.

Barþur, u. Brupir. — Bastr, Batri, u. But. BAD, 3 s. p. BODE, got by biding, gained. Rök. Bapa, Baþi, u. Bai.

BADUM, d. pl., Place-name. The city of BATH in England. Rösås.

Beanar, Bearn, u. Biurn. — Bedin, Bedir, u. Biþia.

BEKUN, see [æru-b]EKUN.

BELEPES, g. s. n. Of the BILETHE, Image (of the Patron Saint). Haide.

Beorn = Biurn. — Bestr, Betar, u. But.

BI, see NAIBIS, gen.

Bi, u. Bua. See BISTALLAD.

Byæta, u. Bua.

BIARIK, d. s. n. BERG, hill, height, rock. Hällestad. — BIERGI, Hauggrän.

Bianar, Biarn, Biarnar, u. Biurn. — Biarhi, Biarki, = Barki. — Biern, Bins, Biorn, u. Biurn.

BIRA, to BEAR.

BURD, d. s. m. BIRTH. Lye A. — BÜRD, Lye B. — acc. s. BÜRD, BIRTH, birthday, anniversary. Haide.

BARNs, g. s. n. BARN, BAIERN, child. Hillesjö. Vreta.

BURNA, n. s. f. BARN, BAIERN, child, daughter. Näs. — acc. s. BURN, Grötlingbo.

Biorh = Burg. — Bir, Bira, Birn, u. Biurn. — Biruti, u. Briuta. — Bistr, Bitr, u. But.

BIDIA, to BID, BEDE, pray, ask, supplicate. Governs genitive of thing. — 1 s. pr. BID, Tingvold. — 3 s. pr. BIDR, Flatdal. — 2 pl. imperat. BEDIR, Giesingholm. — BIDIN, Gulldrupa. — BIDIN, Lye C; Näs; Othem. — 1 pl. pr. subj. BIDIM, Lye A. — BIDIUM, Lye B.

BON, acc. s. f. BONE, BENE, prayer. Tingvold. — d. pl. BØNOM. Tingvold.

Biufi, u. Bua.

BIURN.

BIRA, acc. s., Mans-name. Ängvreta A. — See ABARA, ISBIR.

BARANR, n. s., Mans-name. Barnspike. — BEORN, Slöta. — BIORN, Ekala, Mansänge, Sund. — BIRN, Söderby. — BIURN, Abrahamstorp, Tible. — BUORN, Bykvik. — BURNR, Rök. — g. s. BEANAR, Rauland. — BIANAR, Grensten. — BIARNAR, Lund. — acc. s. BÆARN, Hagby. — BIURN, Ängvreta B, Aspö, Granby. — BIURNO, Frössunda. — See ABORN, AUPBIARNAR, FARBIURN, FRUBIURN, FULKBIURN, HIRBIURN, HUKBIARN, HULBIORN, HUSBIORN, IKIBIARN, IKULBIARN, IRBRN, IRNBIUR, ISBIORN, IUBRN, KIRBIARN, KIBINS, KUNBIRN, KUDABIARNAO, NISBIURN, OSBIURN, SIKBIERN, SNIBORN, STINBIURN, STIRBIURN, STHOTBIARN, DIKBURN, DORBIARN, UIBIURN, UIKBIURN, UIDEBEARN.

BLINTA, n. s. f. def. The BLIND, Viby.

Bo, Boëntæ, Boana, Boanta, Boar, Bonda, Bondan, Bonta, u. Bua. — Bøn, u. Bīpia. — Borh, Borker, u. Burk. — Bor, Born, = Biurn.

BOTLINI, d. s., Place-name in Gotland. Vall-staina, where the Latin text has BOTLINGJS.

Bot = But. — Bota, u. Bua.

BRAN, 3 s. p. BRAN, burned, was burned. Haide. Bratis — Baratis.

BRATR, see GUDBRATR.

Braut, u. Briuta.

BREDA, acc. s. f. BROAD. Mansänge.

Brhum, u. Burk.

BRKTI, see MALBRIDA.

BRIMADI, 3 s. p. PRIMED, was Prime or Golden Number. Lye A.

Briþr, u. Brupir.

BRUTA, to BREET. break. — UB-BRIUTR, n. s. m. UP-BREETER, Breaker-open. Glimminge. — UB-BIRUTI, 3 s. pr. subj. May, shall, UP-BRETE, break up or open. Skjern. — UM-BRUTNA, p. p. acc. s. f. UM-BROTEN, down-broken. Kjula.

BRAUT, acc. s. f. A road. Hagby.

Brn — Biurn. — Bro — Bru. — Broþir, Broþur, Brouþr, Brþr, Brþr, u. Brupir.

BRU, fem. BRIGG, BRIDGE; handbridge; causeway. — n. s. BRO, Balingstad, Hauggrän. — BRU, Odensäker. — acc. s. BRO, Bägby, Balingstad, Gryta, Hangvar, Hauggrän, Mansänge, Norrby. — BRU, Aspö, Bro, Broby, Dynna, Fitja, Frösö, Gryta, Hammarby, Mora, Odensäker, Ryda, Sandby, Täby A, B, Thorslunda, Vickby. — See MANSENKIBRO, STAINBRU.

Bruk — Burk.

BRUKUIN, n. s. BROOK-WIN, tenant, bailiff, pensioner, dependent. Kirk Michael. (See the text.)

BRUNI, n. s., Mans-name. Harby, Klistad.

BRUNNUM, d. pl. m., Place-name, BRUNNA in Upland. Långthora B.

BRUSI, n. s., Mans-name. Tune.

Brutna, see Briuta.

BRUPIR, masc. BROTHER. — n. s. BROMR, Dref. — BRUPIR, Uppgrenna. — acc. s. BRODUR, Hemstad, Over-Selö, Stäke, Thorsätra, Viggby. — BRUÐR, Stenby. — BRUÐR, Asferg, Hällestad, Härnacka, Hauggrän, Lambohof. — BRUÐUR, Ängvreta, Årja, Arssunda, Granby, Husby, Kirkeby, Kyngsby, Nöbbelöf, Rösås, Söderby, Stårkeby, Thisted, Torup, Trinkesta. — BRUÐURI, Grana. — BURUÐUR, Gylling, ? Hedsunda, Mem. — n. pl. BRUÐR, Bugård, Nanstad. — BRUÐR, Hanstad. — BRUÐR, Foglö, Fyrby, Husby. — d. pl. BRUÐRUM, Rök. — acc. pl. BARUÐAR, Härnacka. — BROUÐR, Lye A. — BRUÐR, Lund. — See F-BRUÐUR, u. FAPIR.

BRUÐR, n. s., Mans-name. Slaka.

Btr — Bitr. — Bþipusk, u. Bæria.

BUA, to BO, BOO, dwell.

BO, acc. s., Mans-name. Lye C.

BOAR, n. pl. m. BOORS, yeomen, inhabitants. Fole. — See FOLBOA.

BU-MANNA, g. pl. m. Of BO-MEN, householders. Krageholm. — See AGHNABO, EOMBI, HIDABU, KRANBI, TABU.

BUANTI, masc. BONDE, yeoman; housebonde, HUS-BAND, man, spouse; master, lord. — n. s. m. def. BONDAN, Lärbro. — g. s. BOANTA, Orsunda. — acc. s. B (= BUNTA), Hernevi. — BYÆTA, Bjälbo. — BOENTÆ, Bro. — BOANA, Urvalla. — BOANTA, Friberg, Gidsmark, Over-Selö. (But see KILAUM.) — BOANTA, Svartsjö. — BONDA, Lye B. — BONTA, Gran, Grönhögsyd, Vreta. — BOTA, Ängby, Balingstad, Törneby. — BUANTA, Eggelunda. — BUNTA, Eke, Qvarstad, Fröslunda. — BUTA, Brunby, ? Ek, Gäsinge, Glimminge, Kölabý, Slaka. — g. pl. BO-ANTA, Nyble. — BUTA, Nyble. — See HUSBUNTA.

BUFT, 3 s. pr. subj. (May he) BOO, help, shield, bless. Brösike.

BUEP, see KILLHES BUED.

BUK, see IARBUK.

BULU, acc. s., Womans-name. Gryta.

Bunta, u. Bua. — Buorn = Biurn. — Bürd, u. Bira.

BURG, acc. s. f. BURG, town, city. Kjula. — See ARNBURK, INGIBORH, RAKNEBURK, SIRBORH, UETABRHUM, UIBRUK, UISBORH.

BURKA, see KUNBURKA.

BORKER, acc. s., Mans-name. Skilstad.

Burn, Bürn, Burna, Burnor, u. Biurn.

BURSU-STEN, ? d. s. m. BOX-STONE, stone cannon-ball. Lye B.

BURD, n. s., Mans-name. Å.

Bürþ, u. Bira. — Burupur, u. Brupir.

BUSKROKI, acc. s., Mans-name. Valby.

BUT.

BATHI, n. pl. m. comp. BETTER. Tryggevalde.

BASTR, n. s. m. sup. BEST. Krageholm. — BESTR, Foglö. — BISTR, Ludgo.

BTR, adv. comp. BETTER. Brösike, Granby, Husby. — BTR, Vårfrukyrka.

BETAR, 3 s. pr. ? BETES, helps, distinguishes, adorns (? in this sense followed by a dative). Hauggrän.

ON-BOTUN, d. s. f. def. UN-BÖT, impenitent, criminal. Granby.

BUTADR, n. s., Womans-name. Koparfve, Rute. — See .TAADI, acc. fem. Grötlingbo.

BOTILÆR, n. s., Womans-name. Vinge.



BOTULFR, n. s., Mans-name. Skieberg. —  
acc. s. BOTULF, Lye c. Näs. — BUTULFA, Nöbbelöf.  
Buta, u. Bua.

BUTNA, acc. s., Mans-name. ? Hammarby;  
Stärkeby.

BUDI, see SBIALBUDI.

Dag, Dahn, u. Tahr. — Donmarku, u. Tan.  
— Dörmo = Durmutr. — E = Ai.

EFL, see KÜDEFL.

Eft, Eftir, Eftir, u. Aftar. — Ein, u. Ain. —  
Eir = Ir.

EISTR, n. s., Mans-name. Rök.

Ek — Ik.

EKSE, see NUKEKSE.

Eklans, u. Ankil. — El = Hil. — Elki, u.  
Halig.

ELN, n. s. f. ELL, ell-measure. Stånga.

Eltr = Ualtr. — Em = Ham. — En = Ain,  
In. — Enk, u. Ankil.

ELAIFO, acc. s., Mans-name. Lye c.

ENKI, see MANSENKI.

Enklans, u. Ankil. — Entapis, Entajus, u. Anti.

EOISLAR, g. s., Mans-name. Rök.

EOMBI, d. s. m., Place-name in West-Got-  
land. Ek.

Eotapis, u. Anti. — Eptir = Aftar. — Er,  
u. Haris, Is, Se. — Etapis, u. Anti.

ERAI-DULFAR, g. s., Mans-name. Rök.

Erm = Arn. — Es = Ans. — Est, u. Una.  
— Et = At, and u. Haita.

ETKIULR, n. s., Mans-name. Korpebro.

EPIN, see ULU-EDIN.

F = Firi.

F (= FRUCTUS), Lat., n. s. m. FRUIT. Gerpin.

FA, inf. To FO, FANG, take, get; beget; marry.  
Delsbo. — 3 s. p. FIK; Hillesjö. — 3 pl. p. FINKU,  
Hillesjö.

FAADO, 3 s. p. FAWED, made, carved. Flem-  
löse. — FADI, Delsbo, Forsa, Jättendal, Malsta,  
Rök, Tune, Väfersunda.

FEINK, n. s. m. FOEING, FOE, foeman, terror.  
Tirsted. — FNK, Seddinge.

Fælehan, u. Felaka. — Fær = Uar, u. Uaura.  
— Fæpur, u. Fapir.

FAHRA, n. s. f. def. FAIR, handsome. Maeshowe 8.

FAKION, acc. s. m. FEY, fate-doomed, whose  
death-tide is now come. Rök.

FAKRS, n. s., Mans-name. Bjurbäck. — OFAIKR,  
Törneby. — UFAIKR, Linda, Trinkesta. — UFAK,  
Forsa. — UNFAIKR, Stärkeby.

FAIR, n. pl. m. FEW. Tryggevalde.

Faisr ? = Fastr. — Fak = Faikr.

FALLA, to FALL, perish. — 3 s. p. FIAL, Esta,  
Kälfvesten, Tible. — FIL, Ängvreta B, Frössunda.  
— p. p. n. pl. FALNIR, Maeshowe A.

FAN, see HA-FAN, RUHAR-FAN.

Far, u. Fi.

FARA, to FARE, go, march. — 3 s. p. FUR, he  
FUR. FOOR, went, went out on an expedition, served.  
Hämlinge. — FUR, he FOOR thro with fire and sword,  
marcht thro and ravaged. Governs a dative. Rök.  
— FURS, reflective, FOOR-himself, fell, perisht. An-  
garn, Fjuckby, Oslunda. — p. p. n. s. m. FAREN,  
gone, journied, served. Bjudby, Bustorp. — inf.  
FARA, Husby. — supine FARET, Maeshowe 8.

FURU, d. s. f. FARE, out-fare, expedition,  
voyage. Ärje.

FARBURN, n. s., Mans-name. Honungsby. —  
FARBORN. Sanda A.

FARDAHN, n. s., Mans-name. Norby. — FAR-  
DIKN, Jättendal. — acc. s. FARBIKN, Ängvreta. (Dy-  
beck reads FASDIKN.)

FARULFS, g. s., Mans-name. Harg.

FIRI, prep. gov. dat. and acc. FOR. — F (= FIRI),  
Sproge. — FI, Lye A. — FIRI, Gulldrupa, Näs,  
Tingvold. — FYRIR, Maeshowe 8. — FUR, Täby A, B,  
Kirk Michael. — FURI, Lye c, Othem. — See FUR-  
HAURT, u. HAR.

FIRD, acc. s. f. FIRTH, war-troop, battalion.  
Kjula.

FURIR, prep. FOR, to, in memory of. Gov.  
dat. Viby.

FURIR, adv. FOR, for one, to one. Forsa.

FURIR, adv. FORE, before it, opposite. Haug-  
grän. See FORNEMDA.

FURA, n. pl. m. FORE, forwards, brought for-  
ward, at hand, ready. Forsa.

FURSTA, d. s. n. sup. FIRST. Forsa.

FURKI, n. s. m. One who makes to fare, a  
(FOORING) leader, captain. Tirsted. — FURUKI, Turinge.  
— FORUNKI, Ed. — See the text of the Tirsted stone.

FUR, adv. FAR. — FORKUR, n. s., Mans-name.  
Kumla. — FURKUNTR, Furby.

FURDU, 3 pl. p. They bore, carried, fitted,  
transported. Norrsunda.

Farþ = Friþ.

FASTA, acc. s. m. FAST, firm, true, faithful.  
Skjern.

FASTR, n. s., Mans-name. Axlunda. (Perhaps  
one word, ABORFASTR.)

FASTULFR, n. s., Mans-name. Bogesund A.

FASDIKN, acc. s., Mans-name. Ängvreta. (Dy-  
beck's reading.)

See AIRNFAST, IKULFASTR, INKIFASTR, IRNFASTR, IUFURFAST, KUPFAST, RAKNFAST, SIKFASTR, STURFASTR, DIKFASTR, DORFASTR, UIFASTI.

FATLADR, n. s. m. FETTERED, bound. Rök.

Fatran, Fap, u. Fapir.

FADA, acc. s., Mans-name. Källbyås.

Fapi = Faapo.

FADIR, n. s. FATHER. Rök. — acc. s. FÆDUR, Bro. — FAD (= FADUR), Vänderstad. — FADR, Kil. — FAPUR, Åby, Ängvreta A, Bägby, Bällestad A, Björkö, Bräckestad, Bugård, Drottningholm, Ekala, Eke, Ekeby, Eneby, Esta, Foglö, Frestad, Friberg, Fyrby, Gäsinge, Glavendrup, Gryta, Hagelby, Hammarby, Hanunda, Häråd, Harby, Harg, Högtomta, Källbyås, Kjula, Klistad, Kolstad, Krokstad, Langå, Linda, Ludgo, Lye A, c, Nyble, Östberga, Over-Selö, Rörbro, Rösås, Sanda B, Skääng, Skälby, Slaka, Sund, Synnerby, Törneby (Dybeck reads FADR), Urlunda, Vesterby, Vik. — FADURA, Nömme. — FADURI, Gällstad, Hagby, Kumla, Salmunge. — FAUDUR, Glimminge. — FIDUR, Honungsby. — FODUR, Grynstad, Råby. — FUDU, Alsike. — IFIDOR, Skälby. FBRUDUR (= FADUR-BRUDUR), acc. s. m. FATHER-BROTHER, uncle. Langå.

FADUR-FADUR, acc. s. m. FATHER-FATHER, Grand-father. Agetomta.

FADREAR, n. pl. m. Father-and-son. Ängvreta.

FATRAN, acc. s. m. FÆDER, father's brother, uncle. Älvelösa.

FETRLANA, d. s. n. FATHER-LANE, paternal fief. Barnspike.

FAUKA, 3 pl. pr. FEAK, flutter, drive away, drift. Skabersjö.

Fe = Fi.

FECIT, 3 s. p. (Lat.). Made. Censer A, Lye c. (Not in runes), Slöta. — FECID, Censer B.

Fem = Fim. — Fetr, u. Fapir.

FI, neut. FEE, Cattle, goods, treasure, wealth, property. — g. s. FAR, Urlunda. — acc. s. FLÆ, Transjö. — n. pl. FIA, Skabersjö.

FELAKA, acc. s. m. FELLOW, comrade, brother-in-arms, friend; mate, spouse, wife. Århus. — FELKA, Söderby. — FILAGA, Vedelsprang B. — FILUKA, Abrahamstorp. — FÆLEHAN, Slöta. — PELAHAN, Slöta, Valltorp, (not in runes).

Fi, u. Fara. — Fia, u. Fi. — Fiakura, Fia-kurum, u. Fiura. — Fiae, u. Fi. — Fiael, Fial, u. Fialla.

FIARU, see NURMFIARU.

FYGI, 3 s. p. FYKED, followed, accompanied. (Gov. dat.) Tin.

Fihn = Fin. — Fik, u. Fa.

FIKIL, n. s., Mans-name. Hrafnkelsstaðir.

Fil, u. Falla.

FILA, see FULHILA.

Fylgbi, u. Fulk.

FIM, FIVE. — acc. FIM, Lärbro. — FEM, Lärbro.

FIMTHI, n. pl. n. FIFTY, Lye A. — FEMTIGI,

Lye B.

FIMR, FIME, FIMA, n. s. m. def. Skilful, excellent, clever. Rök.

FIN, see TOLFINN.

Fina = A-Fina.

FINKR, see KUFINKR, KULFINKR. (? K.INKR.)

Finku, u. Fa. — Firi, Fyrir, u. Fara. —

Firit = Friþr. — Firþ, u. Fara. — Firþulhs, u. Uirþa. — Firþur = Fapir.

Fisi = Uisi.

FIUR, acc. s. n. FEOR, life. Aspö.

FIKURUM, d. pl. m. FOUR. Rök. — acc. pl. m.

FIKURA, Rök. — FIURA, Forsa.

FIURTAN, n. pl. n. FOURTEEN. Lye A, B.

FLUGA, to FLEE, give way. — 3 pl. p. FLUDU, Aspö.

FLUTNA, g. pl. m. FLOATERS, seamen, wikings. Rök.

Flupu, u. Fluga. — Fnk = Fænk.

FORU, acc. s. f. WAKE, eve. Rauland.

FOLBOA, gl. pl. m. Of-the-FOL-boors or men. Fole.

Folki, u. Fulk. — For, Forunki, u. Fara. —

Fos, u. Us. — Föþur, u. Fapir. — Fr = Fru. — Frænti, u. Frinti.

F(Ö)STRO, acc. s. f. Foster-mother, or daughter. ? Karleby (see the text).

FREPA, acc. s. m. def. FROD, wise, illustrious. Tirsted.

FRAU.

FRAIBIARN, n. s., Mans-name. Törneby. — FRAUBIURN, Åby. — FRUBIORN, Akirke.

FRAIKAIR, n. s., Mans-name. Viggby. — g. s. FREKIS, Tible. — FRIKIS, Tirsted. — d. s. FRAIKIRI, Hämlinge.

FRUMUNTR, n. s., Mans-name. Sunnå. — FRUMUNT, Malsta.

FRUSTIN, n. s., Mans-name. Å. — acc. s. FRAISTAIN, Grana.

FRAUDRIK, acc. s., Mans-name. Hillesjö.

FRU, FRAW, Lady, Wife. — n. s. FR (= FRU). Finstad. — See HUSFRU.

Fri = Friþr.

FRINTI, (FRIEND), nearest kin, kinsman, relation, friend. — acc. s. m. FRÆNTI, Tirsted. — FREATA, Greby. — FRIANT, Ås, Särstad. — FRINTA, Egå. — FRITA, Axlunda, Hackstad, Tängened. — FRUTA, Kölabý. — n. pl. FRETR, Söderby.

FRINFRU, acc. s. f. FRIEND-FRO, kins-woman-

lady, lady-cousin, lady-niece, &c. (Has been redd FRINKUNU.) Korpebro.

Fris = Friþr. — Frita, u. Frinti.

FRID, acc. s. m. FRITH, peace. Skönaabäck.

FRIDU, acc. s., Womans-name. Kirk Michael.

See ASFARD, IRITFRI, OLFRITI, OSFRIDR, RAHNFRIDR, SIFRITH, STANFRIDR, DURFRIDU, ULFRIS.

Fru, u. Frau. — Fruta, u. Frinti. — Fûr = Aftar.

FÜKS, n. s., Mans-name. Rångstad. — FUKR, Vänge. — ? FULEIR, Flemlöse.

FULFILA, ? acc. s. or pl. m. FULL-FELE, right much, abundance. Urlunda.

FULK, n. s. neut. FOLK. — g. s. FULKS, Hamra.

FOLKI, n. s., Mans-name. Thorsätra. — FULUHE, Grynstad. — FULUKI, Hammarby. Kumla.

FULKBIURN, n. s., Mans-name. ? Östberga.

FULKIR, n. s., Mans-name. Mansänge.

FYLGIR, n. s. f. FOLGATH, following, suite, accompanying attendance. Tin.

Fur, Fura, Fûri, Furir, u. Fara. — Furki = Furuki, u. Fara. — Fursta, Fûrpu, Furu, u. Fara.

FUTIR, p. p. n. pl. m. FED, born. Tryggevalde. Fupu, u. Fapir.

G = Gerþe, &c., u. Kauruan.

Gæra, Gærþi, Gærþr, u. Kauruan. — Gætie, u. Kita. — Gair, Gar, u. Kair. — Garþr, u. Kauruan. — Geis, u. Kair. — Gera, Gerin, Giara, Giarþi, Giera, Gierþi, u. Kauruan. — Ginum, u. Kanka. — Giristr = Kristus. — Girki, u. Krik. — Girþi, u. Kauruan. — Gisl = Kisil.

GARDA, acc. pl. m. GARTH, fences, hedges. Fole.

GLÆÐI, see HIMINGLÆÐI.

Goha, u. Kuþr. — Gora, u. Kauruan. — Gota = Kuta. — Gunner = Kunar.

GRASIA (= the Latin word GRACIA). Dref.

GUBA, acc. s., Mans-name. Drottningholm.

Guik, u. Kuikr. — Gun = Kun. — Gus,

Guþ, Guþrs, u. Kuþ. — Gut, Gutr, u. Kautr. — Guþ = Kun.

H, Runic letter. Haide.

H, see HIMDIKI.

H = Her, Huilir, Huk.

HA-FAN, acc. s. ? n. HAY-FEN, aftermath-fen. ? Place-name. Eneby.

HA.

AKUN, n. s., Mans-name. Fitja.

HASTAIN, n. s., Mans-name. Fyrby.

HEHUIDA, s. s., Mans-name. Näs.

HERA, n. s. m. HERRA, Lord. Grötlingbo. — g. s. HERA, Raudland.

Ha = Han. — Hab, u. Hialba. — Hælgum, u. Halig. — Hæn, Hæns, u. Han. — Hæto, u. Haita.

HABA, to HAVE. — 3 s. pr. HÆFER, Maeshowe 8. — HAFIR, Kyringe. — 3 pl. pr. HABA, Ramsta. — 3 s. p. HÆFI, Källbyås. — HAFI, Kjula. — 3 s. pr. subj. HAU, Sparlösa.

HA(FI), d. s. n. HAF, sea. Tumbo.

HAFNIR, see KRIKHAFNIR.

Haft = Aftar. — Hafpa = Hofþi. — Hafþi, u. Hafa. — Hafþy, u. Hofþi. — Haili = Hil. — Haima, u. Ham.

HALLSAS, 3 pl. pr. refl. HILSE-themselves, salute each other, greet. Akirke.

Hair, u. Har.

HAITA, to HIGHT, be named, be called. — 1 s. pr. ET, Tingvold. — 3 s. pr. HAITIR, Sjonhem. — 3 s. p. AT (in Liljegren ATT), Igelstad. — HET, Bräckestad, Hösno, Sigtuna. — HIT, Ånestad, Fjuckby, Gerum, Hillesjö, Rotsunda, Vaksala. — HITI, Alstad. — 3 pl. p. HÆTO, Vårdkumla. — inf. HAITA, Kullersta, Odensåker.

Haipabu, see Hiþabu. — Haklati, u. Ankil. — Haku, Hakua, u. Haukua.

HAKI, n. s., Mans-name. Rauland.

HALSTUN, n. s., Mans-name. Osby.

Hal, Hala, u. Halr. — Hal = Half. — Halbi, u. Hialba.

HALFTAN, n. s., Mans-name. Gryta. — HALTAN, Kil.

HALIG, adj. HOLY. — n. s. m. def. ELKI, Ny-larsker. — d. pl. f. HÆLGUM, Tingvold.

HALGI, n. s., Mans-name. Rösås. — HALKI, Stårkeby. — HLHI, Rike. — acc. s. HELGA, Ödes-hög. — HELKA, Söderby. — HILUKI, Kumla. (Dybeck reads HILUKA.)

HELKA, n. s., Womans-name. Skälby.

HALHUIS, g. s. n., Place-name in Gotland. Fole.

HALR, masc. HALE, held, hero. — n. s. ALAR, Kjula. — ALIR, Tirsted. — HALR, Borg. — IALR, Rycksta. — acc. s. HAL, Söndervissing. — HALA, Lambohof. — n. pl. ALIR.

HALTA, to HOLD, hold fast, stand fast. Aspö.

HAM, see YSKILAM, OTAIM.

HAIMA, adv. At Home. Fjuckby.

AMKR, n. s., Mans-name. Gran. — EMKR. Särestad.

HIMDIGI, n. s. m. HOME-THIGGER, home-trooper, henchman, body-guard, home-dweller. (See p. 598.) Vedelsprang B. — HIMDIKI, Sjörring. — acc. s. HIMDIKA, Bustorp.

AMUIT, n. s. ? m., Proper name. Ärja.

U-HIMSKON, acc. s. m. UN-HOME-ISH, traveled, experienced, most wise. Söndervissing.

HAN, masc. HE. — HON, fem. HIO, she. — n. s. m. AN, Bogesund A, Granby, Husby, Ingle (AN HULMKAIR), Långthora, Ludgo, Sjustad, Uppgrenna, Vårfrukyrka, Vinje. — HA, Gudö. — HEN, Transjö. — HAN, Ångeby A, Esta, Fardabro, Flatdal, Foglö, Fuglie, Grinda, Hillesjö, Kjula, Koparfve, Krageholm, Långthora A, B, Lärbro, Lye A, C, Maeshowe A, Nible, Nylarsker, Rörbro, Seddinge, Sund, Täby, Tible, Tirsted, Tumbo, Vallentuna, Vårfrukyrka, Vedelsprang B, Vesterby. — HIN, Hvalstad. — HN (-HAN), Brösike, Thorsåtra. — HON, Ångeby B, Frösö, Frössunda, Hämlinge, Skivum. — ON, Angarn, Öslunda. — g. s. m. ANS, Fitja, Hammarby, Husby, Ödeshög, Vårfrukyrka. — HENS, Åkirke. — HANS, Ångby, Friberg, Fuglie, Harby, Harg, Hasle, Hauggrän, Larf, Lye B, C, Nylarsker, Oddum, Onsala, Örsunda, Rute, Särestad, Skåäng, Skrämsstad, Skyllinge, Sparlösa, Tillidse, Vallentuna, Vårfrukyrka. — HAS, Aspö, Brösike, Finstad, Gryta, Halla, Nylarsker. — HATS, Gåsinge. — HIAS, Agetomta. — HINS, Eke. — HNS, Söderby. — HONS, Ångeby B, Frössunda, Glavendrup, Grynstad, Uppgrenna, Vaxala. — HOS, Bräckestad. — ONS, Hammarby. — dat. s. HONOM, Tin. — acc. s. AN, Å, Frestad. — HAN, Rösås, Skählby, Söderby. — n. s. f. HAN, Koparfve, Näs, ? Vreta. — HON, Hanstad. — HUN, Hillesjö.

H (-HER), adj. HERE, in this place. Flekkvik. — HEB, Sylling. — HI (-HIAR), Spröge. — HIER, Ågerstad, Hauggrän, Lärbro. — HIR, Bjolderup, Maeshowe 8.

HIGAT, adv. HITHER, to this place. Vinje.

HIDAN, adv. HITHAN, HENCE, from this place. Tryggevælde.

HANA, g. s., Mans-name. Hanstad.

HANGNASTEDUM, d. pl. m., Place-name (? Hangnastad) in Gotland. Näs.

HANT, fem. HAND. — d. pl. HOTOM, Röyndal.

HAR, HARIS, Army; Swordsman, man; Sword.

HARI, d. s. n. HERE, army, fleet, forces. Fjuckby.

FOR-HAURT, sup. FOR-HARRIED, ravaged with fire and sword, wasted, plundered. Fardabro.

HIR, n. s. m., Mans-name. ? Nyble.

HIRBIURN, acc. s., Mans-name. Aby. — ARBION, Hemstad.

ARKIL, n. s., Mans-name. Bällestad A.

HIRSI, acc. s., Mans-name. Ludgo.

ARUJAS, g. s., Mans-name. Grötlingbo.

HAIRULFR, n. s., Mans-name. Haverslund.

HARALTE, n. s., Mans-name. Vinge. — HARALDVS (not in runes). Slöta.

HIRUARD, n. s., Mans-name. Söderköping.

See AKNAR, ANARI, BORKER, IKUAR, IRNARS, IUAR, KUNAR, LUTARIS, RAKNAR, STERKAR, TSINAR.

HARPA, adv. HARD, very, exceedingly. Glimminge, Nöbbelöf, Vedelsprang B. — HARPO, Asferg.

HARDINA (? = HARD-STINA OR HARD-DIKNA), acc. s., Mans-name. Lambhof.

HARUISTAM, d. pl. m., Place-name in Upland. Gidsmark. — On the Nopsgärde stone it is spelt HERISTAM.

Has, Hats, u. Han. — Hapin = Hipin. — Havi, u. Hafa.

HAUKR, masc. A HOW, HOY, barrow, low, cairn, grave-mound. — HOUHR, Maeshowe No. 19. — g. s. HUKS, Glimminge. — d. s. HAUKE, Fjellerad. — HUKI, Karlevi. — acc. s. HADK, Bække, Broby, Hareby, Horne, Tryggevælde. — HUK, Vindinge. — OUH, Maeshowe No. 20.

HAUKUA, to HACK, HEW, carve, cut, inscribe. — 3 s. p. AUK, Fitja, Salmunge, Törneby. (Dybeck reads IUK.) — H (= HUK), Haning. — HAKU, Söderköping. — HIAK, Grötlingbo. — HIO, Mansänge. — HIU, Ölstad. — HIUK, Rotbrunna. — IAK, ? Laivide. — IK, Bällestad B. — IKU, Alunda, Valby. — IO, ? Drottningholm. — IOK, Axlunda, Björkö, Skilstad. — IU, ? Karby. — IUK, Alsike, Vaxala. — UK, Fjuckby, Gilberga. — UKI, Rune-coin. — 3 pl. p. AKU, Örby. — HIAKU, Bjudby. — HIEKU, Kolstad A. — HIUKU, Over-Selö. — IOGU, Tuua. — inf. AKA, Runlötshage. — AKUA, Bred, Fitja, Örby, Vänderstad. — HAKUA, Båling, Eke, Esta, Furby, Gryta, Harg, Viby. — HAUKUA, Björnsnäs. — HKUA, Näle, Skänila.

Haürt, u. Har. — Hēh — Ha.

HEL. — IHEL, I(n) HELL, to Heli, to the Home of the Dead, to death. Lye B.

Helb, u. Hialba. — Helga, Helka, u. Halig. — Heli, u. Hil. — Heni, Henna, u. Pe. — Hera, u. Ha. — Herfistam, u. Haruistam. — Het, u. Haita. — Hi = Hiar, u. Han. — Hiabi, u. Hialba: HIA(H)IA, ? d. s., Place-name in Gotland.

? Laivide.

Hiak, Hiaku, u. Haukua.

HIALBA, gov. dat., to HELP. — 2 s. imp. or 3 s. pr. subj. HELB, Söderby. — HIALB, Grinda. — 3 s. pr. subj. HAB, Nylarsker. — HALBI, Aspö, Särestad. — HIAB, Grensten. — HIAHI, Gryta. — HIELBI, Åkirke. — HIALBI, Ångeby B, Bjudby, Brunby, Clemensker, Eka, Friberg, Frössunda, Fuglie, Grynstad, Hagelby, Harby, Hasle, Nylarsker, Oddum, Skåäng, Skemby, Skrämsstad, Stårkeby, Tännö, Tillidse, Valleberga. — HIALBIN, Kumla, Kungsberga. — HIELBI, Hauggrän, Örsunda.



— HIALUBI, Kyngsby. — HILBI, Gåsinge. — HULBI, Eke. — IALBI, Abrahamstorp, Fitja, Hammarby, Husby, Örby, Öslunda. — IALBIN, Ulfunda. — IALIBA, Kyngsby. — IHIALBIN, Hammarby. — IHULBI, Skokloster. — IHLBI, Granby. — IULBI, Ofvansjö.

— See KÜPELI.

Hialm = Hulm.

HIALMR, see KAIRIELMR.

Hiar, Hias, u. Han. — Hibna, u. Hifr. — Hieku, u. Haukua. — Hielbi, u. Hialba. — Hier, u. Han. — Hifni, u. Himi. — Higat, u. Han. — Hilbi, u. Hialba.

HIFR. — HOVEN, swelling, eminent, bold, fearless, gallant, famous, illustrious. — acc. s. m. HIBNA, Hiermind. — HIFAN, Vik.

HIL, HILL, slab, rock, stone. The runic variations are from HALLR, masc., HELLA, fem., and other forms. — acc. s. EL, Sjustad. — HAILI, Björnsnäs. — HELI, Viby. — IL, Hårnacka. — ? ILI, Valby. — See STAIN-HAL.

HILTULFR, n. s., Mans-name. Tirsted.

HILTR, see BOTILTÆR. KAIRILTR, KUNILTR, RAKN-HILTR, STENILTR.

Hiluki, u. Halig. — Him = Ham.

HIML

HIFNI, d. s. m. HEAVEN, Ludgo.

HIMN-GLEDI, acc. s. f. HEAVEN-GLFE, the joys of Heaven. Sparlösa.

HIMA-SALA, n. s. f. def. The HEAVEN-SEELY, Heaven-blissful. Särestad.

Himskon, u. Ham. — Hin, u. Ain. — Han, Hinna, u. De. — Hins, u. Han. — Hio, u. Haukua. — Hir, u. H and Har. — Hit, Hiti, u. Haita. — Hitta, u. De.

HIDABU, d. s. m. HETHEBY, the old capital of South-Jutland, near the present town of Slesvig. Bustorp. — acc. s. HADABU. — See UFU-HIDI.

Hipan, u. Han.

HIDIN, acc. s., Mans-name. Grinda.

HIDIN-KAIR, n. s., Mans-name. Ekala.

HADINTIS, n. s., Womans-name. Brunby.

Hin, Hiuk, Hiuku, u. Haukua. — Hiuki, u. Huki. — Hiulm - Hulm. — Hkua - Haukua. — Hlhi, u. Halgi.

HLOPU, 3 pl. p. LOADED-up, piled up, raised. Kirgiktörsoak.

Hu, Hns, u. Han. — Hnus = Han uas.

HOFDI (headed), see KITLHAFPA, SWARTHOFDI.

Hon, Honom, Hons, u. Han. — Hos, u. Han, Hus. — Hotom, u. Hant. — Houhr = Haukr. — Hraite, u. Urita.

HOSE-SON, n. s. (BEORN H.), Mans-name. Slöta.

HRABI, g. s., Mans-name. Skalevold.

HREINKI, acc. s., Mans-name. Årja.

HRIBNO, n. s., Womans-name. Kleggum.

HRIFNIKR, n. s., Mans-name. Härenhed. —

HRIFNIKR, Vårfrukyrka.

Hristi, u. Rista. — Hriti, u. Urita.

HRUDR.

HRUDA, g. s., Mans-name. Rösås.

RVRS, g. s., Mans-name. (Latin letters.)

Saltune.

RUDUL, n. s., Womans-name. Näs.

RAB, instr., Mans-name (ROBERT). Barnspike.

HRULF, acc. s., Mans-name. Kil. — RULF, ? Flemlöse.

ROPUIMS, g. s., Mans-name. ? Tufta.

RUALTR, n. s., Mans-name. Ofvansjö.

RUDUI, n. s., Womans-name. Lye B.

ROPUISL, n. s., Mansname. Sanda A, Sjonhem.

ROPUID, acc. s., Mans-name. Lye C.

HUA, WHO. — acc. s. n. HUAT, WHAT. Forsa.

Huaf - Hualf.

HUAKB, n. s., Mans-name. Langå.

HUALF, acc. s. m. HWALF, HULLING, vault; stone-laid grave, stone-kist, cumbel, grave-mound. At p. 814 it is better to read HUA(L)F, in the sense of *stone-kist*. Bogesund A, Slöta; Valtorp (not in runes); Vinge. — HUAF, Bogesund B.

HUAT, n. s. n. WADE, ford-line, boundary-ford, causeway, roadway, boundary. Lagnö.

osHUATR, n. s., Mans-name. Bagby. — See ARUATR, ADUATR, KAIRUATR.

Huat, u. Hua.

HUILA, to WHILE, rest, repose, lie. — 3 s. p. H (= HUILIR), Flekküvik. — HUILR, Sylling. — 3 s. pr. refl. HLIS (= HUILIS), Sproge. — HUILIS, Åkirke.

HUIT.

UIT, acc. s., Mans-name. Rörbro.

UITKARS, g. s., Mans-name. Frestad.

See AMUIT, ANITUITR.

HIUKI, n. s., Mans-name. Nyble. — UKI, Ferslev, Husby. (See the note to LUTARIS.)

HUKI, see ILUKI, and u. HAKUA.

HUKBIARN, n. s., Mans-name. Drottningholm.

Huk, Huks, u. Haukr. — Hul - Hulm. — Hulbi, u. Hialba.

HULLI, acc. s. ? m. HULL, tomb, coped stone. Ugglum.

HULMA, acc. s., Mans-name. - ? Täby.

HULBIORN, acc. s., Mans-name. Upsala. — IULBIRN (Bure IULBURN, Bautil IULBIRN, Liljegren IULBIARN), Vänderstad.

HULFASTR, n. s., Mans-name. Alstad. — acc. s. HULMFASST, Viggby. — HULMFASST, Brunby. — ULFAST, Skälby.

ULMFASIS, n. s., Womans-name. Skälby.

HULMKAIR, n. s., Mans-name. Ingle, Sund. — g. s. HULMKJRS, Ingle. — acc. s. HULMKAIR, Örsunda. — HULMKIR, Vik.

HULMKARDI, d. s. m., Place-name, HOLM-GARTH, a part of the present Russia. (See the text.) Esta, Sjustad.

HULMKIRDR, n. s., Womans-name. Qvarstad.

HULMSTAIN, n. s., Mans-name. Fyrby. — HULMSTIN, Klistad.

HIALMTIS, n. s., Womans-name. Rotbrunna. — HULMNTNIS, Harg 2. — HULMTIS, Harg. — HULMTISI, Harg. — g. s. HULMTIS, Hargs-å.

Hun, u. Han.

HUNTRAD, n. pl. n. HUNDRED. Lye A, B.

HUS, acc. s. n. HOUSE; Church. Tingvold.

HUSBIORN, acc. s., Mans-name. Thorsåtra.

HUSBONDA, acc. s. m. HUSBAND, man, spouse. Näs.

HUSFRU, n. s. Lye B. HOUSE-FREO, House-lady, Wife. Lye B. — acc. s. HOSFREU, Grötlingbo.

HUSKARL, n. s., Mans-name. (Dybeck reads HUSKARLIR.) Ängvreta. — g. s. HUSKARLSA, Ängvreta. — See LIKHUS.

Hut, u. Anti.

HUSKA, g. s., Mansname. Skivum.

I = In.

IACET, (Lat.). Lies, reposes. Saltune.

Iaft = Aftar. — Iafur = Iufur. — Iak = Ik, and u. Haukua.

IKAUPR, n. s., Mans-name. Lye A. — IAKOB. Hesselager. — IAKOBUS, Censer B. (I. RUFFUS.) — IAKOPUS, Censer A. — g. s. IAKAUBS, Gulldrupa. — acc. s. IAKOP, Lye B.

Ialbi, Ialbin, Ialibi, u. Hialba. — Ialr = Ialr. — Ian = In. — Ians = Ans. — Iar = Is.

IAR, prep. gov. acc. Near, by, at. Bällestad A. See  $r_u^e$  in the Word-roll.

IARTIKNUM, d. pl. ? f. or n. Tokens, standing marks. Bällestad B.

IAR, see SANT-IAR. — Iar = Ir, Is.

IARL.

IORL, acc. s., Mans-name. Balingstad. — IARLI, Mem. — IARLR, Äby.

IARLABAKI, n. s., Mans-name. Hagby, Täby A, B, Vallentuna.

AERLIKR, n. s., Mans-name. Maeshowe 8.

IARNADL 3 s. p. IRONED, made the iron-work of. Hörsne.

Ias = Is.

IAD, acc. s., Mans-name. Hillesjö. (Dybeck reads AD.)

Ibir = Ifir. — Ibtir = Aftar. — Ielmr = Hialmr. — Ieltr = Ualtr. — Ier, u. Se.

IESUS, Our Lord JESUS. — n. s. YESUS, Dref.

— ISUKRIST, JESUS CHRIST, Kirk Onchan.

Ifakrs, u. Faikion.

IFANE, adv. EVEN, EVENLY, equally. Forsa.

IFIR, OVER.

IBIR, adv. Flatdal.

IFIR, prep. gov. acc. Ugglum; Valtorp (not in runes); Vinge. — IFUR, Tulstrup. — YUIR, Näs. — OFIR, Lye B. UVIR, Lye A. — YFIR, Lye C. Iför, u. Faör. — Ift, Ifti, Iftir, Yftir, &c., u. Aftar. — Iguars, u. Inki. — Ihilbi, Ihilbi, u. Hialba. — Ihs, u. Uihir. — Ii = In. — Iiftir = Aftar. — Iistain = Stain.

IK, pron. I. — n. s. EK, Tingvold. — IAK, Gäsinge. — acc. s. M (? MIK), ME, Kareby. — MIH, Kirkebö. — MYH, Delsbo. — MIK, Bergemoen, Censer A, Delsbo, Hainhem, Hesselager, Lärbro, Othem, Rike, Rauland, Rute, Sylling. — g. pl. UARR, of us, OUR. Forsa. — d. pl. OS, to us, US, Skönabäck. — US, Lye. — acc. pl. US, Vamblingbo.

MINRI, g. s. f. Tingvold. — d. s. f. MIN, MINE, MY. Skönabäck. — acc. s. f. MINA, Tingvold. UAR, n. s. m. OUR. Grötlingbo. — g. s. m. FOS, Rauland. — acc. s. m. UORN, Bogesund B. — acc. s. n. UORT, Skönabäck.

Ik, u. Haukua. — Ika, u. Inki. — Iki, u. Ai, Inki. — Yky, Ikr, u. Inki. — Iklanps, u. Ankil.

IKRA, d. s., Place-name in Upland. Bällestad B. Iku, u. Haukua.

IKÖL, n. s., Mans-name. Folsberga. — acc. s. AKLA, Brunby.

IKULBIARN, n. s., Mans-name. Drottningholm.

IKULFASTR, n. s., Mans-name. Upsala.

Ikur, u. Inki. — Il, Ili, u. Hil. — Iltær, Iltir = Hiltr.

ILUHI, n. s., Mans-name. Agetomta, Grynstad.

ILUKR, n. s., Mans-name. Vaxala.

IN, adv. IN, but, indeed, and, sooth, truly, Harg. — EN, Lye B, Tingvold. — IAN, Kälaby, Odensåker, Seddinge, Tirsted, Vedelsprang B, Velleberga. — IN, Ångeby 2, Forsa, Glavendrup, Gränby, Hämlinge, Haristad, Hauggrän, Hillesjö, Kälbyås, Skabersjö. — ION, Bustorp. — ON, Husby.

IN, prep. Of old gov. dat. IN, I'. — I, Årja, Bägby, Barnspike, Bogesund A, B, Clemensker, Ek, Esta, Fjellerad, Frestad, Gidsmark, Granby, Grinda, Gryta, Gulldrupa, Hainhem, Hanstad, Haraldstorp, Hillesjö, Hunterston, Jäderstad, Kareby, Karlevi,

Kirk Braddan, Kirk Michael, Kølaby, Långthora B, Lärbro, Lye A, B, Näs, Nopsgårde, Norsunda, Råda, Rösås, Rycksta, Skönabäck, Strö, Sund, Svingarn, Tible, Tingvold, Tirsted, Valleberga. —

II, Lye. — IN, Hillesjö. INT, Rök.

IN, adv. IN, when. — EN, Lye B.

IN, relative undecl. IN, who. — IAN, Kirkeby.

IN, n. s., Mans-name. Valby.

IN, u. Anti.

INT, n. s., Mans-name. Salmunge.

IN, see Ain, Un. — Int = In.

INKI, n. s., Mans-name. Gotland Brooch.

IKÅ, n. s., Womans-name. Gryta, Mällösa, Over-Selö, Starkeby, Viby. — INKA, Hillesjö, Vreta.

— g. s. IKUR, Hanstad, Orsunda. — INKUR, Hillesjö.

IKIBIARN, acc. s., Mans-name. Valby.

INGIBIORH, n. s., Womans-name. Maeshowe 8.

IKIFASTR, n. s., Mans-name. Ångby, Gryta.

— INKIFASTR, Esta, Näsby.

IKUAR, n. s., Mans-name. Ångby, ? Fjuckby.

— INKUARI, Ekeby. — g. s. IGUARS, Skählby. —

IKUARS, Svingarn.

INKIKHR, n. s., Womans-name. Bro.

INKIKIRER, n. s., Womans-name. Hagelby. —

INKIKER, Fockstad. — g. s. YKYKRIDAR, Ångeby A.

INKIRUNT, acc. s., Mans-name. Skånåla.

IKIUIUA, n. s., Womans-name. Viby.

IKIALR, n. s., Mans-name. Over-Selö. —

INKIUALTR, Skånåla. — INKUALR, Foglö.

INKR, see AÆRLIKR, ÆLIKR, EMIKR, HRIFNKR, KUFINKR, NIRIKR, STUDIKR.

...INSA, Hillesjö.

INTR, n. s. m. Proclaimer, announcer, distributor, giver. Rörbro.

IO, ? Place-name. ? Drottningholm.

Io = Iu.

IOHAN, n. s., Mans-name. Sproge. — IOAN, Långthora B. — IUAN, Lye C. (IUAN AFINA.)

Iogu, Iok, u. Haukua.

IOK(R), n. s. m. YOUNG, youthful. Thorsätra. — UKR, Bjudby.

IUK, acc. s. m. YOUNKER, youth. Fröstorp, Gylling. — n. pl. m. (or adj. n. pl. def. YOUNG-ones). IUKU, Alfvelösa.

ION, n. s., Mans-name. Rök. — acc. ION, Axlunda.

Ion = In. — Iorl = Iarl. — Iopin, see Öpin.

IOTALONT, acc. s. n. JEMTLAND. Frösö.

IR, n. s., Mans-name. Rök. — EIR, Alsike. (Perhaps we should read KEIR.)

IRBRN (= IRBIRN), acc. s. m., Mans-name. Salmunge.

IARBUK, acc. s., Mans-name. Langä.

IARKIR, acc. s., Mans-name. Gilberga.

IRLAUKA, acc. s., Mans-name. Rotbrunna.

IRM... (? IRMUNT), acc. s., Mans-name. Ofvansjö.

IARUNTR, n. s., Mans-name. Brunna. — acc. s.

IARUT, Törneby.

Ir, u. Is, Se, Du. — Iraisa, Iresa = Risan.

— Irfykr, u. ARPA. — Irin, Irn = Arn.

IRNI, 3 s. pr. subj. gov. gen. of thing and dat. of person. ARN, give, get, show. Tufta.

IRTROKI, n. s., ? Mans-name. Rök.

Iru, u. Se.

IS, rel. undecl. AS, who, which, whom, &c.

— ER, Flatdal, Kareby, Kirk Braddan, Maeshowe 8, Tingvold. — IAR, Århus, Högby, Tillidse. — IAR, Nöreby. — IAS, Barnspike, Bustorp, Jellinge, Vedelsprang B. — IR, Maeshowe A, Råda, Sandby. — IS, Flemlöse, Glavendrup, Sjörring, Skjern, Strö, Thordrup, Tryggevalde. — See SIMS.

IS, adv. AS, when. — IR, Råda.

IS, n. s. m. (AS), He. Gilberga, Svingarn, Varpsund. — IAR, Gränby.

IR, n. pl. m. Those. Bällestad A. — See IME in the Word-roll.

ISBIR, acc. s., Mans-name. Gylling.

ISBIRN, n. s., Mans-name. Over-Selö. — acc. s. ISBIORN, Åkirke, Årsunda. — ISBURN, Kølaby.

Is, u. Ans, Se. — Isi, u. Sia. — Yski, Yskil, u. Ans. — Isolu, u. Sal. — Istain, Istin, u. Stain. — Itapis, Itapisk, u. Anti.

ITU, n. s., Mans-name. Rök. — acc. s. IT, Kølaby.

ITLATA, d. s. n. ? JUTLAND. Bällestad B.

Iuir, Iur = Aftar.

YTS, g. s. m. or n. ETTE, EATING, bread and other food eaten with MEAT (and other SOWEL). Rörbro.

Itsin, u. Stain.

IDA, adv. OR. Glavendrup, Tryggevalde.

IDA, see ESIDI.

Ypr, u. Du.

Ipun = Stain.

Ipal, u. Apal.

IV, ? adv. ? yo, but, also. Eneby.

Iu, u. Haukua.

IUALFIR, n. s., Mans-name. Kirk Michael.

Iuan = Iohan.

IUBRN (= IUBIRN), n. s., Mans-name. Salmunge.

IUAR, n. s., Mans-name. Linköping. — acc. s.

IUAR, Ångby, ? Friberg.

IOKER, n. s., Mans-name. Skilstad. — IUKIR, Husby.

IURUN, n. s., Womans-name. Hagelby.

IUFUR, n. s., Mans-name. Fjuckby, Rångstad.

IAFURFOST, n. s., Mans-name. Hammarby. —  
g. s. IUFURFAST, Hargs-å.

Yuir = Ifir. — Iuk, Iuku, u. Iok(r). — Iulbi,  
u. Hialba. — Iuli, u. Huli.

IUTA, g. s., Mans-name. Bjälbo. — d. s. n.  
IUTLATI. — JUTLAND, Husby.

IUDA, acc. s., Mans-name. Tännö.

IUDRR, n. s., Mans-name. Tyttorp.

κ (Runic letter). Lye a.

κ = Kirkia. — κ-Runar, see Kini-runar.

KABI, n. s., Mans-name. Urlunda.

Kænt, u. Kenna. — Kaer = Kair. — Kærpi,  
u. Kauruan. — Kæti, u. KITA.

KAIR, Mans-name. — n. s. KAR, Urlunda. —  
KEIR, perhaps on the Alsike stone (AUK\_KEIR). —  
KIR, Ångeby a.

KARI, n. s., Mans-name. Linda. — acc. s.  
KEIRA, Kolstad. — KIARI, Harnacka.

KIRBJORN, n. s., Mans-name. Ullstamma. —  
acc. s. Frestad, Hammarby.

KIRIALMR, n. s., Mans-name. Husby. — acc. s.  
KIARIELMR, Halla.

KAIRILTR, n. s., Womans-name. Runlötshage.

KAIRUAT, n. s., Mans-name. Lye. — KAIR-  
UATR, Lye.

KAIRLAUK, n. s., Womans-name. Hillesjö.

KARLUK, acc. s., Mans-name. Norrby.

KAIRMAR, n. s., Mans-name. Hedsunda.

KAIRMUNTR, n. s., Mans-name. Hillesjö. —  
g. s. KARMUNTAR, Brynderslev.

GARUALTR, n. s., Mans-name. Hörsne.

See AUKAIR, ARNKER, FRAIKAIR, HIRINKAIR, HULM-  
KAIR, INKIKHR, IARKIR, IOKER, ISKIS, TIURKAIR, FURKER,  
UDINKAUR. UITKARS.

Kairpi, Kairpu, u. Kauruan. — Kak, u. Kanka.

KALFS, g. s., Mans-name. Granby.

KALI, n. s., Mans-name. Synnerby.

KALMARNÄ, ? g. pl. KALMAR, in Sweden. Årja.  
Kam, u. Kuma.

KAMAL, n. s., Mans-name. Krokstad. — KOMAL,  
Löfstadholm. — g. s. KAMALS, Flatdal.

KAMB, acc. s. m. COMB. Lincoln.

Kamu, u. Kuma.

KANKA.

KANKIR, n. pl. m. GANGERS, footmen, foot-  
soldiers, followers. Aspö.

KIGUMANTR, n. s., Mans-name. Honungsby.

KAKULFR, n. s., Mans-name. Björklinge.

GINUM, prep. gov. acc. GEN, thro. Fole.

KANN, 3 s. pr. CAN. Kareby. — 3 pl. pr.  
KUNNU, Tingvold.

Kans, u. Kinu.

KAR, n. s. m. At rest, reposing. Rök.

Kar = Kair, and u. Kauruan. — Kara =  
Kauruan. — Kariþu, u. Kauruan.

KARL, n. s., Mans-name. Stenby, Tännö. —  
acc. s. Over-Selö.

KARLA, acc. pl. m. CARLS, men, soldiers,  
troops. Aspa. — KARMANUM, d. pl. m. To CARL-  
MEN, manly men, doughty kemps, heroes. (Haug-  
grän.) — See HUSKARL.

KARR, n. s., Mans-name. Synnerby.

KARSAR, g. s., Mans-name. Kjula.

Kart, u. Kauruan.

KARTAN, n. s., Mans-name. Borg.

Karpi, u. Kauruan.

KARDR, Mans-name. — n. s. KERDAR, Bykvik.

KARDR; KIRDR. See HULMKARDI, HULMKIRDR,  
INKIKIRDR, KIRKIUKARDI, LITLU-FOLROA-GARDA, MANA-  
GARDUM, MIDKARDI, SAILGÆRDR.

Karpu, u. Kauruan. — Kas, u. Kís.

KAS, acc. s. ? m. A beacon. Bällestad b. —  
KASE, Näle. — See the remarks at the close of  
the Bällestad stones.

KASTÆ, see LLANERKASTÆ.

Kat, Kati, u. Kita, Kautr. — Katil = Kitil.

Katr = Kautr. — Kaþ, u. Kita. — Kaþi, Kaþu,  
u. Kauruan.

KAUBI, n. s., Mans-name. Hårad.

KAUPA, to CHEAP, buy, purchase. — 3 s. p.  
KOPTÆ, Censer A. — p. p. acc. s. m. KAUPAN, Fole.

Kaur = Kair.

KAURUAN, to GAR, GARE, make, place, do, act.  
— 3 pl. pr. KERA, Mansänge, — 1 s. past, GÆRDI,  
Tingvold. — 3 s. p. g (= GERDE). ? Kareby. —  
GÆRDI, Versås, Vinge. — GERDE, Skieberg. — GIARDI,  
Sproge, Vamblingbo. — GIERDI, Hangvar. — GIRD,  
Rike. — GORÆ, Hesselager. — KÆRDI, Delsbo,  
Vinge. — KAIRDI, Bröta, Löfstalund. — KARDI, Ek,  
Granby, Husby, Kalfvesten, Rörbro, Täby A, B,  
Tryggevelde, Vedelsprang A, Vindinge. — KADI,  
Giesingholm. — KERDI, Mansänge. — KERDU, Harg.  
— KIARI, Lincoln. — KIARDI, Bägby, Gryta, Mora.  
KIARDU, Viby. — KIRDI, Bällestad b. — KIRDI,  
Dynna, Frösö, Kirk Michael, Thorslunda. —  
3 pl. p. KAIRDU, Björnsnäs. — KARIDU, Bällestad A.  
— KARDI, Harg 2. — KARDU, Broby, Glavendrup,  
Skivum, Vickby. — KADU, Bekke. — KERDU, Kumla.  
— KIARDU, Eneby. — KIAURDU, Valleberga. — KIRDU,  
Alfvelösa. — KRIU (= ? KIRIDU), Kleggum. — 2 pl.  
imperat. GERIN, Lye c. — 3 s. pr. subj. KIRI, Up-  
sala. — p. p. n. pl. n. KAR, Hanstad. — supine,  
KARUT, Ramsta. — inf. GÆRA, Ugglum, Vinge. —  
GERA, Lye c, Näs; Valtorp (not in runes). — GIARA,



Lye A, Sproge, Sundra. — GIERA, Lye B. — KARA, Onsala. — KAURUA, Jellinge. — KAURUAN, Seddinge. — KEARA, Bro. — KERA, Håtuna, Slöta. — KERUA, Uråsa. — KIARA, Balingstad, Hareby, Norrby, Ryda, Sjustad, Skåång, Styrstad. — KIARUA, Grönhögsvad, Hammarby, Lagnö. — KIERUA, Hauggrän. — KIRA, Aby, Aspö, Fitja. — KIRUA, Frösö.

THKART, supine, Had-GARED TILL or TO, had done, = *did*. Brösike.

KAUTR, sing., Mans-name. — n. s. KATR, Transjö. — KAUT, Kirk Michael. — d. s. KUTI, Gäsinge. — acc. s. KUTA, Bräckestad, Uppgrenna.

KUTA, g. pl. m. Of the GOTHS. Rök. — GOTA, Stånga.

KUTLANT, neut. ? GOTLAND, the island in the Eastsea. — d. s. KUTLANTI, Aspö, Norrsunda, Thorsätra. — KUTLATI, Fuglie. — See AUGUTI, OSKUTR, RAIDKUTUM, TOKUTA.

Keara, u. Kauruan. — Keira, u. Kair. — Kel = Kitil.

KENNA.

KÆNT, p. p. n. s. f. KENNED, known, made known, named. Brynderslev.

MISKUN, fem. MISKEN, mercy, pity. See the text to Brynderslev. — g. s. MISKUNAR, Upsala. — MISKUNTAR, Brynderslev. — d. s. MISKU (— MISKUNU), Bunsnes. — acc. s. MISKUN, Upsala.

MISKUNI, 3 s. pr. subj. MISKUN, pity. Lye.

Ker = Kair. — Kera = Kauruan. — Kerþar, u. Karþr. — Kerþi, Kerþu, u. Kauruan. — Keslik, u. Kisa. — Khr = Kair. — Ki, see Iki, and u. Kair.

KLEBIK, n. s., Mans-name. Maeshowe A.

KLERISTE, d. s. f. (CHEFREST), dearest, beloved, Sweetheart. Skönabäck.

Kiair = Kair.

KIALT, acc. s. n. GILD, tax, tribute. Thorsätra.

KIALTI-UB, n. s. m. Kilt-bear (or -bird), bay-bear, sea-king. Rök. See p. 234 (under SKIAKI-UB) and p. LXVIII.

Kiara = Kauruan. — Kiari, u. Kair, Kauruan.

KIARPA, p. p. acc. s. f. GIRDED, walled, parapeted. Mansänge.

Kiarþi, Kiarþu, Kiarua, u. Kauruan.

KIADAR, n. s., Mans-name. Hanstad.

Kierua = Kauruan. — Kigu, u. Kanka. —

Kiysl = Kisili. — Kil = Kitil.

KILIA, n. s., Mans-name. Abrahamstorp. — acc. s. KILI, Ekala.

KILAUM, n. s., Womans-name. Over-Selö. (But if BOANTA mean *Lord, Master*, then KILAUM

will be the mans-name K'LAUM, KLAUM, GLAUM, as SMIDR for SMIDR and so many other words.)

KILBAN, n. s., Mans-name. (Perhaps = KULBARN or KITILBARN.) East Aleby.

KILLHES (BUETH), acc. s., Mans-name. Barnspike.

KILS, g. s. n. Of GUILD, treasure, gift, giving. Gudö.

KIMS, g. s., Mans-name. Torup.

KIN, d. s., Place-name in Gotland. ? Laivide.

Kin — Kun.

KINI-BUNAR, acc. pl. f. ? GIN-RUNES, mighty staves; ? KEN-RUNES, marking-letters. Vaxala. — K RUNAR, Varpsund.

KINN-STINA, acc. pl. m. ? GIN-STONES, block-stones; ? KEN-STONES, marking-stones. Rockelstad.

KINU, acc. s., Mans-name. Alfvelösa. See ADKEN.

Kir = Kair. — Kira = Kauruan. — Kiri, u. Kair, Kauruan. — Kirikiu = Kirkiu. — Kirikium, u. Krik. — Kiristr = Kristus. — Kirijþi, Kirijþu, u. Kauruan.

KIRKIA, f. CHURCH, KIRK. — n. s. K (— KIRKIA), ? Kareby. — KIRKAIN (= KIRKA IN, Church the), Delsbo. — KIRKIA, Brynderslev. — KIRKIAN (n. s. def.), Haide. — g. s. KIRKIUR, Fole.

Kirkü, u. Krik.

KIRKIUR-KARDI, d. s. m. CHURCH-YARD, Bogsund A. — KIRKIUR-KARDI, Bogsund B.

Kirþi, Kirþu, u. Kauruan. — Kirþr = Karþr. — Kirua = Kauruan.

KISA, g. s., Mans-name. Käna.

KESLIK, acc. s., Mans-name. Kororp.

KISIKO, n. s., Mans-name. Stokkemärke.

KISLAUH, n. s., Womans-name. Skånula. —

KASLAUK, Mällösa. — KISLAUK, Lagnö, Österunda. — acc. s. KISLAUK, Runnbortorp.

KISILA, acc. s., Mans-name. Tible.

See ARNKISL, DURKISL.

KISMUNTR, n. s. Löttinge. — g. s. KISMUNTAR, Tjursåker.

KISTU, acc. s. f. KIST, CHEST, casket, box. Norse Casket.

KITA, to GET, do, let. — 3 s. p. KAT, Seddinge. — KAD, Söderby.

GÆTIE<sup>1</sup>, 3 s. pr. subj. gov. gen. GAIT, remember, keep, bless. Sylling. — KÆTI, Giesingholm. — KATI, Ångby.

KITIL, n. s., Mans-name. Bjolderup, Tuna. — acc. s. KATIL, Danmark. — KITIL, Karleby, Leksberg, Transjö. — See ARKIL, KUNTREL, OSKIL, DORKIL, ULKIL, UKITIL.

KITILHAFDA, acc. s., Mans-name. Östberga.

<sup>1</sup> Prof. C. Sæve thinks we should divide — GÆTI E, gait (keep) aye (ever).

KITLMUNTAR, g. s., Mans-name. Ångeby B, Frössunda.

Kip, Kipr, u. Kuþr. — Kiu — Ko. — KI — Kitil.

KIUE, 3 s. pr. subj. GIVE. Skönabeck.

KIULI, n. s., Mans-name. Fasma.

KLÆMULAN, acc. s. m. GLAMROUS, eloquent, illustrious. Tryggevælde.

Kmu = Kuþmunt.

KNARI, d. s. m. A CNEAR, ship, galley. Varp-sund. — KNIRI, Frestad.

KNUBU, see UI-KNUBU.

KNUTR, n. s., Mans-name. Gryta.

KOLAUK, n. s., Womans-name. Gran. — KIULAKR, Trockhammar.

Kol, u. Kula. — Komal Kamal. — Konohs, u. Kunukr. — Koptæ, u. Kaupa. — Kos, u. Kuþ. — Kopa, Kophæ, Kopan. Koprar, u. Kuþr. — Kr, u. Inki.

KRANBI, d. s. m. The hamlet GRANBY in Up-land, Sweden. Granby.

KREIN, acc. s., Mans-name. Sund.

KRIB, acc. s., Mans-name. Bjälbo.

KRIK, GIRKI, d. s. Greece, Högsta. — KIRKII, Norrsunda. — KRIK (= KRIKUM), d. pl. m. The-GREEKS, Greekland, Greece. Kølaby. — KIRIKIUM, Hanstad. — KRIKIUM, Rycksta. — KRIKUM, Angarn, Grinda, Urlunda, Vesterby.

KRIK-HAFNIR, acc. pl. f. GREEK-HAVENS, the harbors of Greece. Fjuckby.

KRIMR, n. s. m. The GRIM, Woden, Chief, Prince. Hamra.

KRIMR, Mans-name. — acc. s. KRIMU, Nyble.

KRIMULF, acc. s., Mans-name. Sigtuna B. — g. s. KRIMULFS, Eneby.

KRINKI, d. s. m. RING, battle-circle, war, fight. Eke.

Kristas = Kristus.

KRISTIN, n. s. m. CHRISTIAN. Källbyås. — g. s. m. def. (or perhaps g. pl.) KRISTUNIA, of that Christian man (or Christians). Grinda. — d. pl. KRISNUM, Iye A, B. — KRISTNUM, Skråmstad.

KRISTNO, inf. CHRISTEN, Christianize, convert. Frösö.

KRISTUS, n. s. CHRIST. — GIRISTR, Bräckestad. — KIRISTR, Bräckestad, Nylarsker. — KRIST, Sköna-bäck. — KRISTAS, Dref. — KRISTR, Clemensker, Grinda, Korpebro, Kumla, Tillidse. — g. s. KRISTI, Brynderslev. — See IESUS.

Kriu — Kiripu.

KROK, acc. s., Mans-name. Ståke.

KRUGR, n. s., Mans-name. Stårkeby. (Dybeck reads KRUKR.)

KRUS, acc. s. m. CROSS, rood, grave-cross. Kirk Michael.

KRUTUM, d. pl. n. (GRITS), rock-heap. Now GRYTA in Upland. Gryta.

Kþ = Kun. Kuþ. — Ku = Kun, Kuþan. —

Kö = Kun. — Kuam, u. Kuma.

KUASK, 3 s. pr. or p. refl. QUOTH, says, said. Års.

Kuat = Huat. — Kub, Kubl, Kubls, u. Kumbl.

KUI, n. s., Mans-name. Bällestad A.

KURID, n. s., Womans-name. Bro, Jurstad. — KURID, Tuna. — KURIDR, Sundby. — g. s. KURIDAR, Alsike.

KUT, n. s., Mans-name. Foglö.

KUFINKR, n. s., Mans-name. Sund.

Kuy = Kun.

KUIH(V)SUAUN, acc. s. m. ? QUEE-SWAIN, cow-keeper, cattle-bailiff. Trockhammar.

KUIKR, adj. QUICK, living, yet alive. — acc. s. m.

KUIKUAN, Linsunda, Örby, Täby A, B, Vallentuna. — acc. pl. m. GUK, Båling.

...KUIIN ? = BARKUIN.

KULA, n. s., Womans-name. Nyble.

KILBINS, g. s., Mans-name. (Perhaps = KUL-BIRNS or KILBINS. — KITILBIRNS.) Kølaby. — KOL-BÆINS, Maeshowe.

KULFINKR, Norrsunda.

KUL, acc. s. n. GOLD. Transjö.

KULTURMR, n. s., Mans-name. Maeshowe A.

KUMA, to COME. — 3 s. p. KAM, Hanstad. —

KUAM, Fjuckby, Hillesjö, Vreta. — 3 pl. p. KAMU, Hanstad. — inf. KUMO, Folsberga.

KUMI, see KIDKUMA, TIDKUMI.

KUMBL, neut. It is probable that this word is usually in the plural, the CUMBELS, marks, grave-marks, the mound and stone-settings and rune-stone &c. being regarded as one funeral monument. — g. s. KUBLS, Nørå. — acc. (s. or pl.) KUB, Kleggum. — KUBL, Glavendrup, Kålfvesten, Skjern. — KUMBL, Vedelsprang A. — KUML, Akirke, Aspö, Halla, Löfstalund, Rörbro, Tuna, Uråsa, Valleberga.

KUNI, 3 s. p. COULD. Varp-sund.

KUNAL, acc. s., Mans-name. Trockhammar.

KUNA, Womans-name. — g. s. KUNUR, Törneby, Urvalla.

KUNI, n. s., Mans-name. Bogesund A, ? B, Danmark. — acc. s. KUNA, Råda.

KUNBIARN, n. s., Mans-name. Myreby. —

KUNBIURN, Strengnäs. — KUNBORN, Sanda A. — KUDBIARN, Säffa, Tuna. — KUDBIRN, Mosunda, Spånga. — KUDBIURN, Holm, Vesterby. — g. s. KUDABIARNAO, Härnacka. — KUDBIARNAR, Kärnbo. — acc. s. KUNBIURN, Klistad. — KUNBRN, Klistad. — KUDBIARN, Skogs-Ekeby.

GUDBRATR, n. s., Mans-name. Båghy.  
KDFYASTR, n. s., Mans-name. Valby. — KUD-  
FAST, Alstad. — KUDFASTR, Kyrstad. — g. s. KUD-  
FASTAR, Frösö.

GUNNAR, n. s., Mans-name. Tingvold. — KUNAR,  
Alfvelösa, Frestad, Gryta, Harg, Runic Coins. —  
KUNIR, Bällestad B. — KUNNAR, Delsbo, Rike. —  
KUNOR, Ölstad. — g. s. KUNAS, Odensåker. —  
acc. s. GUNNER, Ugghum. — KUNAR, Linda, Rösås.  
KÜBEFI, acc. s., Womans-name. Årsunda.  
KUNBURKA, n. s., Maus-name. Jättendal.  
KUNHILTR, Mans-name. — g. s. KUNILS, Nor-  
sunda.

KUNILTR, acc. s., Womans-name. Valby. —  
KUNILTI, Näsby.

KUNTKEI, n. s., Mans-name. Rösås.  
KUBLEF, n. s., Mans-name. Harg.  
KUNLAIF, acc. s., Mans-name. Ekala. — KUNLIF,  
Varpsund.

KUDLUK, n. s., Womans-name. Täby.  
KUDMUD, n. s., Mans-name. Hagelby. — KUD-  
MUNTR, Thorsåker. — acc. s. KMU (? KUDMUD or  
KUDMUNT), Finstad.

KUDRIK, acc. s., Mans-name. Gran.  
KUDRUN, n. s., Womans-name. Grinda.  
KUNTRU, n. s., Womans-name. Grana.  
KUNULF, n. s., Mans-name. Århus. — g. s.  
KINULFS, Skjern. — acc. s. KUNULF, Tryggevælde.  
KUDUAR, n. s., Mans-name. Tännö. — acc. s.  
KUDUARI, Norby.

KUNUARU, Womans-name. — n. s. KUYUIR,  
Gryta. — KUNUIR, Fockstad. — KUNUIR, Dynna.  
— acc. s. GVNVRV, Valtorp (not in runes). —  
KUNAIR, Ingle. — See ASKUN, HARUN, SUSTKUN, DURKUN.  
KUNA, n. s. (QUEEN), Lady, Wife; Woman.  
Glavendrup, ? Halla. — KONA, Maeshowe 8. —  
g. s. KUNUR, Korpebro.

KUNAN, acc. s. *Id.* Nasal noun. Ingle. —  
See FELAHAN.

KUNI, n. s. m. def. KEEN, bold, gallant. Kjula.  
— n. pl. m. def. KUNASTA, Fyrby.

Kunnu, u. Kan. — Kunt = Kun.  
KUNUKR, n. s. m. KING. Bustorp. — KUNUNG,  
Lye B. — g. s. KONOHS, Rauland. — n. pl. KUNUKAR,  
Råda, Rök.

KURULILANT, d. s. n. CARELEN in Finland. Kirkeby.  
Kus, Kusþ, u. Kup. — Kut, Kuti, Kutr, u.  
Kautr.

KUD, n. s. GOD. — GUD, Lye B, Sylling. —  
KD (= KUD), Finstad. — KU (= KUD), Rångstad. —  
KUD, Abrahamstorp, Agetomta, Ångeby B, Aspö,  
Båghy, Båling, Brösike, Brunby, Eka, Eke, Fri-  
berg, Frössunda, Fuglie, Gåsinge, Granby, Gren-

sten, Grynstad, Gryta, Hagelby, Hammarby, Harby,  
Hasle, Hof, Husby, Kungsberga, Larf, Lye, Od-  
dum, Onsala, Örbý, Örsunda, Öslunda, Salmunge,  
Skåäng, Skråmstad, Söderby, Stärkeby, Tännö,  
Ufsunda, Upsala, Valleberga. — g. s. GUS, Lär-  
bro, Lye A, B. — GUDRS, Tingvold. — KOS, Othem.  
— KUS, Finstad, Hammarby, Husby, Lärbro. —  
KUSD, Trockhammar. — KUDS, Ångeby B, Frössunda.  
— acc. s. KUD, Flatdal. — See TRUTIN-KUS.

KUDLIUFR, n. s., Mans-name. Harnacka.  
KUD-TRUTIN, n. s. m. GOD-DRIHTEN, the Lord-  
God. Nylarsker.

Kup, Kuþa, u. Kun.

KUDI, n. s. m. GUTHI, God-chief, Priest-Sheriff,  
Temple-Chief and Justice of the Peace. Flem-  
löse. — acc. s. KUDA, Glavendrup.

KUDR, n. s. m. gov. gen. GOOD. Vedelsprang B.  
— g. s. f. KODRAR, Korpebro. — acc. s. m. KODAN,  
Hemstad, Källa, Lincoln, Orsunda, Sigtuna B. —  
KU (= KUDAN), Bro. — KUDAN, Fröslunda, Glim-  
minge, Gylling, Hagstuga, Källa, Klistad, Lambo-  
hof, Linköping, Nömmme, Öslunda, Rysby, ? Slaka,  
Synnerby. — KURN (= KUDAN), Enby. — KUDRU,  
Asferg. — acc. s. f. GOKA, Slöta (not in runes).  
— KODA, Tillidse. — KODÆ, Skönabäck. — acc. pl. m.  
KUDA, Lund.

KUDR, Mans-name. — n. s. KUDR, Korpebro.  
KIDKUMA, acc. s., Mans-name, Skälby. — See  
FORKUDR (= FURKUNTR).

LÆISTE, 3 s. p. Locked, provided with lock  
and key. Rauland.

LÆRDA, acc. pl. m. LEARNED. Tingvold.

Læt, u. Lata. — Læpi, u. Liþa.

LAFR, n. s., Mans-name. Hvalstad. — acc. s.  
LAIFA, Kirk Onchan. — See AUTLEUS, KUNLAIF, KUD-  
LEF, OLAFR, DORLAIBR.

LAFRANS, n. s., Mans-name. Helgvi. — See LAS.  
Laga, u. Laki. — Lagþi, u. Likia. — Laibr,  
Laif, u. Lafr.

LAKI, see FILUKA.

LAKI, d. s. n. LAW, moot, meeting, festival.  
Forsa.

Lakia, u. Likia.

LAKR, see OSLAKS.

Lakþu, u. Likia. — Lan, Lana, Lans, u. Lant.

LANT, see FETRLANA.

LANKBARDA-LANTI, d. s. n. LANGBARTH-LAND,  
Lombardy, Täby.

LANT, neut. LAND. — acc. s. LAND, Skönabäck.  
— acc. pl. LANT, Fardabro. See ENKLANS, ITLATA,  
IUTLATI, KURULILANT, KUTLANTI, LANKBARDA-LANTI,  
SUPRLANA, TAFSTALONTI, UIRLANTI.

LANMITR, acc. pl. m. LANDMEN, landguards, officers; or perhaps landholders, yeomen. Lund.

LARI, d. s., Place-name. Hunterston.

LAS (? = LAURENCIUS), n. s., Mans-name. Kareby.

LATA, to LET; to lose. — 3 s. p. LÆT, Slöta, Uggjum, Vinge. — LAT, Brunby. — LET, Amnö, Hauggrän, Skrämsstad, Tillidse, Uråsa, Valtorp (not in runes). — LIT, Ågerstad, Agetomta, Ångby, Ångeby B, Arssunda, Aspö, Balingstad, Bjudby, Bro, Bröta, Danmark, Eggelunda, Eke, Esta, Friberg, Frösö, Frössunda, Grana, Gidsmark, Hagby, Halla, Hammarby, Härby, Koparfve, Korpebro, Kyrstad, Lagnö, Långthora A, Lye A, B, C, Mäl-lösa, Näle, Näs, Norby, Nylarsker, Örby, Örsunda, Ramby, Runlötshage, Sjustad, Spröge, Sundra, Täby A, B, Tännö, Trockhammar, Upsala, Urlunda, Väckby, Vallentuna, Vänderstad, Viby. — LYT, Ångeby A. — LITU, Harg, Valby. — LID, Sundra. — 3 pl. p. LATA, Thorsätra. — LATU, Våppeby. — LETU, Harby, Harg, Kolstad B, Skääng, Sanda, Söderköping. — LITO, Eke. — LITU, Åby, Axlunda, Bägby, Björklinge, Bogesund A, B, Bräcke-stad, Dalby, Ekeby, Fittja, Frestad, Furby, Gällstad, Grynstad, Gryta, Hagelby, Hammarby, Han-unda, Holm, Honungsby, Husby, Klistad, Krokstad, Kumla, Måstad, Norsunda, Ofvansjö, Ölstad, Onsala, Onslunda, Rängstad, Råstad, Ryda, Sig-tuna A, Skälby, Skånåla, Skilstad, Starkeby, Svingarn, Tjursäker, Tuna, Upsala, Viggby. — LÖTU, Solna. — LITU (= LITU), Finstad.

Lata, u. Lant.

LAUGADAHN, acc. s. m. def. (LAKE-DAY), Satur-day, Haide.

LAUK, see IRLAUKA, KAIRLAUK, KARLUK, KESLIK, KISLAUK, KOLAUK, KUULUK, RANLAUK.

LAUN, n. pl. LENES, rewards. Skabersjö.

LEFRICS, g. s., Mans-name. Runic Coin.

LEIKNIR, n. s., Mans-name. Hangvar.

Let, u. Lata. — Lete, u. Lita. — Letu, u. Lata. — Lf = Ulf. — Li, Lif = Lafr.

LIBA, d. s., Place-name. Upsala.

LIF, acc. s. n. LIFE. Sandby.

LIFA, to LIVE. — 3 s. pr. LIFIR, Tillidse. — 3 s. p. LIFDI, Hillesjö.

Lifr = Lafr.

LIFU, d. s., Place-name. Bägby.

LIKHUS, acc. s. n. (? LICH-HOUSE, corpse-house, resting-chamber for funerals.) Aspö, Gryta.

LIKIA, to LIE, repose. — 3 s. pr. LIGÆR, Lång-thora B. — LIGR, Lärbro. — LIKIR, Bjolderup. —

LIKR, Flatdal. — 3 pl. pr. LIGIA, Valleberga. — LIKIA, Rök.

LEKIA, to LAY, place, bury. — 3 s. p. LAGGI, Rösås. — 3 pl. p. LAKDU, Foglö. — inf. LAKIA, Särestad.

LIKNID, acc. s., Mans-name. Lye A.

Lil = Litil. — Lyom = Lyum. — Lis, u. Lip. — Lit, Lyt, u. Lata.

LITA, to LETE, see, see to, bless, save. — 3 s. pr. subj. LETE, Agetomta. — LITI, Gryta, Korpebro. — LITIN, Bräcke-stad, Rängstad.

LITIL, Mans-name. — n. s. LIL, Piedsted.

LITLA-RONUM, d. pl., Place-name in Gotland. Lye A.

LITLU, g. pl. m. def. The-LITTLE. Fole.

LITSLA, Place-name. Ofvansjö.

Litu, Lip, u. Lata.

LIDA, to LIDE, pass, go. — p. p. n. s. n. LIDIT, elapst, LIDEN. Lye A, B.

LYDR, see SILYDR.

LID, neut. LITH, troop, army, fleet. — g. s.

LIS (= LIDS), Ed, Turinge. — d. s. LÆDI, Tirsted. — LID, Svingarn. — LIDI, Tible, Vaksala.

LIDSMODR, n. s., Mans-name. Vänderstad. —

LISMAN, Kålstad.

LISUAL, n. s., Mans-name. Linsunda.

LYUM, d. pl., Place-name in Gotland. — LYE, Lye. — LYOM, Lye.

LIUFR, see KUULIUFR.

LIUS, d. s. n. LIGHT, Clemensker. — LUS, Clemensker.

LIUTR (? TUIR), n. s., Mans-name. Fjuckby.

LIUP.

LUDARAN, n. s., Mans-name. Laivide.

LUTARIS, n. s., Mans-name. Ferslev<sup>1</sup>.

LIUDRIT, n. s. m. LEOD-RIGHT, folk-right, guild-brother-right. Forsa.

LLANERKASTÆ, d. s. LANERCOST, in Cumberland.

Lætu, Ltu (= Litu), u. Lata. — Lont = Lant.

LUBR.

UBLUBR, n. s., Mans-name. Aspö.

LÜFTADES (= LYKTADES), 3 s. p. refl. LOCKT-itself, was ended, finisht. Gerum.

Luk = Lauk. — Luka, u. Laki.

LUNT, d. s. LUND, in Scôné. Rune-coin.

LUNTR, see SIULUNTR.

LUNTUNUM, d. pl. form. LONDON, in England. Valleberga.

Lus = Lius. — Lut, Luþ = Liup.

LUDR (? SUBR), n. s., Mans-name. Vamblingbo. (OLAFR L.)

<sup>1</sup> Prof. C. Sæve would read: LUTARIS SUN, UKI, SATI &c., making UKI a nominative and LUTARIS a genitive.



LUUTIN, n. s. f. LOUTEN, bending, stooping, bent. Maeshowe 8.

M = Man, Mik. — Ma, u. Maka, Maria. — Mænæ, u. Man. — Mærgi, Mærki, u. Marka. — Mæstær = Magistær.

MAGISTÆR, n. s. m. (Lat.) MAGISTER, Master. Censer A, B. — MAHISTER, Slöta (not in runes). — MÆSTER, Hesselager. — See STINMÆSTARI.

MAGNUS, Mans-name. — g. s. MAHNUSAR, Rauland. MAKA, to MAY, can. — 2 s. pr. MA, Delsbo. — 3 s. pr. MO, Kyringe.

MAÆ, acc. s. m. MAUG, son-in-law, kinsman. Urlunda. — MAHU, Sproge. — MAKI, Hedsunda.

MAR, n. s. f. MOER, may, maid, girl. Hillesjö. MUK, adv. MUCH, very. Synnerby.

MÛKIT, acc. s. n. MICKLE, large. Skånila. — MUKID, Viby.

ALMAKAN, acc. s. m. ALMIGHTY, Flatdal. — AL-MÛKIN, acc. s. m. ALL-MICKLE, very large and hard. Broby. — AL-MIKIN, Långgarnby.

MIKLA, n. s. m. def. MICKLE, great. Bällestad B, Björkö. — n. s. f. MIHKIL, Maeshowe 8.

MAIR, adv. adj. MORE. Maeshowe A. — MAIRI, Bällestad A.

MESR, n. s. m. superl. and adverbial. MOST. Transjö. — MISTR, Rörbro.

Maki = Marki.

MALBRIPA, n. s., Mans-name. Hunterston. — MAILBRIKT, Kirk Michael.

MAISBAKI, n. s., Mans-name. Gilberga.

MALS, see SKANMALS.

MAN, masc. MAN. — n. s. M (= MAN), Källbyås. — MANTR, Torup. — MADR, Maeshowe 8. — MONR, Skjern. — d. s. MINI, Viby. — acc. s. MAN, Glia, Tryggevalde. — n. pl. MENR, Fyrby. — g. pl. MÆNE, Transjö. — MIDA, Foglö. — MONO, Örby, Skivum. — d. pl. MANOM, Brynderslev. — acc. pl. MENN, Tingvold. — See AUSTMODR, BUMANA, KARMANUM, KIGUMANTR, LANMITR, LIBSMODR, NURMINR, SOKNAMANNA, STURIMATR, UMONUM.

MANS-ENKI-BRO, acc. s. f., Place-name. MANS-ÅNGEBRO, in Upland. Mansänge.

MANA-GARDUM, d. pl. m. Place-name in Gotland. Lye B.

MANA, acc. s. The mans-name MANL. Valleberga.

MAN, verb. MUN, may, shall. — 3 s. pr. MAN, Björkö. — MN (= MUN), Ågerstad. — MUN, Hauggrän, Sandby, Tillidse.

Manutan = Man nutan.

MAR, see SIKMAR.

Mar, u. Maka.

MAR, m. MER, MERE, sea. — g. s. MARAR, Rök.

MAR-REKA, g. pl. m. Of MER-RECKS, sea-heroes. Rök.

MARG, Many a. — n. s. f. MORHG, Maeshowe 8. — acc. pl. m. MARGA, Fyrby.

MARIA, n. and voc. s., Woman's-name. Delsbo, Dref, Särestad. — MA, Finstad. — MARI, Giesingholm. — MARI, Censer A.

MARKA, to MARK, carve, write. — 3 s. p. MARKAD, Frössunda, Sylling. — MARKADU, Ångeby B.

MARK, see DONMARKU.

MARKI, neut. A MARK, marking-stone, rune-stone, funeral block; grave-mark, standing pillar (? of stone or wood); large ring-stone, stone-setting; mound or monument. — n. s. MÆRG, Bergemoen. — MIRKIT (= MIRKI IT), Björkö. — d. s. MERKI, Hauggrän. — MIRKI, Aspa. — acc. s. MÆRKI, Runlötshage. — MARKI, Abrahamstorp, Harg 2. — MERKI, Bjursta, Ed, Håtuna, Kumla, Mansänge, Örby. — MIKI, Tuna. — MIRKI, Harg, Lagnö, Onsala, Sjustad, Skånila, Viby. — MRKI, Skemby. — n. pl. MERKI, Hanstad. — g. pl. MARKA, Ek. — acc. pl. MAKI, Åby. — MERKI, Skåäng. — MIKI, Alsted. — MIRKI, Bällestad A.

MARKITU, g. s. MARGET, MARGARET. Othem. — acc. s. MARKARETT, Slöta.

MARPA, n. s., Mansname. Sundra.

MATR, m. MEAT, sowel, food, generous house-keeping. — g. s. MATAR, Fröslunda, Hagstuga, Krageholm, Rörbro, Rysby. — MATIR, Gudö. — MATR, Sigtuna B.

Matr, Maþr, = Man.

MAUN, d. s. Ile of Man. Kirk Michael.

MAUTUMI, d. s., Place-name, Upland. Hillesjö.

ME, acc. s. m. (Lat.). ME. Censer A, B; Slöta (not in runes).

Menr, u. Man. — Merki, u. Marka. — Mesr, u. Maka. — Meþ = Miþr.

MIETR, adj. METE, moderate.

U-MIETR, n. s. m. UNMETE, large. Hauggrän.

Mih, Myh, Mik, u. Ik. — Mihkil, u. Mikla.

MIKAEL, Mans-name. — n. s. MIHEL, Ångby, Hasle. — MIKAEL, Tillidse. — MIKAL, Hauggrän. — MIKEL, Clemensker. — MIKIAL, Nyarsker.

Miki, u. Marka. — Mikiu, Mikla, u. Maka.

MILTR, n. s. m. gov. gen. MILD, generous, freehanded. Gudö. — acc. s. m. MILAN, Rysby. — MILTAN, Hagstuga. — n. s. m. sup. MILTASTR, Krageholm.

Min, u. Ik.

MINI, d. s. n. (Ellipsis of FURIR). For-the-  
MINNE, memory, in remembrance. Rök.

MINNISK, 2 pl. imperat. refl. gov. gen. MINNE,  
remember. Tingvold.

Mini, u. Man.

MINNA, comp. MIN, less. Lye A, B.

Minr, u. Man.

MIR, n. s. m. MERE, shining, illustrious. Rök.

Mir = Mjpr. — Mirki, Mirkir, u. Marka. —  
Misku, Miskun, &c., u. Kenna. — Mistr, u. Maka.  
— Miti, u. Muntr. — Mitr, Mjpa, u. Man.

MIDR, prep. gov. dat., but accus. as to any  
one bound to be with. MITH, WITH. — dat. MED,  
Fole. — MIR, Hämlinge. — MID, Gåsinge, Lye B,  
Nyble. — acc. MED, Nylarsker. — MID, Esta, Ös-  
lunda.

adv. MITH, WITH-that, long as, while. — MED,  
Tillidse.

MIDKARTI, d. s. m. MID-GARTH, Mid-earth, this  
world of men. Fyrby.

MOT, MOTI, n. and acc. ? fem. and neut. Runic  
Coins.

Mn = Man. — Mo, u. Maka, Mup. — Mono,  
Monr, u. Man. — Mor = Moþur. — Mörhg, u.  
Marg. — Mote = Munti. — Moþ = Mup. —  
Moþir = Mupir. — Moþr = Man. — Mrki =  
Mirki. — Mjpr = Mupir. — Mpu = Mupur. —  
Muk, Múkin, Múkit, u. Maka.

MULA, acc. s., Mans-name. Asferg.

Mun, u. Man (verb).

MUNA, mindful.

U-MUNA, n. s. m. def. gov. gen. The UN-  
MINDFUL, careless, freehanded, unsparing. Rörbro.

MUNTI, see OKMOTI, OUMUTA.

MÜNTIL, n. s., Mans-name. Honungsby.

MUNTR, Mans-name. — acc. s. MITI, Eke. —  
See AGMUNTR, ASMUNTR, AUMUNTR, FRUMUNTR, IRM....,  
KAIRMUNTR, KISMUNTR, KITILMUNTR, SIGMUNTR, SKUN-  
MUNTR, ÞURMUNTR, URMUNTR.

MURSA, acc. s., Mans-name. Urlunda.

MUD, see DORMOSON, KUDMUD, REHINMOD, ÞURMUDA,  
UAMUD.

MUDIR, f. MOTHER. — n. s. MDR (— MUDIR),  
Finstad. — MODIR, Hillesjö. — MUDIR, Frössunda,  
Hammarby, Husby. — MUDR, Angeby B. — acc. s.  
MOR, Haning. — MODOR, Harg. — MODUR, Granhed.  
— MDU (= MUDUR), Kleggum. — See STIUBMODUR.

NABNUM, d. pl. m. NAMESAKES. Rök.

FOR-NEMDA, d. s. n. def. FORE-NAMED, before  
mentioned. Lye B.

NAFI, acc. s. NEPHEW, kinsman. Grinda.

NAIK, see SIKNAIK.

NAIRBIS, g. s., Mans-name. Tryggevælde.

NAKUS, g. s., Mañs-name. Grötlingbo.

NALKAT, 2 pl. imperative. NEALEK, draw nigh,  
approach. Forsa.

NART, adv. bravely.

UM-NART, adv. Most bravely. Rök.

Nasi, u. Nis.

NAT, acc. s. f. NIGHT. Skönabäck.

NADI, acc. (? s. or pl.). NATHE, mercy, grace.  
Giesingholm.

NADI, 3 s. pr. subj. gov. dat. NATHE, favor,  
bless, have mercy on. Grötlingbo, Lye B.

NEFIELT, n. s., Mans-name. Axlunda.

For-Nemda, u. Nabnum. — Nes = Nis.

NESTA, n. s. m. NEXT. Rauland.

NLEUT, 2 s. imperat. NOOT, enjoy! (gov. gen.).  
Nærå.

NIKULAS, n. s., Mans-name. Gulldrupa, Hain-  
hem. — NIKLAOS, Giesingholm.

NIRIKR, n. s., Mans-name.

NIS, see SINIS.

NASI, n. s., Mans-name. Tuna.

NISBIURN, n. s., Mans-name. Löfsund. —  
acc. s. NESBIORN, Viksjö.

NISUIKIR, n. s., Mans-name. Tuna.

NIINKR, a NITHING, NIDING, cowardly wretch,  
scoundrel; mean fellow. — g. s. NIDIKS, Söderby.

O-NIDIKR, n. s. m. An UN-NITHING, un-mean  
man, freehanded, unsparing, generous. Sund, Tran-  
sjö. — U-NIDIKR, Rörbro.

NIU, d. pl. m. NINE. Rök.

NIURT-STADUI, d. s. m. Place-name in Helsing-  
land. Forsa.

Niutr, u. Nutan.

NOR, n. s. Place-name in Bohuslän. ? NORUM,  
in Inlands Norra Härad. Kareby.

NU, adv. NOW. Barnspike, Bustorp, Gryta,  
? Ofvansjö, Rök, Tryggevælde.

NUARIN, n. s., Mans-name. Rök.

NUKEKSE, g. s., Mans-name. Rök.

NURA, ? g. pl. Of the NUR men or district.  
Flemlöse.

NUR, adv. NORTH, out north. Strö.

NURMINR, n. pl. NORTHMEN, Norse, Norwegians.  
Frestad.

NORIHS, g. s. m. Of NORWAY. Rauland. —  
acc. s. NURUIAK, Jellinge.

NURDI-FIARU, ? d. s. f. The North coast. Or,  
the North afar. Rök.

NUTAN, acc. s. m. NIT, useful, active, hardy,  
gallant. Glia.

NIUTR, see ORNIUTR, SIHNIUTR, UIHNIUTR.

o = Ain, On, Un. — Oak = Auk. — Oar, u. Uaura.

Ofar = Ulfr.

OFLATI, n. s. m. (and f.). Flaunter, prinker, gay one, vainbody. Maeshowe 8.

OGSE, d. s. f. AXE. Maeshowe 16.

OIFUD, acc. s., Mans-name. Årssunda.

Ok, u. Aki, Auk. — Okr, u. Akar.

...OLA, g. s., Mans-name. ? Laivide.

Olaf, Olaf, Oler, u. Ain. — Olfriti, u. Al.

— Oli = Olaf, u. Ain. — Olla, u. Al.

on, prep. gov. dat. and acc. — ON, upon, in, at, against. — A, Ångeby B, Årja, Aspö, Boge-sund ? A. B, Carlisle, Delsbo, Forsa, Frössunda, Fyrby, Haide, Hämlinge, Hauggrän, Husby, ? Lai- vide, Maeshowe A, Over-Selö, Rauland, Rösås, Täby, Thordrup, Thorsåtra, Upsala. — æ, Tir- sted. — AN, Fjuckby. — o, Aspa, Dynna, Forsa, Fuglie, Hällestad, Kirkeby, Vedelsprang A. — ON, Billestad B, Drottningholm, Litsia, Rök.

See ARISA, u. RISAN.

On = An, Han, In, Un.

ON, n. s., Mans-name. ? Drottningholm.

ONAR, g. s. f. ON'S, UN'S, the Sea-Goddess's. Rök.

Onon, u. Anar. — Ons, u. Han. — Ont,

Onta, u. Anti. — Onts = Ans. — Onunt = Anunt.

— Oop = Auþr.

ORIUN, n. s., Mans-name. Frösö.

ORKASONR, n. s., Mans-name. Maeshowe A.

ORNIUTR, n. s., Mans-name. Hanunda.

Orþa = Urþa. — Os, Osa, Osmuntr, &c.,

u. Ans. — Os, u. Ik.

OSTI, n. s., Mans-name. Bugård. — acc. s.

OSTA, Ferslev.

Ot, u. Anti.

OTAIM, d. s. m., Place-name, Othem, in Got- land. Othem.

ODIN, WODEN.

ODESDNEEN, n. s. m. WEDNESDAY. Rauland.

IOÐIN (possibly ODIN), n. and acc. Name of a God and a Man. Stenderup.

Ops = Ans. — Ou = Aui. — Ouk = Auk.

OUAF (? = HUALF, n.), acc. s. Giesingholm.

Ouh, u. Haukr.

OUMIS, g. s., ? Place-name. Rök.

Pa, u. Up.

PATER, n. s. m. (Lat.). Father. Saltune.

PETRA, abl. s. f. (Lat.). Stone, slab. Saltune.

PRESTA, g. pl. Of PRIESTS. Fole.

PRIM, n. s. PRIME, Golden Number. Haide.

R (Runic stave). Lye A.

R = RAIT or RISTI.

Rab, u. Hruþr. — Ræist, Ræisti, u. Risan, Rista. — Raesa, Ræst, u. Risan. — Rahn = Rakin.

— RAIFR, see SIHRAIFR. — Raisa, Raisan = Risan.

— Raisi, Raist, u. Risan, Rista. — Raista, u. Rista.

— Raistu, u. Rista. — Raistu, Raisþi, Raisþu,

Raisþun, u. Risan. — Rait, Raita, u. Uritan.

RAID, d. s. f. Chariot, car. Rök.

RAID-KUTUM, d. pl. m. To the REID-GOTHS, the men of East and West Gotland. Rök.

RAIDI, 3 s. p. RED, shook, swept, ruled. Rök.

RAKIN.

RAKNA, n. s., Womans-name. Gåsinge.

RAKNIR, n. s., Mans-name. Källbyås.

RAKNBURK, n. s., Womans-name. Gåsinge.

RAKNFAST, acc. s., Mans-name. Vreta. —

RAKNFASTR, Hillesjö.

RAHNFRIDR, n. s., Womans-name. Ångeby B. Frössunda. — RAKNFRIR, Granby.

RAKNHILTR, n. s., Womans-name. Glaven- drup, Tryggevælde.

RAKLAUK, n. s., Womans-name. Skalevold.

REHINMOD, n. s., ? Womans-name. Uggjum.

RANVAIK, n. s., Womans-name. Norse Casket.

RENUIDR, n. s., Womans-name. Björklinge.

Rasa, Rastu, u. Risan. — Raista, u. Rista.

RASTÆ, 3 s. pr. subj. REST, repose. Piedsted.

Rasti = Rista. — Rasþi, u. Risan.

RATA, d. s. m. A RATI, outlaw. Glavendrup, Glimminge. — RITA, Tryggevælde.

RADA. — 3 s. p. RED. Gov. dat. RADDE, ruled, led, commanded. Vaksala. — 2 s. imperat. RADU (= RAD PU), REDE-THOU, interpret, read, unriddle. Hillesjö. — 3 s. pr. subj. RADE, REDE, guess, find, decipher, unriddle. Kareby. — RODI, Skilstad. — inf. RADA, Tingvold.

RADO, d. s. f. ROW. Haide. — RADU, Lye A. — See RUNTRAD.

RADSEKA, g. s., Mans-name. Hune.

RADR, RIBR, m. and f. See ÆFRID, ÆSRADR, ESTRID, KUNRID(R), SIRID, SKIRADR.

RIDI, see ÆINRIDI.

RAUBR, see VALRAUBR.

Ref = Raifr.

REF-DREIS, ? = Norse-Icel. HRÓF-DREYS, fem. Roof-arrow, home-sorrow. Rök.

Rehin = Rakin. — Reisa, Reisir, u. Risan.

— Reisti, u. Risan, Rista.

REKR, see MAR-REKA.

Ren, u. Rakin. — Res, Resa, Resti, Restu, u. Risan. — Ret, u. Rit. — Rep, u. Raþa.

RIPLA, acc. s., Mans-name. Grensten.

RYISI, d. s. n. RIS, RISE, wood. Frestad.  
Rüty, u. Uritan.  
RIKES, g. s. n. RIKE, reign. Rauland.  
RIKR, adj. RICH, hard, massy, large, mighty.  
— g. s. m. def. RYKIÖ, Gran. — d. s. m. def. RIKAA,  
Over-Selö. — See AIRIK, ALRIK, AURIK, FRAUDRIK,  
LEFRIKS.

RINKE, d. s. The homestead RING, in Hain-  
hem Parish, Gotland. Hainhem.

RISAN, to RAISE, erect. — 3 s. pr. REISIR, Sund.  
— 3 s. p. REISTI, Bergemoen. — REEST, Rauland.  
— RAISI, Gylling. — RAIST, Löfstalund. — RAISTI,  
Aldad, Bogesund A, Ek, Gäsinge, Grinda, Hangvar,  
Kirk Michael, Kirk Onchan, Kjula, Leksberg, Lin-  
köping, Mem, Nyble, Rikstorp, Sanda B, Skale-  
vold, Söderby, Vreta. — RAISL, Hvalstad. — RASL,  
Langå. — REISTI, Ödeshög. — RESTI, Härard, Lin-  
sunda, Örby. — RESTU, Slaka. — RISI, Tuna. —  
RIST, Kil. — RISTA, Karleby. — RISTI, Lambohof,  
Lund. — RISTU, Bällestad B. — RISD, Grensten.  
— RISMI, Abrahamstorp, Asferg, Fuglie, Glenstrup,  
Hiermind, Hobro, Högby, Kølaby, Nöbbelöf, Nyble,  
Skjern, Thisted, Torup, Uppgrena, Vedelsprang B.  
— RSTI (= RISTI), Årja. — RSDI (= RAISDI), Alling,  
Haning. — 3 pl. p. RAISTU, Bugård, Drottning-  
holm, Ekala, Eneby, Linda, Over-Selö, Rotbrunna,  
Törneby. — RAISPU, Ludgo, ? Östberga, Tirsted,  
Trinkesta. — RAISDUN, ? Östberga. — RASTU, Äng-  
vreta. — REISTU, Synnerby. — RESTU, Åkirke. —  
RISTU, Bällestad B, Granby, Gryta, Hof, Söderby,  
Varpsund. — RISDU, Bjälbo, Källbyås. — RITI, A,  
? Salmunge. — inf. IRAISA, Danmark. — IRESA, Up-  
sala. — RAESA, Ängeby A. — RAISA, Ågerstad, Åge-  
tomta, Bägby, Bjudby, Bogesund A, B, Bro, Brota,  
Brunby, Dalby, Eggelunda, Ekeby, Friberg, Gids-  
mark, Grana, Hammarby, Harby, Hummelstad, Korpe-  
bro, Kyrstad, Långthora A, Norsunda, Örsunda,  
Råstad, Ryda, Skälby, Stårkeby, Svingarn, Täby,  
Trockhammar, Urvalla, Vallentuna. — RAISAN, Sig-  
tuna A. — RAISO, Frösö. — RASA, Amnö, Ängeby B,  
Bykvik, Grynstad, Hanunda, Härby, Hauggrän,  
Tjursåker, Viggby. — REISA, Ängby, Hummelstad,  
Kolstad A, B, Skrämsstad, Söderköping, Thorsåtra.  
— RES, Tillidse. — RESA, Nylarsker, Tännö. —  
RISA, Eke, Frestad, Gällstad, Hagelby, Hammarby,  
Honungsby, Husby, Klistad, Öslunda, Ramby,  
Rångstad, Urlunda, Väckby, Væppeby, Vårfrukyrka.  
— RISAN, Årsunda<sup>1</sup>, Halla. — ROASA, Valby. —  
ARISA, Tible.

Risi, u. Risan, Rista.

RISIN, n. s. m. RISIN, excellent, generous. Gudö.  
RISTA, to RIST, cut, carve, write, inscribe. —  
3 s. p. ARIS(? ti), Amnö. — HRISTI, Grynstad, Lång-  
thora B. — REIST, Bergemoen, Flatdal, Maeshowe.  
— REISTI, Thorpe. — RAIST, Glavendrup, Kirk  
Onchan. — RAISTA, Frösö, Varpsund. — RAISTI,  
Svingarn, Varpsund. — REISTI, Aldad. — RISI,  
Örsunda. — RIST, Åkirke, Bjälbo, Maeshowe 8. —  
RISTI, Ågerstad, Bogesund A, Dalby, Ed, Friberg,  
Furby, Gällstad, Gidsmark, Härby, Harg, Hed-  
sunda, Hillesjö, Kumla, Linsunda, Ramby, Sju-  
stad, Söderby, Tillidse, Tjursåker, Væppeby, Vår-  
frukyrka, Viggby. — RISTU, Maeshowe A. — RITSI,  
Holm. — RSTI (= RISTI), Årja. — RUSTI, Måstad.  
— 3 pl. p. RAISTA, Ängvreta. — RISTU, Korpebro.  
— RSTU, Fasma. — inf. RAISTU, Skälby. — RASTI,  
Grönhögsvad. — RISTA, Kumla. — RISTU, Ofvansjö.

Rist, Rista, Risti, Ristu, Risi, Ristu, u. Risan.

RIT, adv. RIGHT, tightly, justly. Forsa. See  
LIUDRIT. — RET, n. s. f. RIGHT, just. Stånga.

Rita, u. Rata, Urita. — Ritar, u. Uritan. —  
Riti, u. Risan, Uritan. — Rito, Riton, u. Uritan.  
— Ritsi, u. Rista. — Ritu, Rytu, u. Uritan. —  
Rip, Ripar, Riði, u. Rapa. — Roa, u. Ru. —  
Roasa - Risan.

RYTU, 3 pl. p. ? Wrote-these-runes; ? Rid-  
this-ground. Kirgiktörsoak.

RONLI, n. s., Mans-name. Vaxala.

RONUM, d. pl., Place-name in Gotland. Näs.  
— See LITLA-RONUM.

Roþ - Hruþr. — Roði, u. Rapa. — Rsti,  
u. Rista. — Rstu, u. Rista. — Rspi, u. Risan. —  
Rt (= Rita or Rista).

RU, f. RO, ROO, rest, repose. — acc. s. ROA,  
Östberga.

URO, d. s. f. UNROO, alarm, toil. Rök.

RU, acc. s., Womans-name. ? Flemlöse.

UNRU, n. s., Mans-name. Ängvreta. — acc. s.  
UNRUO, Kirkebö. — URU, Hårnacka.

Ru, Rua, u. Runa. — Rualtr, u. Hruþr.

RUFFUS, n. s., Mans-name. Censer B. — See  
IAKOBUS.

RUTHAR-FAN, acc. s. ? n. RYE-FEN, ? Place-name.  
Eneby.

Ruir, u. Runa.

RUKULFS, n. s., Mans-name. Rök.

RUNA, f. A RUNE, rune-stave, runic letter. —  
n. pl. RUNAR, Rök. — d. pl. RUNOM, Maeshowe A.  
— RUNUM, Hallestad, Nyble. — acc. pl. RU (= RUNA  
or RUNAR), Alsike, Korpebro, Tuna. — RUA, Gäll-

<sup>1</sup> Prof. C. Sæve thinks that we can avoid the RISAN on the Årsunda stone by taking ᚱ as A, reading it twice, and dividing  
RITAKIRKISTAKIRK into RITAKIRKISTAKIRK, let rist (carve this stone) after.



stad. — RUN (= RUNAR). Maeshowe 18. — RUNA, Årja, Bröta, Kumla. — RUNAR, Bjälbo, Bogesund A, Flatdal, Glavendrup, Hillesjö, Holm, Maeshowe 18, Malsta, Ramby, Salmunge, ? Sanda B, Söderby, Tillidse, Törneby, Tune, Vårfrukyrka. — RUNER, Kirk Onchan. — RUNI, Skilstad. — RUNIR, Grötlingbo, Långthora B, Over-Selö. — RUNOR, Ängvreta, Frösö, Grynstad, Hanunda, Måstad. — RUNR, Mansånge. — See K RUNAR, KINI-RUNAR, SIKRUNAR.

RUNA, Womans-name. — g. s. RUNUR, Årsunda. — See KUDRUN.

RUNIRADI, acc. s. f. RUNE-ROW. Tuna.

RUNARITAR, acc. pl. f. RUNE-WRITS, rune-staves, runic carvings. See RITUM. (Some translate, as a nom. s. masc., the Rune-carver.) Frössunda.

RUNULFS, g. s., Mans-name. Hune.

RUNSTR. n. s. m. BUNEST, most rune-skill'd. Maeshowe 8.

RUNT, see INKIRUNT.

RVRs, u. Hruþr. — Rusti, u. Rista. — Ruþ, Ruþui, u. Hruþr.

RUDIA, inf. To RD, clear, make. Hagby.

s (Runic stave). Haide.

s (? = RUINS), u. Suin. — = SIK, in Antapis, &c., Furs, Hailsas, Huilis, Sehas. — = IS, in Sims. Sa, Sæ, u. Sik.

SÆHAN, to SAY, tell. — 3 s. p. SAHDI, Maeshowe A. — inf. SÆHAN, Maeshowe A. — inf. refl. SEHAS, shall be said. Flairinge.

Sæl, u. Sal. — Sain, u. Stain. — Sær, u. Sik. — Sæti, u. Sita. — Sahli, u. Sal. — Sain = Stain. — Sahþi, u. Sæhian.

SAL

SILYDR, acc. s., Mans-name. Sanda B.

SIULUNTI, d. s. m., Place-name. ? SEALAND, Denmark. Rök.

SINIS, acc. s., Mans-name. Tuna.

SILGÆRDR, n. s., Mans-name. Sylling.

SAK, n. s. f. SIKE, SEAKY, boggy, moist, marshy. Lagnö.

SAKUM, d. pl. f. (With ellipsis of FURIR.) For the SAKES (pl. emphatic), for the sake of, for that, on account of. Rök. — acc. pl. SAKAR, Tingvold.

SAL, fem. SOUL, ond, spirit. The forms on the stones are a mixture of the two fem. nouns SAL, gen. SALAR, and SALA, gen. SALU, and perhaps other declensions. — n. s. SÆL, Sparlösa. — g. s. SALO, Tingvold. — SYLL, Giesingholm. — d. s. ISOLU, Harby. — SAL, Friberg, Örsunda, ? Rute, Tännö. — SALU, Granby, Grensten, Hof, Husby, Skåäng. — SIAL, Grötlingbo, Gulldrupa, Lye B, Örbý, Othem, Skyllinge, Tufta. — SIALU, Bjudy, Hagelby, Ham-

marby, Skemby — SIAUL, Valleberga. — SILU, Fuglie, Skokloster, Styrstad. — SIOL, Hasle, Tillidse. — SIOLU, Åkirke, Clemensker, Nylarsker. — SIULU, Onsala. — SUAL, Abrahamstorp. — acc. s. SAHLI, Bräckestad. — SAL, Gryta. — SALU, Kirk Michael. — SAUL, Agetomta. — SEL, Brösike. — SIAL, Lye C. — SU (= SALU), Rångstad. — SYL, Flatdal. — d. pl. SIALUM, Näs, Lye A, B.

SALA, see HIMA-SALA.

SALTA, acc. s., Mans-name. Slaka.

SALUY (= Lat. SALVE). Hail! Delsbo.

SAM, acc. s. m. SOME, SEEMLINESS, honor, fame; honor-mark, funeral-stone, inscribed runic block. Hällestad. — SOMO, Rök.

Sau, u. Se, Sik.

SANCTUS, n. s. m. (Lat.). SAINT, Holy. — SAKTUS, Tufta. — n. s. m. def. SANTA, Clemensker, Hanggrän, Tillidse. — SATA, Hasle, Nylarsker.

SANTIAR, acc. s. ? m. or n. SAND-ORE, shingles and gravel. Lagnö. (HAR, AR, masc., in the Northerly Swedish dialects means stony sandy ground in water.)

Sar, Sasu, u. Sik. — Sasi, Sasur, u. Susi. — Sata, u. Sanctus. — Sati, Satu, u. Sita. — Saul, u. Sal.

SAULUA, ? g. pl. Of the Saulings, or of the Saul-district. Glavendrup.

SAUPAN, p. p. acc. s. m. SOWN, covered, full-carved. Hällestad.

SBARN, 3 s. p. SPURNED, dug in, cut in, risted, scored, markt, wrote. Nyble.

SBAU, acc. s., Mans-name. Runlötshage.

SBAKR, n. s., Mans-name. Uråsa.

SBARI, see MALSBARI, RAESBAKA.

SBIALBUDI, n. s., Mans-name. Skälby; ? also Dref (SBBi). — acc. s. SBIALTUDI, Jäderstad.

SBIUT, acc. s., Mans-name. Kjula.

SE, verb. SE, to be. — 3 s. pr. IS, beeth. — AR, Bogesund ? A, B. — ER, Maeshowe 8. — IER, Fole, Stånga. — IR, Brynderslev. — IS, Forsa, Kvamme. — 3 pl. pr. IRU, Hanstad, Maeshowe A. — 3 s. pr. subj. SI, Flemlöse.

SAN, n. s. f. (Aye-living, ever-during, unchanged), SOOTH, true. Sandby.

SINUIS, n. s. m. SIN-WISE, aye-wise, most wise and wary. Rök.

Sehas, u. Sæhian. — Seik, u. Suika. — Sel, u. Sal. — Selfan, Selfon, u. Silfr. — Sen = Sin.

SERLA, acc. s., Mans-name. Skalunda.

Setu, u. Sita. — Si = Sai, Sik, and u. Se.

SETA, d. s. n. f. def. SIXTH. Rauland.

SHIALDOLFS, g. s., Mans-name. (Not in runes.) Valtorp.

SIA, to SEE, look; SEE, see to, see with favor on, save, bless. — 2 pl. imperat. SIN, Nyble. — 3 s. pr. subj. ISI, Salmunge. — SU, Abrahamstorp, Särestad. — inf. SIA, Delsbo.

Sia, Siæ, u. Sik. — Sial, u. Sal. — Sialfa, Sialfan, Sialfr, u. Silfr. — Sialu, Sialum, u. Sal.

SIBA, n. s., Mans-name. Sanda B. — SIBI, Hagelby.

SIFA, n. s., Womans-name. Gåsinge.

SIK.

Siin = Sin, u. Sik.

SA (he, she, it, this, that). — n. s. m. SA, Fjuckby, Glavendrup, Haraldstorp, Kålfvesten, Kareby, Maeshowe 8, Skjern, Tryggevalde. — SÆ, Flemløse. — SAR, Hållestad, Husby, Kjula, Kølaby, Kullersta, Odensåker. SAR ..... SAR, ? he ..... he, the former ..... the latter. — SAS, Igelstad. — SIA, Kvamme. — SIR, Källbyås. — SIRS, Aspa. — n. s. f. SIO, Hammarby. — so, Skjern. — SU, Odensåker, Tillidse. — SUSI, Sandby. — acc. s. f. SASU, Tuna.

SIK, reflective pronoun of the 3rd person; acc. s. m. and f. and pl. Himself, herself, itself; themselves. — d. s. SÆR, Jellinge. — SIR, Svingarn. — acc. s. SIK, Långthora, Linsunda, Örby, Täby A, B. — acc. pl. SIG, Båling. — SIK, Forsa. (Double acc. KIRPU SIK DITA.) — See under s.

SIN, reflective possessive pronoun of the 3rd person. His, her, its, their. Old and Early English SIN. — n. s. m. SIN, Kirk Michael. — g. s. m. SINS, Laivide. — g. s. f. SIN, Hargs-å. — SINAR, Hille-sjö. — g. s. n. SINS, Vreta. — d. s. m. SINUM, Urlunda. — acc. s. m. SAN, Eneby, Hårad. — SEN, Ågerstad, Hummelstad, Näs, Norby, Onsala, Ryda, Skälby, Upsala. — SIA (= SIN or SINA), Abrahams-torp, Slaka. — SLE (= SIN or SINE), Stenby. — SIN, Hangvar, Kirk Braddan. — SIN, Åby, Age-tomta, Alsike, Ångby, Års, Asferg, Aspö, Axlunda, Bågby, Bållstad, Bjälbo, Björkö, Bogesund A, B, Brunby, Bugård, Bustorp, Drottningholm, Ek, Eke, Ekeby, Esta, Ferslev, Foglö, Frestad, Fuglie, Fyrby, Gållstad, Glavendrup, Glimminge, Grana, Grynstad, Gryta, Gylling, Hagelby, Hållestad, Hammarby, Hångvar, Hanunda, Harby, Harg, Hedsunda, Hiermind, Högtomta, Honungsby, Hummelstad, Husby, Hvalstad, Kålfvesten, Källbyås, Karleby, Kil, Kirkeby, Kjula, Klistad, Kølaby, Kolstad, Krokstad, Kumla, Lambhof, Leksberg, Linda, Linköping, Ludgo, Lye A, B, C, Mållösa, Mem, Nöbbelöf, Nylarsker, Örsunda, Ostberga, Over-Selö, Råda, Rörbro, Rösås, Runlötshage, Ryda, Salmunge, Salta, Sanda B, Seddinge, Sjörring, Skåäng, Skale-vold, Skånilla, Skråmstad, Slaka, Slöta, Söderby,

Stärkeby, Synnerby, Täby, Tännö, Thisted. Thor-sätra, Tirsted, Törneby, Transjö, Trinkestad, Trock-hammar, Tryggevalde, Urlunda, Urvalla, Vedel-sprang A, B, Vesterby, Vik, Vreta. — SINA, Årja, Hauggrän, Rycksta, Viby. — SINO, Hårnacka, Lundby. — SINT, Ekala, Langå. — SIT, Gåsinge. — SN (= SIN), Finstad, Hernevi, Kumla, Söderby, Valby. — acc. s. f. SIN, Klegggum, Slöta. — SINA, Årsunda, Granhed, Grötlingbo, Gryta, Kirk Mi-chael, Korpebro, Sund, Täby A, B. — SINO, Karleby. — acc. s. n. SIT, Aspö. — d. pl. m. SINUM, Rök. — acc. pl. m. SINA, Fjuckby, Lye A. — SINI, Hår-nacka. — SINO, Bred. Lund.

SIK, n. s., Mans-name. SIH, Signilsberg. — acc. s. SIH, Tirsted. — SIK, Hanunda, Seddinge.

SIKBIERN, acc. s., Mans-name. Hauggrän.

SIHBOH, acc. s., Womans-name. Harg.

SIKFASTR, n. s., Mans-name. Nörsunda. — acc. s. SIGFAST, Bykvik.

SIFRIT, n. s., Mans-name. Maeshowe A. — SIFRITR, Ingle.

SIKMAR, n. s., Mans-name. Törneby.

SIGMUTR, n. s., Mans-name. Hauggrän. — acc. s. SIKMUT, Å.

SIKNAIK, n. s., Mans-name. Sanda B. — SIK-NTK, Knockando.

SIHNUTR, n. s., Mans-name. Hanunda.

SIHRAIFR, n. s., Mans-name. Sproge. — acc. s. SEREF, Agerstad.

SIRD, n. s., Womans-name. Onsala. — g. s.

SIRDAR, Kjula. — SIRDAR, Friberg.

SIK-RUNAR, acc. pl. f. SIG-RUNES, victory-runes. Rök.

SIKSTEN, n. s., Mans-name. Grönhögsvad. — SIHSTAIN, Ekeby. — acc. s. SIHSTAIN, Agetomta.

SIKTON, n. s., Mans-name. Slaka.

SITRIAK, acc. s., Mans-name. Honungsby. —

SÜTRIKU (more probably SÜTRIKU), Vedelsprang A.

SIHDOF, acc. s., Mans-name. Onsala.

SIKULF, acc. s., Mans-name. Alsike.

SIKUR, n. s., Mans-name. Kålfvesten.

SIHUIR, n. s., Mans-name. Harg. — acc. SIHUD, Esta.

Syl, Syll, u. Sal.

SILFR. — SELF. — n. s. m. SIALFR, Bågby. — SILFA, Sandby. — SÜLFA, Sandby. — SÜLFR, Lång-thora A. — acc. s. m. SELFAN, Linsunda. — SELFON, Örby. — SIALFAN, Bjudby, Tillidse. — SILFON, Norby. — acc. s. f. SIALFA, Täby.

Silu, u. Sal.

SIMON, acc. s., Mans-name. Lye A.

Sims, u. Sum.

SIN, n. s., Mans-name. Friberg.

Sin, u. Se, Sia, Sik. — Sina, &c., u. Sik.  
Stain. — Sinar, Sino, Sins, Sint, Sinum, Sio,  
u. Sik. — Siol, Siolu, u. Sal.

SIOL, d. pl. SEVEN, Bore. — acc. pl. n. SIOUN,  
Áby.

SIONTI, n. s. m. SEVENTH, Thorpe.

Sirsi, Sit, u. Sik.

SITA, to SIT, bide, be settled; serve. —  
3 s. pr. SITIR, Rök. — 3 s. p. SATI, Rök. — SIT,  
Norsunda.

SITI, see UISTI.

SETTA, to SET, place, raise. — 3 s. p. SÆTI,  
Transjö. — SATI, Abrahamstorp, Bjurbäck, Bus-  
torp, Ferslev, Glavendrup, Glimminge, Kirkebø,  
Kirkeby, Oddum, Råda, Rösås, Sjørring, Trygge-  
vælde. — 3 pl. p. SATI, Alsike. — SATU, Åkirke,  
Flemlöse, Hällestad, Hune, Vedelsprang B. — SETU,  
Fyrby.

Sirþar, u. Sirþ, u. Sik. — Sitriak, u. Sik.

SIDA, to SITH, go, wander; be outlawed, go in  
banishment, be rightless. — 3 s. pr. subj. SIDI,  
Skjern.

SIPAN, adv. SITHAN, SITHANCE, SINCE, thereafter,  
then, afterwards. Hillesjö. — SIDON, Härenhed.

Siu = Sai. — Siulu, u. Sal.

SKAID, f. SKETH, light swift ship, galley; ship-  
setting, stone-setting round a grave-mound. —  
g. s. SKAIDAR, Esta. — acc. s. SKAID, Tryggevælde.

SKAKA, acc. s., Mans-name. Björkö.

SKAKI, d. s. m. Of or from the SKENK, cup  
or drink. Forsa.

SKal, u. Skilan.

SKALT, n. s. ? n. SCALD, bard, poet. Ek (UTR s.),  
Hillesjö (PURBIURN s.).

SKANU, d. s. f. Skåne in Sweden. Årja.

SKANMALS, n. s., Mans-name. Skåång.

Skar, u. Skira.

SKARBA, acc. s. m. def. SHARP, active. bold.  
Glimminge.

SKARDA, n. s., Mans-name. Bustorp.

SKATI, n. s. m. Prince, chief. Rök.

SKIAKI-IUB, goes out. See KIALTI-UB.

SKIB, acc. s. n. A SHIP. Svingarn.

SKIBIN, acc. s. f. SHIPPEN, ships-crew. Öslunda.

SKIBARA, acc. pl. m. SKIPPERS, SHIPPERS, ship-  
men, ships-crew. Nylarsker.

SKIFTI, d. s. n. SHIFT, SHIFTING, interchange,  
crossing, clash. Grinda.

SKILAN (to SHILL, SHALL, owe, give, offer). —  
3 s. pr. SKAL (= SHALL), Odensåker. — 3 s. p.  
SKULTI (= SHOULD), Husby. — inf. SKILAN, Forsa.

SKIRA, acc. s. m. SCORE, body of men, troop,  
ships-crew. Esta.

SKIRA, to SHEER, SCORE, cut, carve, inscribe.  
Sundra. — 3 s. p. SKAR, Tuna.

SKIRADR, n. s., Womans-name. Skjern. (See  
p. 789.)

SKOKR, n. s., Mans-name. Skalevold.

Skuba = Skurba.

SKULI, n. s., Mans-name. Thorsåtra.

Skulti, u. Skilan.

SKUNMUNTAR, g. s., Mans-name. Rök.

SKURBA, n. s. m. def. The SCURFY. Leksberg.  
— SKUBA, Karleby.

SKUTIN, p. p. n. s. m. SHOOTEN, shot, pierced.  
Lye B.

SLO, 3 s. p. SLEW, struck, hammered out,  
made. Rauland.

SLOT, d. s. n. SLOT, castle. Lye B.

SLODI, n. s., Mans-name. Lagnö.

SLUD, n. s., Mans-name. Alunda.

SLUHA, n. s., Mans-name. Ludgo.

SLUIASTR. n. s. m. sup. SLYEST, most handy,  
art-cleverest. Örby.

SMIDR, n. s. m. SMITH, craftsman, artist. Gren-  
sten. — SMD, Kirk Michael.

Sn = Sin, Sun.

SNIBORN, n. s., Mans-name. Viggby.

SNIAL, n. s. f. SNELL, quick, eager; bold,  
brave. Rycksta. — acc. s. m. SNIALAN, Eneby.

SNUTASTADUM, d. pl. m., Place-name in Up-  
land. Hillesjö.

Snir, u. Sun. — So, u. Sik, Sua.

SOARI, see AISOARA.

SOKNA-MANNA, g. pl. m. Of the SUCKEN-MEN,  
Parishioners. Fole.

Somo, u. Sam. — Sonr = Sunr.

SOTRANGE, d. s., Place-name in Norway. Berge-  
moen.

Stæin, Stæini, Staen, u. Stain.

STAF, acc. s. m. STAFF, STAVE, mark. See  
the remarks at the close of the Bällestad stones.  
Bällestad B, Vreta.

STAF, 2 s. imperat. STAVE, swear while touching  
the Staff of the Oath-administerer, the magistrate  
or priest or temple-chief, promise solemnly. Forsa.

Stai, u. Stanta.

STAIHULFR, n. s., Mans-name. Over-Selö.

STAIN, m. STONE, rune-stone, grave-block. —  
n. s. STÆIN, Flatdal, Flemlöse. — STAIN, Aspa,  
Hauggrän, Ryda. — STAN, Ågerstad. — STEN, Ny-  
larsker, Tillidse. — STIN, Års, Kvamme. — d. s.  
STEN, Långthora B. — STENE, Ugglum. — STENI,  
Botkyrka. — STYINY, Over-Selö. — ISTAIN, Trock-  
hammar. — acc. s. ISTAIN, Ångvreta (Dybeck reads  
STAIN), Grana, Hammarby, Karby, Långthora A,

Råstad, Sanda b. — ISTIN, Klistad, Kyrstad, Linda.  
 — ITSIN, Högtomta. — IDUN, Salmunge. — SAEN,  
 Bröta. — SAIN, Hauggrän. — SINA, Årja. — STAEN,  
 Ångvreta, Örsunda. — STÆIN, Akirke. — STÆINI,  
 Bro. — STAIN, Ågerstad, Ågetomta, Alstad, Ångeby,  
 Bågby, Balingstad, Bjudby, Bogesund a, b, Bro,  
 Brunby, Carlisle, Dalby, Drottningholm, Ek, Ekeby,  
 Esta, Fjuckby, Foglö, Friberg, Frösunda, Furby,  
 Fyrby, Gåsinge, Glavendrup, Grinda, Grynstad,  
 Gryta, Gylling, Ilagelby, Hangvar, Hårby, Hvalstad,  
 Jättendal, Kjula, Korpebro, Löfstalund, Lye a, c,  
 Mem, Näle, Näs, Oddum, Örby, Örsunda, Over-  
 Selö, Rotbrunna, Rycksta, Seddinge, Skälby, Skale-  
 vold, Söderby, Sundra, Sunnå, Täby, Tirsted,  
 Trinkesta, Tryggevælde, Upsala, Urvalla, Vallen-  
 tuna, Varpsund. — STAINA, Eggelunde, Skånåla,  
 Täby, Vreta. — STAN, A, Amö, Fiña, Fuglie,  
 Hanunda, Hobro, Hummelstad, Langå, Långarnby,  
 Nyble, Ryda, Söderby, Stenby. — STAUN, Hummel-  
 stad. — STEIN, Alstad, Ångby, Brunna, Kolstad b,  
 Ödeshög, Rikstorp, Sigtuna b, Skieberg, Skråm-  
 stad, Sund, Tännö, Thorsätra, Tidau. — STEN,  
 Alsike, Björklinge, Haning, Harg, Honungsby,  
 Kyrringe, Linsunda, Lye b, Nylarsker, Rösås, Skil-  
 stad, Slaka, Tillidse, Transjö. — STENI, Axlunda.  
 — STIN, Abrahamstorp, Aarhus, Asferg, Axlunda,  
 Bällestad b, Bjalbo, Bjurbäck, Bräckestad, Bred,  
 Broby, Bugård, Bustorp, Delsbo, Eke, Ferslev,  
 Fiña, Frestad, Frösö, Gällstad, Glenstrup, Glim-  
 minge, Granby, Grensten, Hammarby, Häråd,  
 Harby, Hedsunda, Hiermind, Hof, Högby, Holm,  
 Husby, Källbyås, Karleby, Kil, Kirkeby, Kolaby,  
 Krokstad, Leksberg, Nöbbelöf, Norsunda, Ofvansjö,  
 Olstad, Onslunda, Öslunda, Östberga, Råda, Ramby,  
 Rångstad, Ryda, Särestad, Sjörring, Skälby, Skivum,  
 Skjern, Slaka, Synnerby, Thisted, Tible, Upsala,  
 Vänderstad. — STINA, Uppgrenna. — STINO, Lund.  
 — STINU, ? Laivide. — STN (= STAIN), Gidsmark,  
 Gran, Jädra. — STON, Valby. — STON, Eke. —  
 STUN, Gunnerup, Ösby. — SPAN, Sundra. — TSAIN,  
 ? Frösö. — acc. pl. STAINA, Svingarn. — STAINI,  
 Nyble. — STENO, Norby. — STINA, Bällestad b. —  
 STNA (= STAINA), Alsted. — See KINN-STINA.

STAINBRU, acc. s. f. STONE-BROW, STONE-BRIDGE,  
 causeway of stone. Ek.

STAINHAL, ? acc. s. m. STONE-HILL, stone-block,  
 rune-stone. Bogesund a.

STEIN-MEISTARE, n. s. m. STONE-MASTER, stone-  
 mason, stone-cutter. Skieberg. — STENMÆSTÆRI,  
 Vinge. — STINMÆSTARI, Vinge.

STAIN, n. s., Mans-name. Korpebro, Stärkeby.  
 — ISTAIN, Bräckestad. — STIN, Eneby. — TSIN,  
 Stenby. — acc. s. STEN, Tännö.

STEINU, acc. s., Womans-name. Sund.

STINBIURN, acc. s., Mans-name. Särestad.

STANFRIDR, n. s., Womans-name. Norsunda.

— STNFRID, Tible.

TSINAR, g. s., Mans-name. Stenby. — acc. s.

TSINAR, Stenby.

STENILTR, n. s., Womans-name. Eke.

STENDR (= STEN-DRUI), d. s. f. STONE-THRUH,  
 stone-kist, stone-coffin. Rösås.

See ARALSTAIN, AUSTAN, BÖRSUSTEN, FRAISTAIN,  
 HALSTUN, HASTAIN, HULMSTAIN, SIHSTAIN, FURSTIN, USTAIN.

STAK, m. STAKE, grave-mark, funeral pillar.

— acc. s. STEI (? = STEK), Söderby. — acc. pl.  
 STAKA, Fyrby.

a.STALLAB, p. p. n. s. m. BE-STELLED, besieged.  
 Lye b.

STANTA, to STAND. — 3 s. pr. STANR, Aspa. —  
 STOTR, ? Flemlöse. — 3 pl. pr. STONTA, Rök. —  
 3 s. pr. subj. STAL, Nylarsker. — inf. STANTA, Haug-  
 grän, Kyrringe, Tillidse. — STONTA, Års.

STAD, acc. s. m. STED, STEAD, place. Ting-  
 vold. — See HANGNASTEDUM, HARUSTAM, NIURSTADUI,  
 SNUSTASTADUM, TARSTADUI, DIKSTAD.

STINR, n. s. m. STITH, hard, strong. Kvamme.

Stauu, u. Stain. — Stei, ? u. Stak. — Stein,  
 Sten &c., u. Stain.

STERKAR, n. s., Mans-name. Kolstad a, b.

Stepum, u. Staj, u. Stanta. — Sti, u. Setta.

STIBI, acc. s., Mans-name. Skärkind.

STIUK, acc. s., Mans-name. Årtuna.

STUKN, acc. s. m. STEP-SON. Mällösa.

STIUBU, g. s. f. STEP-DAUGHTER. Hargs-å.

STIUBODUR, acc. s. f. STEP-MOTHER. Tillidse.

STILIR, n. s. m. STILLER, subduer, ruler, prince.

Rök.

Stin, Stina, &c., u. Stain. — Stinr, u. Stanta.

— Stir, u. Stura. — Stiub, Stinbu, Stiuk, n. Stibi.

— Stn, &c., u. Stain.

STHOTBIARN, n. s., Mans-name. Bräckestad.

Stonta, Stotr, u. Stanta. — Stro, u. Sustir.

STRONTU, acc. s. ? m. STRAND, coast. FLUTNA s.,  
 the sea-men's home-land, the briny deep. Rök.

Stukn, u. Stibi. — Stun = Stain.

STURA, to STEER, gov. dat. Varpsund. —  
 3 s. p. STURDI, Fjuckby, Svingarn.

STIRBIUN, acc. s., Mans-name. Söderby.

STURFASTR, n. s., Mans-name. Alstad.

STURIMATR, n. s. m. STEERMAN, Captain, Ad-  
 miral, Commander. Vedelsprang b. — STURIMADR,  
 Fjuckby. — g. s. STURIMONS, Örby.

STUDIKR, n. s., Mans-name. Mem.

Span = Stain. — Su, u. Sal. and u. Sia, Sik.

SUA, adv. so. Forsa. — so, Maeshowe a.



SUAD(a)N, adv. SO-THAN, so as, as. Rök.  
 Suæ, u. Suia. — SUEN = Suain.  
 SUAIN, m. A SWAIN, youth. — n. pl. SUINAR, Bällestad B. — See KUIB(U)SUAIN.  
 SUAIN, Mans-name. — SUEN, Rauland. — SUAIN, Ludgo. — SUEN, Vinge. — SUIN, Brynderslev, Bus-torp. Uppgrenna, Valleberga. — SUINI, Glimminge. — SUIT, Gåsinge. — g. s. SUINS, Torup, Uppgrenna, Vedelsprang B. — acc. s. SUAIN, Skåång, Stårkeby. — SUE(N), Vinge. — SUIN, Gåsinge, Husby. — SUINI, Hårad, Valleberga.  
 SUARTHOFI, n. s., Mans-name. Skråmstad. — acc. s. SUARTHAFY, Trinkesta.  
 SUAD, 3 s. p. SWAND, sank, fell, died. Rök. — Compare the Norse SVINTA, to speed, move quickly, go hastily, brandish, drift away.  
 SUB, prep. (Lat.) Under. Saltune.  
 Suen = Suain.  
 SUIA, g. pl. m. Of the SWEDES. Frestad, Seddinge.  
 SUÆDIAUÐU, d. s. f. SWITHIOD, the race, nation, land, of the Swedes, Sweden. Tirsted.  
 SUKA, to SWIKE, betray. — 3 s. p. SEIK. Söderby.  
 Suin, Suinar, Suini, Suins, Suit, u. Suain.  
 SUDBALKA, acc. s., Mans-name. Harby.  
 Stlfa, u. Silfr.  
 SELKU, acc. s., Mans-name. Hvalstad.  
 SUM, adv. and rel. indecl. SUM, as, who, whom, which. Guldrupe, Lagnö, Laivide, Lye B. — SMS (- SUM IS), SUM AS, who-as, who. Fjuckby.  
 SUNIS, g. s., Mans-name. Grinda.  
 Sunnu = Sunn.  
 SUNR, a SON. — n. s. SN (= SUN), Haning. — SON, Kirgiktórsoak, Valtorp (not in runes). — SONR, Kirgiktórsoak. — SUN, Arsunda, Asferg, Brynderslev, Ferslev, Frösö, Grensten, Grötlingbo, Gylling, Harg, Hillesjö, Kjula, Kølaby, Lund, Malsta, Rauland, Skåhlby, Sunnå, Thisted, Torup, Tone. — SUNR, Rök. — SUNR, Kirk Michael. — SUNU, Bjälbo. — g. s. SUNAR, Grensten, Hillesjö, Lund. — acc. s. SON, Ugglum. — SUN, Ångeby 2, Ångvreta, Aspö, Bogesund B, Brunby, Ek, Ferslev, Frestad, Frösunda, Grana, Hammarby, Harg, Hiermind, Hille-

sjö, Hvalstad, Karleby, Laivide, Leksberg, Näs, Norsunda, Oddum, Over-Selö, Råda, Rosås, Run-lötshage, Skalevold, Skånåla, Skjern, Skråmstad, Tåby, Tännö, Transjö, Tryggevalde, Valby, Vedel-sprang A. Uppgrenna, Upsala. — SIN (? SUN), Onsala. — SUNI, Bogesund A, Rycksta, Viby. — SUNO, Björklinge. — SUNG, Fuglie, Kålfvesten, Rök. — n. pl. SNIR, Eneby. — SUNI, Alsike, Bred, Hau-stad. — SUNR, Bällestad A, Flemlöse, Glavendrup. — acc. pl. SUNU, Fjuckby. — See DORMOSON, HOSÆSON, ORKASONR.

SUNT, n. The SOUND, Denmark. A SOUND, channel. — d. s. SUNTO, Hillesjö. — Possibly here means SWIMMING. — d. pl. SUTUM, Årja.

SUNU.  
 SUNUTAH, n. s. m. SUNDAY; Sunday or Do-minical letter. Lye A. — SUNUTAH, Haide.

SUSI.  
 SASI, n. s. m., Mans-name. Gilberga.  
 SASUR, n. s., Mans-nåme. Frestad, Nylarsker, Söderby.

SUSTIR, n. s. f. SISTER. Tryggevalde. — acc. s. STRO (? — SUSTRO or FOSTRO), Karleby. — SUSTIR, Sund.

SUSTKUN, n. pl. n. SISTERKIN, brother or brothers and sister or sisters. Hagelby.

SUT, acc. s., Mans-name. Hedsunda.  
 SUTI, n. s., Mans-name. Glavendrup.

SUTE, n. s. m. ? SWEET-ONE, Sweeting, friend<sup>1</sup>. Seddinge. (See the text.) — acc. s. m. SUTU, Tuna.  
 Sutum, u. Sunt.

SUP, n. s. f. The plankings or hull of a ship, a galley. Skabersjö.

SUDR, n. s., Mans-name. Vamblingbo. OLAFR S. (or perhaps LUDR).

SUDRLANA, g. pl. n. Of the SOUTH-LANDS, the South. Seddinge.  
 Stulfr = Silfr.

Ta = Da, u. De. — ...taafi, ? u. Aufr.  
 TABU, acc. s. m., Place-name, TÅBY in Up-land. Tåby A, B, Vallentuna.  
 TAUER, acc. s. m. TA-WAY, lane, gangway, hedgeway, roadway, footpath. Fole.

<sup>1</sup> See "Regin smiður", verses 10, 11, at p. 4 of "Sjúrðar Kvæði, samlede og besörgede ved V. U. Hammershaimb". Bro. Køb. 1851.

Ligg þu hefur Sigmundur,  
 seti min,  
 eg man vera í sorgar tíð  
 komin at vífa tíð.

Hoyr tú reysi Sigmundur,  
 seti min,  
 er tæð nákað gróðandi  
 sárinu tíni?

Hail now Sigmund, where thou liest,  
 sweeting dear!  
 time it is of direst dole  
 as now I draw thee near.

Hear thou, gallant Sigmund,  
 sweeting mine!  
 Wotst thou aught can ever heal  
 that deep wound of thine?

TAFSTALONTI, d. s. n., Place-name, TAVASTLAND, in Finland. Hämlinge.

TAHR, m. DAY. — acc. s. DAG, Kirgiktórsoak. — TAK, Kirgiktórsoak. — See LAUGADAHN, ODESN-DHEN, SUNUTAHN.

TAKA, to TAKE. — 3 pl. p. TOKU, Thorsätra. — 2 s. imper. ? TAIK, Forsa. — 3 s. pr. subj. TAKE, Flatdal.

TAUK, see AUD-TAUK.

TALK, acc. s. m. DALK, brooch, pin, fibula. Hunterston. — TOALK, Hunterston.

TAN, see HALFTAN; ? SIKTON.

DONMARKU, d. s. f. DENMARK. Skivum.

TAN, see FIURTAN.

TARSTADUI, d. s. m., Place-name in Helsingland. Forsa.

TATA, acc. s., Mans-name. Eke.

TATR, n. s., Mans-name. Björkö, Krokstad. Tauk, u. Taka.

TAUIA, to DIE. — 3 s. p. TO, Täby. — TU, Fjuckby. — 3 pl. p. TO, Hanstad. — p. p. n. s. m. TAUDR, Barnspike, Bogesund A, Bustorp, Fuglie, Hämlinge, Hillesjö, Hvalstad, Jäderstad, Tirsted, Vedelsprang B. — TUDR, Århus, Haraldstorp, Husby, Kirkeby, Råda, Strö. — n. s. f. TAUD, Hillesjö. — ? acc. s. m. def. TUDI, Bällestad B.

Te, u. De. — Terf, u. Tiarfr. — Teribina, u. Triba.

TEU, n. s. m. The War- or Sword-God TIW, TU, TY, TYR; a hero, champion, captain. Rök. — d. s. TUI, Forsa.

Ti = Til.

TIA, acc. s., Mans-name. Hagelby.

TIARFR, n. s., Mans-name. Hammarby, Husby. — See DORTERF.

TIHI, see FIMTIHI, PRIATHAUKU.

TIKIR, n. pl. m. Brave, excellent, illustrious. Rök.

TIKN, see IARTIKNUM.

TIL, prep. gov. gen. TILL, TO, for, on. (Åxlunda, ? gen. ? acc.) Bjudby, Brynderslev, Husby. — TI, Valby. — TIL, adv. TILL, TO. — See TIL-KART, u. KAURUAN.

TIN, acc. s. m. TINE, grave-pillar, minne-stone. Stafsund.

Tina, u. De.

TIS, see HADINTIS, HIALMTIS, HULMTISI.

TIDKUMI, n. s., Mans-name. Harby. — TID-KUMI, Over-Selö.

TIUR, adj. DEAR, beloved. — acc. s. m. def.

TURA, Skjern. — acc. s. m. TIURAON, Ångvreta.

TIURI, n. s., Mans-name. Ångvreta.

TIURKAIR, acc. s., Mans-name. Ångvreta.

To, u. Tauia. — Toalk = Talk. — Tofa, u. Tufi.

TOKE, n. s., Mans-name. Censer A. — TOKI, Tiliidse.

Toku, u. Taka.

TOLFIHN, n. s., Mans-name. Carlisle.

TOMAS, n. s., Mans-name. Långthora B.

TOA, acc. s., Mans-name. Viby.

Torp = Dorp. — Totr, Totur, u. Tutir. — Trab, Trabu, u. Triba.

TRAKA, to DRAW, DRAG, move, remove. — 3 s. pr. subj. TRAKI, Glavendrup, Tryggevælde.

TRE, see IDALTRE.

Trekiar, Trekr, Trenkr, u. Trinkr. — Tretaud, u. Drir. — Tri, u. Trinkr. — Triak, u. Trukr.

TRIBA, to DREPE, kill, slay. — 3 s. p. TRAB, Söderby. — 3 pl. p. TRABU, Frestad. — p. p. n. s. m. DRIBIN, Aspö. — p. p. n. pl. m. TERIBINA, Årja.

Triku, u. Trukr.

TRINKR, m. A DRENG, soldier, warrior, man. — n. s. TREKR, Vedelsprang B. — TRENR, Bjudby. — TRI, Å. — acc. s. TRIHK, Norby. — TRIK, Lambhof, Linköping. — TRYK, Hobro. — TRINK, Vik. — TRUK, Hiermind, Tulstrup. — n. pl. TREKIAR, Vedelsprang B. — TRIKAR, Hällestad.

Triþ, Tru = Druþr.

TRUKNADI, 3 s. p. DROWNED, was drowned. Hillesjö, Nylarsker, Tumbo. — TURKNADI, Nöreby. — TURUKNADI, Sund. — DRUKNADI, Thorsåker. — 3 pl. p. TRUKNADU, Näsby.

TRU. — UTRU, n. s. m. UNTRUE, false. Å.

TRUKR, see SUTRIKU.

TRIKU, d. s. f. TRUCE, meeting for arbitration. Barnspike, Kirk Braddan.

TRUTIN, m. DREETEN, DRIHTEN, Lord, God; Chieftain, Master; Husband. Larf. — acc. s. TRUTIN, Glavendrup. — TURUTIN, Skjern. — See KUD-TRUTIN.

TRUTIN-KUS, g. s. m. Of the DREETEN-GOD, of the Lord God. Källbyås. — See KUD-TRUTIN.

Tsin = Stain. — Tsinar = Stinar. — Tu, u. Tauia.

TUAIR, n. m. TWO. Ångvreta, Rök. — acc. m. TUO, Forsa, Norby.

TUALF, d. m. TWELVE. Rök.

TUALFTA, n. s. m. TWELFTH. Rök.

TUBI, n. s., Mans-name. Kleggum.

TUFA, n. s., Mans-name. Hiermind.

TUFI, n. s., Mans-name. Nöbbelöf. — acc. s. TOFA, Söderköping.

Tui, u. Teu.

TUIR (perhaps LIUTR), n. s., Mans-name. Fjuckby. TUKI, n. s., Mans-name. Eneby, Grensten, Gylling. — g. s. TUKA, Asferg, Oddum. — acc. s. TUKA, Eneby, Oddum.

TUKUTA, g. s., Mans-name. Thisted.

TUM, acc. s. m. DOOM, sway, power. Rök.  
TUMI, g. s., Mans-name. Folsberga. — acc. s.  
TUMO, Folsberga. — See MAUTUMI.

Tunþ, u. Duntr.

Tuo, u. Tuair. — Tur = Dur. — Tura, u. Tiur.  
— Turknapi, Turuknadi - Truknapi. — Turutin  
= Trutin.

TUR, ? acc. pl. n. DOOR-LEAVES, DOOR. Hörsne.  
— TYR, Väfersunda, Versås.

TUSTI, n. s., Mans-name. Eneby. — acc. s.  
TUSTA, Glimminge, Hiermind.

TUTIR, n. s. f. DAUGHTER. Skjern. — g. s. TOTUR,  
Hargs-å. — TUTUR, Hillesjö. — acc. s. TOTR, Flem-  
löse. — TOTUR, Gryta.

Tuþi, Tuþr, u. Tauia. — Tyr = Tur.

Da, Dæ, Dæi, Dæim, Dæmæ, Dæne, Dænsi.  
Dæsi, Dai, Day, &c., u. De.

DAIKN, m. THANE, lord, officer, hero, soldier,  
servant, man. — acc. s. DEKN, Synnerby. — DIAKN,  
Glavendrup, Nälberga. — DIN, Asferg, Gästebäck.  
— See AKDAN, FARDAKN, HARDINA.

Daim, &c., u. De. — Dan, Dara, &c., u. De,  
and ? — Dan. See Suapan.

Dæ, dem. pron. THE, that, this; pl. they,  
these, those. — n. s. m. DÆ, Tirsted. — DÆ, Gröt-  
lingbo. — DESE, Flatdal. — DESI, Nylarsker. —  
n. s. f. DA, Tin. — n. s. n. HITTA, Stånga. — DAT,  
Lagnö. — BETA, Fole. — g. s. n. DORS, Flatdal.  
— d. s. m. DÆMÆ, Långthora B. — DÆMMÆ, Ugglum.  
— DAIM, Fjellerad. — DAIMSI, Karlevi. — DEIMI,  
Botkyrka. — d. s. n. DI, Lye A. B. — DÜ, THI, for  
that, therefore. Aspö. — acc. s. m. HENI, Riks-  
torp. — HENNA, Valtorp (not in runes). — HINNA,  
Lye C. — TE (? acc. pl. m.), Kirgiktörsoak. —  
TINA, Högtomta. — DÆNÆ, Slöta, Transjö. — DÆNNA,  
Skieberg, Tingvold, Vinge. — DÆNNÆ, Vinge. —  
DÆNSI, Fjellerad, Glavendrup, Tryggeväld. — DAISI,  
Björnsnäs. — DANA, Alstad, Broby, Brunby, Stär-  
keby, Tännö. — PANI, Slaka. — DANO, Kirk Mi-  
chael. — DÅNSA, Tuna, Våppeby. — DÅNSI, Glaven-  
drup, Gylling, Hiermind, Hvalstad, Langå. Öst-  
berga, Rösås, Seddinge, Söderby, Tirsted, Tyttorp.  
— DASI, Bjurbäck, Glimminge, Kil, ? Nyble, Råda,  
Torup. — DASR, Särestad. — DENA, Bjudby, Grön-  
högsvad, Sanda, Tillidse. — DENE, Haning. — DENY,  
Ödeshög. — DENO, Viksjö. — DENSA, Ångby, Harby.  
— DENSI, Synnerby. — DENTSA, Sigtuna B. — DESA,  
Kolstad. — DIAN, Ångvreta (Dybeck's reading). —  
DIN, Norsunda. — DYNÖ, Karleby. — DINA, Å,  
Agetomta, Alstad, Årja, Bågby, Bogesund A. B.,  
Bro, Bröta, Ekeby, Frestad, Granby, Hårby, Holm,

Husby, Jättendal, Norsunda, Öslunda, Ramby, Rot-  
brunna, Ryda, Sigtuna A, Vallentuna, Varpsund. —  
DINI, Bugård, Delsbo, Vårfrukyrka. — DINNA, Lye A. B.,  
Sundra. — DINO, Ångeby B, Folsberga, Frösö, Frö-  
sunda, Grynstad, Leksberg, Löfstadholm, Lundby,  
Ölstad, Tidan. — DINSA, Fjuckby, Foglö, Furby,  
Hagelby, ? Honungsby, Klistad, Örsunda, Thorsätra,  
Upsala. — DINSAT (= DINSA AT), Gripsholm. —  
DINSI, Abrahamstorp, Gåsinge, Källbyås, Kirkeby,  
Löfstalund. — DINTO, Onslunda, Upsala. — DINTSA,  
Skrämstad. — DINU, Ludgo. — DIS, ? Laivide. —  
DISA, ? Bogesund A, Furby, Täby A. B, Viby. —  
DISÆ, Stenby. — DISE, Alfvelösa. — DISI, Bjälbo,  
Carlisle, Fuglie, Grensten, Gryta, Lund, Upp-  
grena. — DYSI, ? Nyble. — DNO (= DINO), Ång-  
vreta. — DØÆ, Skjern. — DOASI, ? Hobro. — DOI,  
Slaka. — DOYSI, Kølaby. — DON, Folsberga, Ky-  
ringe. — DONA, Friberg. — DONSA, Mem. — DONSI,  
Års, Asferg, Forslev, Hobro, (Kruse reads DONSI,  
Abildgaard and Worsaae DOASI. Kornerup DAASI;  
which is right?), Sjörring, Vedelsprang B. — DTINA,  
Urlunda, Väckby. — DUSI, Oddum. — acc. s. f. DAISI,  
Björnsnäs. — DÅNSI, Tryggeväld. — DASI, Årja.  
— DESI, Täby A. B, Vickby. — DISA, Bågby. —  
DOSA, Norse Casket. — acc. s. n. DÆTTA, Tingvold.  
— DAUSI, Skjern. — DET, Gåsinge, Lye B. — DISA,  
Frösö, Lagnö. — DYNI, Giesingholm. — DITA, Forsa.  
— n. pl. m. DA, Forsa. — DÆI, Tryggeväld. —  
DÆR, Källbyås. — DAIR, Alfvelösa, Ångvreta, Aspö,  
Harby, Ludgo, Onslunda, Over-Selö, Upsala. —  
DAR, Axlunda, Hummelstad. — DEI, Tuna. — DEIR,  
Foglö, Hanstad, Kolstad A. — DER, Valleberga. —  
DIR, Bällestad A, Bugård, Eneby, Frestad, Gryn-  
stad, Hammarby, Hanstad, Hanunda, Hummelstad,  
Husby, Korpebro, Norsunda, ? Östberga, Ryd,  
Söderköping, Thorsätra, Törneby. — n. pl. f. DAR,  
Rök. — n. pl. n. DAY, Ingle. — DAU, Hagelby,  
Hillesjö, Sigtuna A, Skåäng, Viby. — DAUY, Nor-  
sunda. — DISUN, Hanstad. — DO, Tuna. — DÖU,  
? Söderby. — DÜ, Granby. — g. pl. DAIR, Stärkeby.  
— DAIRA, Ångeby B, Brunby, Frösunda, Gryta,  
Lye C, Näs. — DARA, Grensten. — DEIRA, Han-  
stad. — DIRA, Valleberga. — d. pl. DEIM, Maes-  
howe A. — DAIM, Lye A. — DEIM, Ödeshög. —  
acc. pl. m. DA, Tingvold. — DAR, Rockelstad. —  
DISA, Svingarn. — acc. pl. f. DÆSI, Carlisle. — DASI,  
Glavendrup, Törneby, Vårfrukyrka. — DESAR, Flat-  
dal. — DINA, Tune. — DISA, Skilstad. — DISAR,  
Ångvreta, Frösö, Grötlingbo, Maeshowe 8, Malsta.  
— DISI, Bjälbo, Salmunge. — DOSAR, Långthora B.  
— acc. pl. n. DA, Källvesten. — DASAR, Väfer-  
sunda. — DAU, Näsby. — DAUN, Vedelsprang A. —  
DAUSI, Glavendrup, Löfstalund, Skåäng. — DESA,

Kumla. — **DISI**, Rörbro, Valleberga. — **DSI** (= **DAUSI**), Kleggum. — **DUSI**, Akirke.

**DA**, adv. (**THA**, **THO**) **THEN**; then when, when; truly, so, and. — **TA**, Haide. — **DA**, Hillesjö, Lye A, B, Thorsätra, Tin. — **DO**, Arhus, Vedelsprang B.

**DAN**, adv. **THE**, **THAN**. (See the remarks at the close of the Granby stone.) Brösike, Husby. **DAI**, Granby. — **DEN**, Lye A, B.

**DAR**, adv. **THERE**, thereby. Hillesjö, Långthora B, Rök.

**DAT**, adv. **THAT**. Rök. — **AT**, Flatdal. — **ET**, Fole, Lye B.

**Dekn** — **Daikn**. — **Diaupu**, u. **Diup**. — **Digi** = **Diki**. — **Diyno**, u. **De**. — **Dyirutr**, u. **Donar**.

**DELFI**, n. s., Mans-name. Axlunda. — ? gen. or acc. **DELFI**, Axlunda.

**DIALFI**, n. s., Mans-name. Gryta. — acc. s. **DIALFA**, Gryta.

**Dian**, u. **De**. — **Dik** = **Dink**.

**DIKI**, see **HIMBIKL**. — **As** verb (3 s. pr. subj.) **THIG**, take, receive, Stenderup. (If redd **DIK**, it will be Imperative.) See the text and **DO**.

**Dikn**, **Din** = **Daikn**. — **Din**, u. **De**.

**DINK**.

**DIKBORN**, n. s., Mans-name. Bred.

**DIKFASTR**, n. s., Mans-name. Orsunda.

**DIKSTAD**, n. **THING-STEAD**, Doom-ring, Assize-mound, Court-place. — d. s. **DIKSTADI**, Aspa. — acc. s. **DIKSTAD**, Bällestad A.

**Dina**, **Pinna**, u. **De**, **Du**. — **Dini**, **Dyni**, **Dino**, **Pinto**, &c., u. **De**. — **Dir**, u. **De**, **Du**. — **Dis**, **Disa**, &c., u. **De**. — **Diurui**, u. **Donar**.

**MURA**, see **IKIMURA**.

**DIUD**, acc. s., Mans-name. Abrahamstorp. — See **SUEBIAUDU**.

**Dno** = **Dino**, u. **De**.

**DO**, 3 s. p. (of **DIKIA**), **THO**, took. Bogesund B. — See **DIKI**.

**Do**, **Doæ**, &c., u. **De**. — **Doþ** = **Durþ**.

**DOELR**, n. s. m. **THYLE**, Spokesman, Speaker, Lawman, Orator. Hunterston.

**DONAR**, n. s. The God **THUNOR** or **THUR**. Östberga. — n. s. **DUR**, Glavendrup.

**DOR**, n. s., Mans-name. Onsala. — acc. s. **DOR**, Bugård.

**DURALFS**, n. s., Mans-name. Oddum.

**DORBIARN**, n. s., Mans-name. Eke. — **DORBIORN**, Balingstad. — **DORBIURN**, Hillesjö. (p. **SKALT**.)

**DORFASTR**, n. s., Mans-name. Lincoln. — **DURFASTR**, Grynstad, Hanunda.

**DURFRDAIU**, acc. s., Mans-name. Stenby.

**TURGUTR**, n. s., Mans-name. Valleberga.

**DURI**, Mans-name. — g. s. **DURA**, Langå.

**DORIR**, n. s., Mans-name. Leksberg. (p. **SKURBA**.) — **DORIR**, Karleby. (p. **SKUBA**.) — acc. s. **Tidan**.

**THVRGEIS**, n. s., Mans-name. Saltune.

**DORKAIR**, Söderköping. — **DURKIR**, Asferg. — acc. s. **DURKEER**, Arsunda.

**DURKITIL**, Mans-name. — n. s. **DURKIL**, Råda. — g. s. **DORKLS**, Galtrup. — acc. s. **DORKIL**, Näsby.

**DURKISL**, n. s., Mans-name. Foglö, Lund.

**DORKIYSL**, Solna. — g. s. **DURKISLS**, Gylling. — acc. s. **DORKISL**, Grönhögsvad. — **DORGISL**, Upsala.

**DORKUN**, n. s., Mans-name. Grönhögsvad. —

**DURKUN**, Hagelby.

**DORLAIBR**, n. s., Mans-name. Ballaugh.

**DURMUTR**, n. s., Mans-name. Nærå. — **DORMOSON** (SWEEN D.), Vinge.

**DURSTIN**, n. s., Mans-name. Granby. — **DURSTAIN**, Rotbrunna. — acc. s. **DURSTAIN**, Ek. — **DURTSIN**, Högtomta.

**DORTERF**, acc. s., Mans-name. Gidsmark.

**DURDR**, n. s., Mans-name. Harby. — **DORDR**, Odensholm. — acc. s. **DORR**, Harg, Krokstad, Lagnö, Runnbatorp. — **TORR**, Harg 2.

**DURULER**, Mans-name. — n. s. **DULFS**, Rök. —

**DURLF**, Vedelsprang B. — g. s. **DORIULB(S)**, Ballaugh. [Munch reads **DIUTULB(S)**]. — **DULFAR**, Rök. (ERAI-D.)

**DURUNTR**, Mans-name. — n. s. **DYIRUTR**, Ångeby A.

**DORUAR**, acc. s., Womans-name. Granhed.

**DURUI**, n. s., Womans-name. Seddinge. —

g. s. **DURUIAR**, Bække. — acc. s. **DURUI**, Jellinge. — See **SIBFOR**.

**Donsi**, **Dörs**, **Posa**, &c., u. **De**.

**DR** (= **DRU**), see **STEN-DR**.

**Dribin**, u. **Triba**.

**DRIR**.

**DRIDIA**, d. s. n. **THIRD**. Forsa.

**DRITAUNTAE**, n. s. m. **THIRTEENTH**. Rök. — ? d. s. f. **TRETANDÖ**, Haide.

**DRITIAUKU**, acc. **THIRTY**. Ek.

**Druknap** = **Truknap**.

**DRURIR**, n. s., Womans-name. Rycksta.

**DRUTAR**, g. s. f. **THRU'D**'s, the War-goddess's. Löfsund, Nälberga.

**DRUDR**, see **ESTRID**, **KUNTRU**.

**Dsi**, **Dtina**, u. **De**.

**DU**, pron. **THOU**. — n. s. **DU**, Delsbo. — See **RAU**. — g. s. **DINA**. Of-**THEE**. Sylling. — d. s. **DIR**. To-**THEE**. Forsa. — d. pl. **IR** (= **IDR**). To-**YOU**. Maeshowe A. — acc. pl. **YR**, Tingvold.

**Du**, **Dü**, u. **De**.

**DUAD**, n. s., Mans-name. Giesingholm.

**DUFIR**, see **UIRKUF**.

**Dulfs**, **Dulfar**, u. **Donar**.

**DUINKA**. — **UDUINKI**, n. s., Mans-name. Eke.



DULIR, n. s., Mans-name. Salmunge.  
 DUNTR, m. Lord, Captain. — n. s. TUND, Transjö. — acc. s. DUNTI, Hagelby. — DUTR, Linköping.  
 DURMUDA, n. s. m. def. THOOR-MOODY, daring-minded, bold-hearted, gallant. Rök.  
 Dur, Dura, Durpr, &c., u. Donar. — Dusi, u. De. — Dutr, u. Duntr.  
 U Ain, Aui, Un.  
 UB, see KIALTI-UB.  
 UB, see UB-BIRUTI, UB-BRIUTR, UB-LUBR.  
 UB = Ubtir, u. Aftar.  
 UBIR, n. s., Mans-name. Hedsunda. — UBIR, Harg. — acc. s. UBI, Aspa.  
 UBS, ? g. s. m. ? UB'S, = The Sea-king's; UBS AKAR, ? The Sea-king's acre, the broad ocean. Rök.  
 Ubtir = Aftar. — Ufak, u. Faikr. — Ufir = Ifir. — Uft, Uftir, &c., u. Aftar.  
 UFATA, acc. s., Mans-name. Slaka.  
 UFU-HIDI, d. s. f., Place-name. OVE HEATH, in Hundborg Herred, Thyland, North Jutland. Thordrup.  
 Uhi = Huki.  
 UK, n. s., Mans-name. Bällestad A, B. — g. s. HUKIS, Ferslev.  
 Uk, Ük, u. Auk, Haukua. — Uki, u. Haukua. Hukr, Uk.  
 UKID, 2 pl. imperat. UG-ye, fear ye, worship. Folsberga.  
 Ukr, u. Inki.  
 UKSI, m. An ox. — acc. s. UKSA, Forsa. — g. pl. UKSA, Forsa.  
 UKSNAUVINI, acc. s., Mans-name. Ludgo.  
 UI = Alf, Hulm, Ulfr. — Ulb — Ulfr. — Ules, u. Ulir.  
 ULFR, n. s., Mans-name. Källbyås, Långthora A, Urvalla. — g. s. ULFS, Bällestad A, Flemlöse, Tryggevælde. — acc. ULB, Ballaugh. — See BOTULF, PARULFS, FASTULFR, FISTULFA, HILTULFR, HRULF, KAKULFR, KRIMULF, KUNULFR, OSULB, RUKULFS, RUNULFS, SHIALDOLFS, SIKULF, STAINHULFR, BORULB(s), UNULFU.  
 ULU-EDIN, p. p. n. s. m. WOLF-EATEN, killed by wolves. Långthora B.  
 ULKIL, n. s., Mans-name. Grana. — ULFKIL, Alsike.  
 ULFUTK, acc. s. f., Place-name in Gotland. Aspö.  
 ULIR, Mans-name. — g. s. ULES, Grinda. — ULIS, Rycksta.  
 Ulm = Hulm.  
 UM, prep. gov. acc. UM, about, around. Vedelsprang B. — UMBARDA, u. BÆRIA; UMBRUTNA, u. BRIUTA; UMNART, u. NART; UMUARIT, u. TAURA; UMUAT, u. UIKA.  
 U-MONUM (? or UM-MONUM), d. pl. m. ? UNMEN, Chief-men, captains. Rök.

UN, see IUBUN.  
 UN, adv. UN, and, now, Forsa.  
 UN, adv. UN, not. (Now and then the *intensive* UN, *very*.) ONBOTUN, u. BUT; UNFAIKR, u. FAIKR; UHIMSKON, u. HAM; ONHUATR, u. HUATR; UMIETR, u. MIETR; UMUNA, u. MUNA; UNIDIKR, u. NIDIKR; UNIRUC, UNRU, URO, u. RU; UTRU, u. TRU; UDÜINKI, u. DÜINKA; UNUIKI, u. UIKI.  
 UNA, to UN, wish, will, love, let, favor, order. — 3 pl. p. UTU, Vårfrukyrka. — 3 s. pr. subj. UNDE, Skönabäck.  
 USTA (= UNUSTA), acc. s. m. Darling, dearest friend. Oddum.  
 EST, acc. s., Mans-name. Norby.  
 ESTRID, n. s., Womans-name. Ångby.  
 INULES, g. s., Mans-name. Sjörring. — acc. s. UNULFU, Årja.  
 UNI, n. s., Mans-name. Skälby.  
 Undir = Untir. — Uni, see Kuni. — Unipikr, u. Nipinkr.  
 UNTIR, prep. gov. dat. UNDER, beneath. — UNDIR, Ugglum. — UNT, Ludgo. — UNTI, Botkyrka. — UNTIR, Långthora B.  
 UNTIR, adv. UNDER. Lärbro. See u. HIER.  
 UNTR, see ANUNTR, AUNT, IARUNTR, DITRUTR. (See UIN.)  
 UP. — PA (= UP-A), prep. gov. dat. UPON, on. Lye B.  
 UR, prep. gov. dat. OR, of, from. Grötlingbo.  
 Ur = Uarpr, u. Ueria. — Uri = Uar.  
 URIM, n. s., Mans-name. Husby. — See KULTURMR, RODURMS.  
 URISTU, d. s. f. ORREST, fight, battle. Råda.  
 URNA, n. s., Mans-name. (KITIL URNA.) Bjolderup.  
 URD, n. WORD. — g. pl. URDA, Hagstuga. — acc. pl. ORDA, Källbyås.  
 Urp, u. Uarpr. — Urpn, u. Uaurpa. — Uru, u. Ru. — Us, u. Ik. — Us = Ans.  
 USI, n. s., Mans-name. Sigtuna A.  
 Usta, u. Una.  
 UT. — UTI, prep. gov. dat. OUT IN, in, among. Angarn, Urlunda, Vesterby.  
 UTI, adv. OUT, abroad. Årja, Fjuckby, Ny-larsker, Öslunda, Thorsåtra, Tible, Transjö.  
 Ut = Untr. — Ut, Utí = Aftar.  
 UTR, n. s., Mans-name. Ek. (UTR SKALT), Ofvansjö. — acc. s. UTAR, Lund.  
 Utu, u. Una. — Utur = Aftar.  
 UPINKAUR, acc. s., Mans-name. Skivum, Skjern.  
 UPRALIR, n. pl. m. YTH-HALES, ocean heroes, sea-dogs, vikings. Ryd.  
 UPULI, acc. s., Mans-name. Encby.  
 Uvir = Ifir.

(*u = w = v*)  
*v* = Fim, Five. Lye A.  
*u* (= UENTRIS), Lat., g. s. m. Womb. Gerpin.  
*Ua*, *u*. *Uika*. — *Uæs*, *u*. *Uaura*. — *Uaira*,  
*u*. *Uar*.  
*UEITA*, see *UARDUEITA*.  
*UAIK*, see *RANUAIK*.  
*UAIS*, g. s., Mans-name. Lambohof. — See  
*ARUAIS*.  
*UAKR*, see *UASTR-UAKUM*.  
*UAKTI*, 3. s. p. WAKENED, marshaled, drew up,  
led. Aspa.  
*UAL*, adv. WELL. Varpsund.  
*UAL*, see *LISUAL*.  
*UALRAUER*, n. s. m. WALE-REIVER, spoiler of  
the wale (the fallen on the battle-field), conqueror,  
victor. — Rök. — g. s. *UALRAUBAR*, Rök.  
*UALKAR*, g. s., Mans-name. Rök.  
*UALETE*, 2 pl. imperat. (Latin.) Farewell.  
Tingvold.  
*UALT*, n. WALD, WOLD, kingdom. — d. pl.  
*UALTUM*, Rök.  
*UALTR*, see *GARUALTR*, *HARALTÆ*, *INKUALTR*,  
*NEFIELTR*, *RUALTR*.  
*UAMUD*, acc. s., Mans-name. Rök.  
*Uan*, *u*. *Uinna*.  
*OSUAN* (? should be redd *OSUAR*).  
*Uar*, *u*. Ik, *Uaura*, *Ueria*. — *Uaraita*, *u*. *Uritan*.  
— *Uarda*, *u*. *Ueria*. — *Uari*, *u*. *Uaura* and *Ueria*.  
— *Uarin*, *Uarint*, *u*. *Ueria*. — *Uarit*, *u*. *Uaura*.  
— *Uarr*, *u*. Ik. — *Uart* *Carpr*, *u*. *Ueria*.  
*UARDUEITA*, 3 pl. pr. Wait on, serve. Tingvold.  
*Carþ*, *u*. *Uarþa*, *Ueria*. — *Uarþa*, *Uarþi*,  
*u*. *Uarþa*. — *Uaru*, *u*. *Uar* and *Ueria*. — *Uas*,  
*Uasint*, *u*. *Uaura*.  
*UASKU*, acc. s. m. RASH, bold, gallant. Kil.  
*Uastr* = *Uistr*. — *Uat* = *Uatr*.  
*Uatr* = *Huatr*.  
*UATR* ( = *HUATE* ), see *ARUATR*, *ADUATR*, *KAIRUATR*.  
*UAULKS*, d., Mans-name. (VALLIBUS, VAUX.)  
Barnspike.  
*UAURA*, (to WESE, WAR), to be; to last. —  
3 s. p. *FÆR*, Transjö. — *oar*, Ångeby A. — *UES*,  
Flemlöse. — *UAB*, Aspö, Bjudby, Foglö, Gåsinge,  
Grinda, Haide, Jäderstad, Kølaby, Krageholm,  
Lagnö, Långthora B, Lye A, B, Rök, Rycksta,  
Sjörning. — *UAS*, Barnspike, Bustorp, Ludgo, Sed-  
dinge, Tirsted, Uppgrena, Vedelsprang B. — *UOR*,  
Rörbro. — *US* ( = *UAS* ), Thorsätra. — *UUAR*, Gudö.  
— 3 s. pr. subj. *UARI*, Rök. — 3 pl. pr. subj. *UASINT*,  
(WESE-they, be they, M. Goth. VESEINA). Forsa. —  
inf. *UAURA*, Björkö.  
*UM-UAUrit*, supine. UMWESEN, about-been. Kjula.

*UAURDA*, to WORTH, to become, to be. — 3 pl.  
pr. *UARDA*, Tryggevalde. — 3 s. p. *UARD*, Bustorp,  
Fuglie, Håmlinge, Haraldstorp, Hillesjö, Husby,  
Hvalstad, Kirkeby, Kølaby, Lye B, Råda, Strö,  
Thordrup, Tirsted, Vedelsprang B. — 3 pl. p. *UARDI*,  
Årja. — 3 s. pr. subj. *UARDI*, Glavendrup, Trygge-  
valde. — *URDI*, Glimminge. — p. p. n. s. m. *URDN*,  
(WORDEN, become). Ångeby A.

*Uaurpr* - *Uarpr*, *u*. *Ueria*. — *Ueh* = *Uihr*.

*UEL*, adv. WELL. Lye C, Valleberga.

*Uer* *Uar*, *u*. *Ueria*.

*URIA*.

*UAR*, n. s. m. WER. WERE, man; husband.  
Rörbro. — acc. s. *UAR*, Glavendrup, Grinda, Skale-  
vold, Tryggevalde. — *UER*, Gryta. — *UIAR*, Sed-  
dinge. — *UIR*, Sjörning. — g. pl. *UIAIRA*, Tirsted.  
— *UAR*, *UARI*, in mens-names, see *ANSUAR*, *KUDUARI*.  
— *UARU*, in womens-names, see *KUNUARU*, *DORUAR*.  
*UARIN*, n. s., Mans-name. Rök. — acc. s.  
*UARINT*, Rök.

*UARDA*, acc. s. m. (? acc. pl.). WARD, stone-  
heap, beacon. Kirgiktórsoak.

*UARDR*, m. WARDER, captain. — n. s. *UAURDR*,  
Bro. — See *AKUART*, *ALUARD*, *HIRUARD*, *SIKUR*, *UEURD*.

*Uerk*, *u*. *Uirka*. — *Uestr* = *Uistr*.

*UETABRHUM*, d. pl. f. A place (? n. s. *UETA-  
BURG*) in Gotland. Grötlingbo.

*Ui*, *u*. *Uik*, *Uika*. — *Uiak* = *Uihr*. — *Uiar*  
= *Uar*. — *Uiarpan*, *u*. *Uirpr*. — *Uiat*, *u*. *Uika*,  
to kill. — *Uibiku*, *u*. *Uika*, to bend.

*UIHR*, see *NURUIAK*, *TAUEH*.

*Uik*, *u*. *Uika*, to bend.

*UIKA*, to wi, bless, hallow. — 3 s. pr. subj.  
*UIKI*, Glavendrup.

*UI*, n. WI, temple, offer-house; place-name.  
— d. s. *Arsunda*, Forsa. — g. pl. *UIA*, Glaven-  
drup. — See *HALHUIS*, *RUDUI*.

*UIKA*, to WICK, wig, kill. — 3 s. p. *UA*, A, Rök.  
Skählby. — *UAAB*, Guldbrupa. — p. p. n. s. m.  
? *UIKINK*, Thordrup.

*UM-UIAT*, supine. (*Had* understood.) *Had-  
WICKT* or *WIGED*, had-slain slew, Granby.

*UIKA*, to bend, give way, recede.

*UIK*, see *ULFUIK*.

*UIKINKR*, m. WIKING, bay-boy, sea-rover. —  
g. pl. *UIKIKR*, Bro.

*UIKIGR*, n. s., Mans-name. Gran. — acc. s.  
*UIKIK*, Bykvik.

*UIKINK*, f. WIKING, wikingship, foray, sea-roving.  
— g. s. *UIKIKAR*, Tirsted. — d. s. *UIKIKU*, Haralds-  
torp, Strö. — See *AUSTR-UIHIKU*.

*UIKA*.

*UIK*, n. s., Mans-name. Kirkebö.

UIKI, n. s., Mans-name. Husby.  
 UNUIKI, g. s., Mans-name. Bällestad A.  
 UIKIR, see NISUIKIR.  
 UIKIURN, n. s., Mans-name. Ullstämman. —  
 UIBIARN, Drottningholm. — UIBIURN, Forsa. —  
 acc. s. UIBIURN, Ullstämman.  
 UISBORH, d. s. f. VISBURG, the Castle of Visby,  
 Gotland. Lye B.  
 UIBRCK (= UIBURK), acc. s., Womans-name.  
 Kleggum.  
 UIFASTI, n. s., Mans-name. Linsunda.  
 UIKILR, n. s., Mans-name. Foglö.  
 UIKITIL, n. s., Mans-name. Öslunda.  
 UIKNUBU, d. s. f. WI-KNOP, WI-KNAP, Holy-  
 Mount (now Krutzbarg or Krussberg, at Vedel-  
 sprang, south corner of South Jutland). Vedel-  
 sprang A.  
 UIHMUNTR, n. s., Mans-name. Örby. — g. s.  
 UIHMUNTAR, Örby. — acc. s. UIKMUNTR, Granby.  
 UIHNIUTR, n. s., Mans-name. Hanunda.  
 UISITI, Mans-name. — n. s. UISTI, Over-Selö.  
 UISTAIN, n. s., Mans-name. Ekeby.  
 UEURD, acc. s., Mans-name. Synnerby.  
 UILIA, to WILL. — 3 s. pr. UIL, Maeshowe A.  
 — 3 pl. p. ULTU, Aspö.  
 ULTI, 3 s. p. WALED, betrayed, slew. Kirk  
 Braddan. — p. p. n. s. m. ULIN. WALEN, slain. Rök.  
 UINI, see BARKUIN, BRUKUIN, IURUN, UKSNAVINI.  
 (See UNTR.)  
 UINA, to WIN, gain; work, make. — 3 s. p. UAN,  
 Bällestad B, Sandby, Tillidse.  
 UINTUR, acc. pl. m. WINTERS, years. Rök.  
 Uir — Uar, Uaru.  
 UIRKA.  
 UERK, acc. s. n. WORK. Söderby.  
 UIRKDOF, acc. s., Mans-name. Bällestad B.  
 UIRLANTI, d. s. n. VERLAND, probably *Estland*  
 or a part of it. *Estland* is called in Finnish both  
 ESTIN-MAA and WIRON-MAA. Ångeby B. — URLATI,  
 Frössunda.  
 UIRPA.  
 UITRIK, n. s. f. WORTHING, honor, fame, wor-  
 ship. Sandby. — UITRINT, Tillidse.  
 UIRDA, acc. pl. n. WORTHY. Bällestad A. —  
 See ADUIARDAN.  
 FIRNULHS, g. s. m. WORTHILY, worshipful, honor-  
 able. Rauland.  
 Uis, u. Uita. — Uisborh, u. Uita. — Uisi.  
 u. Uita. — Uisitarla, u. Uistr.  
 UISL, see RODUISL.

Uisti, u. Uika.  
 UISTR, adv. WEST, out west, in western wiking,  
 in England, &c. — UASTR, Hvalstad. — UESTR,  
 Bustorp, Gåsinge.  
 UISITARLA, adv. WESTERLY, in western waters,  
 out west, in western wiking. Kjula.  
 UASTR-UAKM, d. pl. m. In WEST-WAVES, the  
 western seas. Haraldstorp.  
 UESTAN-HAF, acc. s. n. The western sea.  
 Maeshowe 8.  
 Uit, u. Huit, Uita.  
 UITA, to WIT, WEET, show, give. — 2 s. im-  
 perat. UIT, Ostberga.  
 UITA, to WIT, WOT, know. — 1 s. pr. ind. UIT,  
 Gåsinge.  
 VIS, 2 s. imperat. WIS, grant, give, show.  
 Giesingholm.  
 UIS, see SINUIS.  
 UISI, n. s. m. WISE, wise-one, leader, captain,  
 commander. Esta.  
 FISIULEA, g. s., Mans-name. Malsta. — FISIUFI,  
 Sunnå.  
 UITN, n. s. n. WITNESS. Fole.  
 Uitrik, Uitrint, u. Uirpa.  
 UIQANTA, g. s., Mans-name. Grindheim.  
 UIDR, see AHUIDR, HEHUIDA, IUIDRR, LIKNID, OS-  
 GUTR UIDA, RENUIDR, ROUID, SIHUIDR.  
 UIDEBEARN, n. s., Mans-name. Hårnacka.  
 UIDR, adv. WITH, to himself. Flatdal.  
 UIDR, prep. gov. acc. WITH, near, at, by. —  
 UID, Aspö.  
 Uor, u. Uaura. — Uorn, Vort, u. Ik.  
 URAID, acc. s., Mans-name. Sund.  
 URITA, to WRITE, carve. — 3 s. p. HRAITE.  
 Barnspike. — HRITI, Hanunda. — U (? = URAIT),  
 ? Sanda B. — RITI, Fjuckby, Hårnacka, Slaka,  
 Sunnå. — RYTU, Ångeby A. — UARAITA, Carlisle.  
 — URT (= URIT), Stenby. — 3 pl. p. RITU, Rök.  
 — p. p. acc. s. m. RITON, Kyringe. — inf. RAITA,  
 Rycksta. — RITTY, Mällösa. — RITA, Axlunda,  
 Balingstad, Björklinge, Holm, Krokstad, Måstad,  
 Onslunda, Skilstad, Upsala. — RITI, Tuna. — RITO,  
 Olstad.  
 RITAR, see RUNARITAR.  
 RITUM, d. pl. f. WRITS, scorings, runic winds  
 and letters. Nyble. — See RUNARITAR.  
 Urlati = Uirlanti. — Urt, u. Uritan. — Us  
 = Uas, u. Uaura. — Uur, u. Uaru.

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 'I translate from Dr Karl Sidenbladh (Allmogemålet i Norra Ångermanland, 8vo Upsala 1867, p. 9) another striking example. The Ångermanland dialect is in many ways remarkable, besides having kept words now found in no other part of Scandinavia. — „I) in the word *hud* [hide, skin] goes over to G, thus *hu* or *hug* for *hud*; instead of *mindre* [minner, less] men say *minge*. With this overgang and such loan for euphony or easy sound compare the Goth. *bagus* & N. I. *baður*, the Goth. *twaddje* & N. I. *truggja*."

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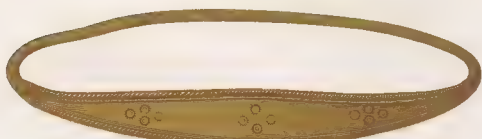
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# FIRST COPY

## OF THE STAVES ON THE RUNIC GOLDEN HORN.

Photoxylographic transcript, full size, by J. F. ROSENSTAND, of the large facsimile made with his own hand by Med. Doct. GEORGE KRYSING of Flensburg, in 1734, from the Horn itself, a few weeks after it was found at Gallehus:



From the excessively rare double-folio engraving "Cornu Aurei Typus", an impression of which is in my own lookboard; another is in the Danish National Library. Here these runes are *twice given*, in their place at the mouth of the Horn, and separately on a *still larger scale* lower down on the plate. It is *this latter line* which is here photographed, full size, direct on to the wood, and carefully cut in. In both places Krysing gives a plain separating mark (∧) between the words ECHLEW and ECCESTIA. The runes on the Horn begin with ECHLEW and end with TEXUDU. Below, he has "corrected" the order, begins with TEXUDU and ends with ECHLEW. In my facsimile I have restored the order to that given by Krysing on his large engraving of the Horn. But whether we take TEXUDU first or last, the meaning is the same. See the text, p. 326. — In the old Ms. Essay on this Horn by the learned Icelandic son of Grannavik (Danish National Library), the mark between the w and the æ is *plainly given*. But FACILL, who says he was purposely careless about small things, omits it, and later drawings follow FACILL. We thus see: — that the Horn bore marks of division between *every word*, — and that *each letter-group* between these separating stops was *one word*.







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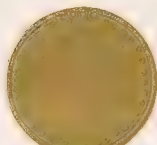
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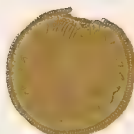
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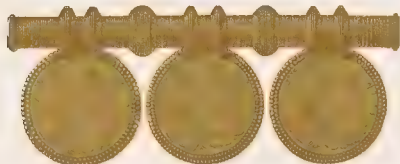
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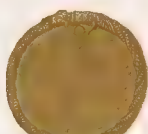
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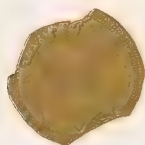
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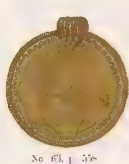
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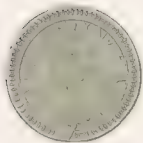
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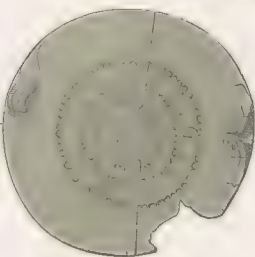
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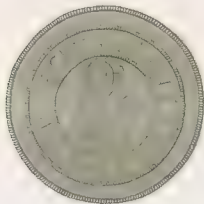
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WVK HOLLAND P. 583

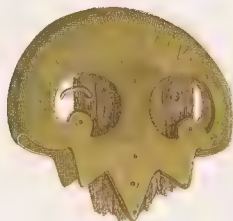
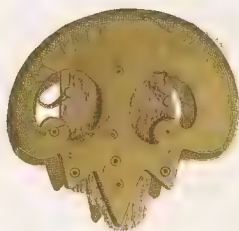


THORSBJERG MOSS  
BRONZE SHIELD-BOSS





HORDENE - NORWEGE - 1 5/8



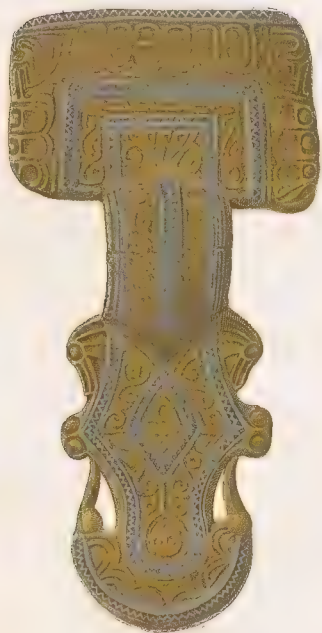
HORSBERG - DENMARK - 2 2/5



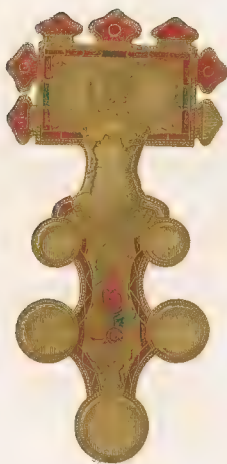
HORSBERG - DENMARK - P 2/5



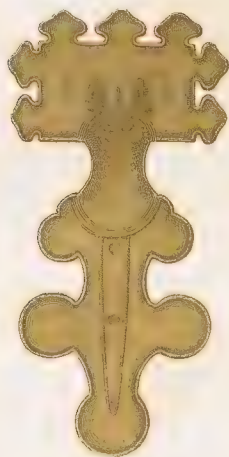




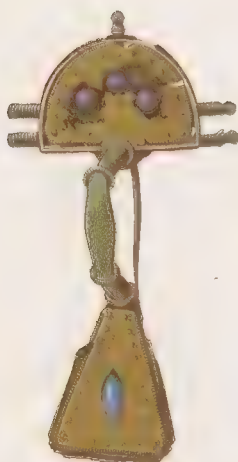
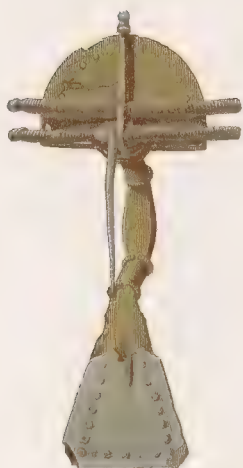
NORDENHOF, BAVARIA. P. 574



SKODHOB, DENMARK. P. 581







HINGÖ, DENMARK P 297



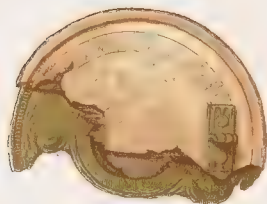
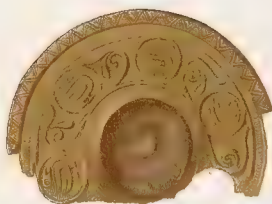
ETEHEM, SWEDEN P 182





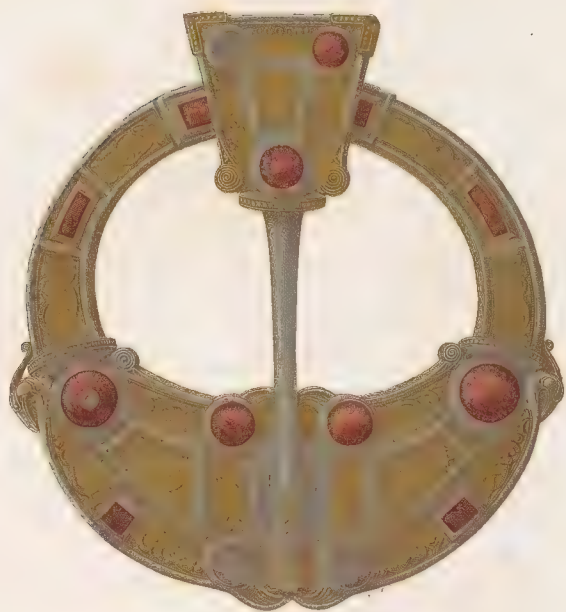


CHAVAY, URUGUAY. P. 567



CHAVAY, URUGUAY. P. 567





HUNTERSTON SCOTLAND P. 511

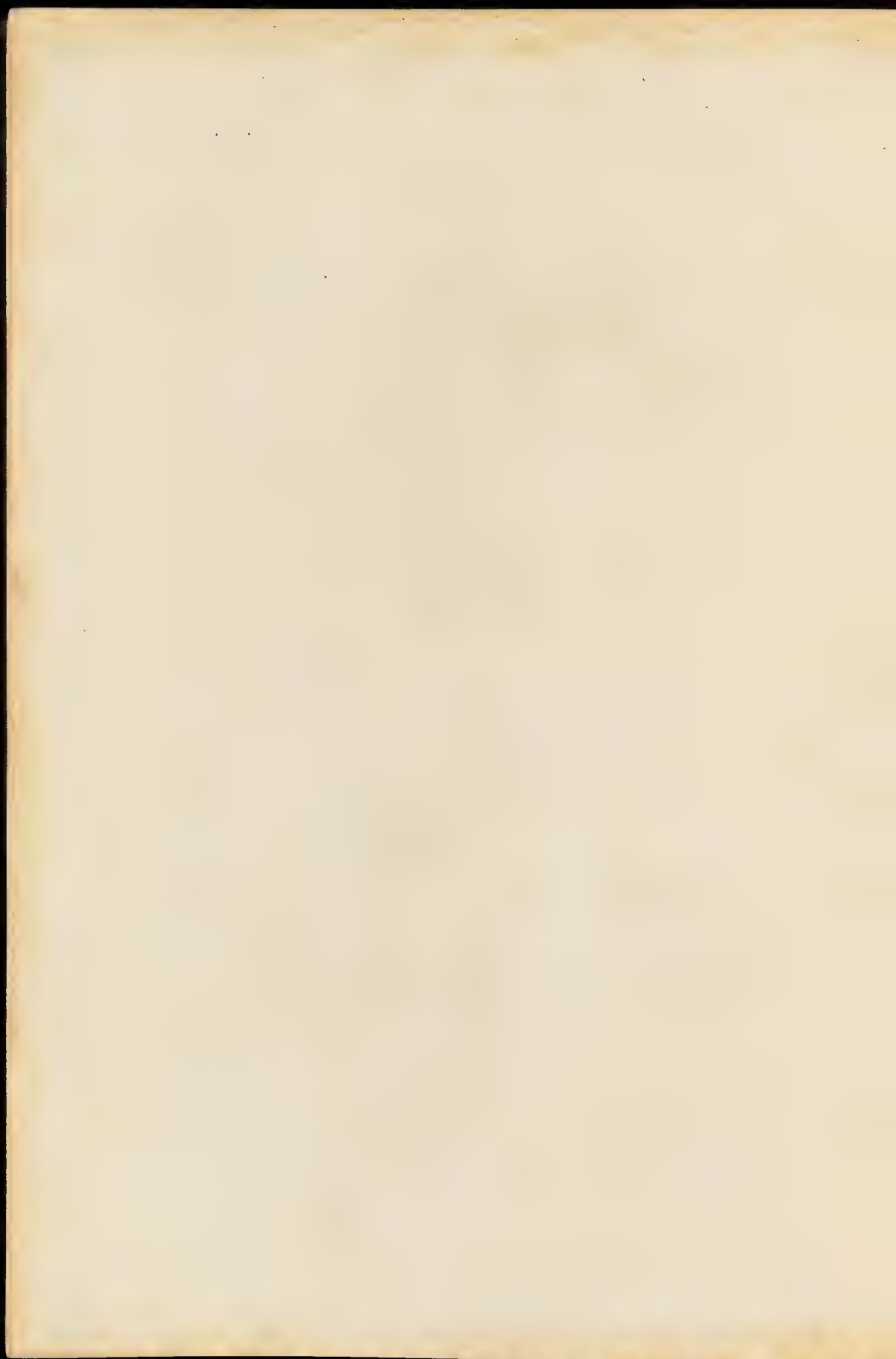


THE W. B. 1111











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v.2 Stephens, George

The old-northern runic  
monuments of Scandinavia  
and England

For Reference



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